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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

FLOODS.

“I AM come into deep waters, where the floods overflow me. * * * Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.”—Psalms lxxix. 2, 15.

In all the depths of signification this language peculiarly pertains unto Christ, the Head of the church, but in measure is applicable to the members of his body, the church. This we may be very sure of, that no matter how deep the waters and overwhelming the floods which his people are called to know, our Lord Jesus Christ went down in unfathomed depths of anguish beneath all the members of his body, the church.

“Through floods and flames, if Jesus leads,
I'll follow where he goes.”

Many dear children of God in their simplicity may sing the above lines who as yet know very little of floods and flames. Like the apostle Peter, in their fervent attachment to the Savior they feel willing to go with Jesus even to prison and to death. That tribulation should be in the predestined pathway of the ransomed of the Lord is very manifest, and let us rest assured that as the all-wise God, our

heavenly Father, has decreed that afflictions shall be (in such measure as he seeth fit) the portion of his children, all shall in the end be to his praise and the good of them that love God, who are the called according to his purpose. The apostle Paul wrote: “No man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.”—1 Thess. iii. 3, 4. Our heavenly Father in his infinite wisdom makes allotments of trials, burdens, conflicts and afflictions to his children in just such measure, weight, depth and duration as seemeth good in his sight. “Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.” If the Lord has appointed the number ten we never shall have eleven. Some dear children of God are never called to pass through deep waters where the floods overflow them. Their afflictions, compared with others of the household, are but ankle deep. Doubt-

less there have been few who have had such a measure of afflictions as Job, Jeremiah and the apostle Paul. Our God was glorified in them; and though they so suffered, nevertheless the Lord abounded in his consolations unto them. (2 Cor. i. 5.) "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."—Isaiah lix. 19. The people of our God have their enemies. We were some time his enemies, and left to ourselves, but for his sovereign, gracious work in our hearts we would have been even now in alienation, enemies in our minds to God by wicked works. But if our God and his chosen ones have enemies, could not the Lord God Omnipotent who reigneth annihilate them all, so that not even the least one should have any being? Unquestionably so, if it were the good pleasure of his will.

"No foe can annoy me, or friend give a smile,
Unless he permit or constrain;
Though Satan may tempt and false brethren revile,
My God will his purpose explain.

False charges against me, though painful to bear,
In truth may be boldly withstood;
But since they afford me fresh matter for prayer,
I know they are working for good."

"The floods of ungodly men made me afraid."—2 Samuel xxii. 5. These are the words of David in the day that the Lord had delivered him out of the hand of all his enemies and out of the hand of Saul. They conspired against his life; they would have swallowed him up. There were times when he was afraid, but in his distress he cried unto the Lord; then realizing that God was his defence and his salvation he could sing, "I will not be afraid of ten thousands of people, that have set themselves against me round about."—Psalms iii. 6. The apostle Paul endured perils of waters; he was in perils by his own countrymen, in perils by the heathen, in perils in the city, in

perils in the wilderness, in perils in the sea, in perils among false brethren. (2 Cor. xi. 26.) O beloved of God, what floods compassed this man. A man verily beloved, chosen of God, and in revelations of the Lord not a whit behind the chiefest of the apostles, yet our God had ordained, and thus declared of him, "I will shew him how great things he must suffer for my name's sake."—Acts ix. 16. And though in his troubles he was sometimes pressed out of measure, above strength, insomuch that he despaired even of life, (2 Cor. i. 8,) yet the Lord stood by him, and in all these things he was more than conqueror through him that loved him. In all the floods it was his to prove that "underneath are the everlasting arms."—Deut. xxxiii. 27. We may not have had to contend with floods of ungodly men, but some of us have been at least ankle deep—knee deep in such troubles; yes, in perils among false brethren, false apostles, deceitful workers, transforming themselves into apostles of Christ; and no marvel, for Satan himself is transformed into an angel of light, therefore it is no great thing if his ministers also be transformed as ministers of righteousness, whose end shall be according to their works. (2 Cor. xi. 13–15.) "Their damnation slumbereth not." Such workers of iniquity have been and still arise as a plague to the churches of God. They make provision for the flesh to fulfill the lusts thereof. "They allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption."—2 Peter ii. 18, 19. "Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead

captive silly women laden with sins, led away with divers lusts."—2 Tim. ii. 5, 6. "For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."—Jude 4. Such are the sons of Belial, all of them as thorns to be thrust away, because they cannot be taken with hands: but the man that shall touch them must be fenced with iron, and the staff of a spear; and they shall utterly be burned in the same place. (2 Samuel xxiii. 6, 7.) The afflictions of Job rolled in upon him like a flood. He exclaimed, "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came."—Job iii. 25, 26. Trouble came, but not unsent. God removed the hedge that he had made around him, and suffered Satan to put forth his hand against him, and also to smite him with sore boils from the sole of his foot unto his crown. (Job ii. 7.) With wave upon wave calamities came fast upon him, and while he scraped himself with a potsherd, and sat down among the ashes, then his wife said unto him, "Dost thou still retain thine integrity? curse God and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What! shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." Such sore and trying providences are to us unfathomable, yet we would believe that in all these dispensations all the ways of the Lord are judgment. They all were in the good pleasure of the God of eternal love, and, said James, "Behold, we count them happy which endure. Ye

have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."—James v. 11. Temporal adversities, afflictions, sicknesses, bereavements, the wrath of man, the malice of devils, are all under the dominion of the Holy One, and not a ripple, not a wave of such can roll in upon us without our heavenly Father; and when in his infinite wisdom, in his decree, he suffers any of the ills of this mortal life to come upon us as a flood, he sets the bounds. (Job xxviii. 11.) "The Lord sitteth upon the flood; yea, the Lord sitteth King for ever." Our heavenly Father on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. (Psalms xciii. 4.) Though the old serpent, called the devil and Satan, cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood, the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth. (Rev. xii. 15, 16.) Sometimes doctrines of men and doctrines of devils appear to come in as a flood to carry away the churches of God; but the Lord will deliver his elect and bring them through into a wealthy place. Those who are not of God will swallow these damnable doctrines of devils, and be carried away with them, for "they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of

the truth."—2 Thess. ii. 10–13. Can we enter into Jacob's sorrow when he exclaimed, "If mischief befall him [Benjamin] by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave"? "If I be bereaved of my children, I am bereaved."—Gen. xlii. 28; xliii. 14. Take a glimpse of Jeremiah: "Mine enemies chased me sore, like a bird, without cause. They have cut off my life in the dungeon, and cast a stone upon me. Waters flowed over mine head; then I said, I am cast off." But the Lord moved his heart unto himself in prayer: "I called upon thy name, O Lord, out of the low dungeon. Thou hast heard my voice; hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee: thou saidst, Fear not."—Lam. iii. 52–57. Some, after they were illuminated, endured a great fight of afflictions. (Heb. x. 32.) The outward afflictions of the called of God, with the attendant inward sorrows and conflicts, were common to the faithful in Christ Jesus in those apostolic times. (1 Peter v. 9.) But as they were appointed thereunto, their gracious covenant God, who in his wisdom and love ordained these afflictions as their portion, sustained them in their trials, and at times they even rejoiced that they were counted worthy to suffer shame for the name of Christ. (Acts v. 41.) It may not be yours, dear child of God, to pass through such floods as just mentioned, but there are floods, and if I pen you glimpses of them perhaps you may say, I also know the enemy thus to come in like a flood. Such floods! Floods of evil imaginations, of vain thoughts, vile thoughts, hellish thoughts, blasphemous thoughts, atheistical thoughts; not a few stragglers sneaking into the land, but a host, an army, a

flood invading the soul. Enemies coming in like a flood, exalting themselves against the knowledge of Christ, (2 Cor. x. 4, 5,) that would overflow, obliterate our faith and hope in our dear Savior. This is a little of the story:

"If sometimes I strive as I mourn,
My hold on the promise to keep,
The billows more fiercely return,
And plunge me again in the deep.

While harassed and cast out of sight,
The tempter suggests with a roar,
Thy God hath forsaken thee quite;
Thy God will be gracious no more."

I look back to the days when first I knew the Savior, when blessedness, forgiveness, justification and salvation were sweetly mine in Christ crucified, and I did not think, I could not have believed that such floods could ever invade my soul, that there would be such upheavals, such fountains of the deeps of my depraved nature broken up, and that I should be so overwhelmed, so helpless, so distressed in the floods. Those who have not the Spirit of Christ are not in affliction because of floods of vileness, of evil imaginations. Ah, no; they can live in the pleasures of sin, the uncleannesses of their imaginations are rivers of pleasures to them. But our God, whom we cling to at times so ardently, and call him "mine Holy One," (Hab. i. 12, 13,) is of purer eyes than to behold evil, and cannot look upon sin. Then, if in truth we are of God, born of God, sin will be hateful to us, and we shall feel we do not want to feast our eyes upon iniquity; but that one who thirsts for and drinks iniquity like water, and rolls sin as a sweet morsel under his tongue, is not of God. But cannot a child of God put up such a barrier that the floods shall not come in? And if the enemy does come in like a flood cannot we drive him out and forbid his coming in any more? Can you say,

Evil thoughts shall not enter; such corrupt, unbelieving, blasphemous thoughts shall not arise, I will keep them down? Ah, when the enemy comes in like a flood what dismay, how distressed, what confusion, what shame, how discouraged we are when we realize our helplessness in such floods? What dreadful and humbling things we are made to know in our manifold temptations. Our faith is sorely tried, our confidences in the flesh are brought to naught; self-sufficiency, self-salvation, that flesh-exalting, self-pleasing conditionalism, are found to be fallacies. The God of our mercy must appear and come and save us. Many a dear child of God knows that though the outward walk is circumspect, though the Bible be read every day, though daily, yes, and hourly in prayer to the Lord, though frequently assembling with the church of God in public worship, though often visiting the saints, the sick and the poor and ministering to their necessities, yet, though all this is so, there may be with us the sorest afflictions, sharp conflicts, floods of troubles, floods of temptations, floods of conscious sinfulness. "The enemy comes in like a flood."

"Trouble came."—Job iii. 26. "I am full of confusion; therefore see thou mine affliction; for it increaseth."—Job x. 15. How can we endure, go through such floods? What is our support, relief, salvation in the deep waters? Though the floods lift up their voice, though the noise of the waterspouts bring dismay at times to our tempest-tossed souls, and wave upon wave overwhelm us, our covenant God is greater than all, and knoweth all things. O beloved of God, the God of our mercy will not leave us in troubles to sink; for there is not an affliction, not a wave of trouble but what is according to the counsel of his will concerning us.

All our manifold temptations are found to execute his gracious decrees, and we shall be so wrought in and by them for our good and his own glory. "When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him." This is our relief and salvation. The Spirit of the Lord shall lift up a standard. This is the new covenant ministry of God the Holy Ghost. In the flesh no puny arm of flesh avails to lift up the standard. The Comforter, the Holy Ghost, is our Standard-bearer. He takes of the things of Christ and shows them unto us. He glorifies Christ, lifts up the standard of our Emmanuel, the Captain of our salvation, the standard of the Lion of the tribe of Judah, the dear Lamb of God. For when the tribes of Israel marched through the wilderness the standard of Judah was foremost. (Numbers x. 14.) So, if we are to drive back our enemies, turn the battle to the gate, if the invaders are to be thrust out of our land, if in tribulation, distress, persecution, famine, nakedness, peril and sword we are more than conquerors, it must be and is through Christ that loved us. (Romans viii. 35-37.) And his standard lifted up by the Spirit of the Lord in our hearts to the eyes of our enlightened understanding inspires us with blissful hope, and we can then sing:

"My conquest is sure through his blood,
Though now there's a warfare within,
And Satan comes in like a flood,
To draw my poor heart after sin.

Fresh succor from Christ I receive,
Who did all my conflicts foresee;
And through his rich grace I believe
He saved a sinner like me."

When the standard of Christ crucified is seen in faith and love our hope revives and we are of good courage, our enemies are dismayed, the floods that afflict our souls are stayed and driven back, for

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Christ's banner over us is everlasting love. (Solomon's Song ii. 4.) O Spirit of the Lord, lift up the standard of our precious almighty Savior, then all shall be well.

Oh the blood and obedience of Jesus apply,
When Satan comes in like a flood,
And through thine anointing my soul shall rely
On the covenant purpose of God.

FREDERICK W. KEENE.

DECEMBER 14, 1921.

DEAR BROTHER LEFFERTS:—I am sending you one of brother McConnell's excellent letters, describing his conflicts and deliverances. It seems rich to me in comfort, and very worth while for the tried and questioning household of faith to read. Believing you will be glad to give it a place in the SIGNS, I send it along, with the hope that others may read it with as much interest and profit as I have. He tells so beautifully how he finds no good thing dwelling in the flesh, and of the wonderful works of God and his desire toward it. We need some one to tell it for us who is of a stammering tongue like myself.

Hoping this finds you and family as well as we are, I am your sister in the love of the truth, I hope,

WATIE A. BEARD.

NOVEMBER 24, 1921.

DEAR SISTER BEARD:—Your letters have always been timely in comfort and in encouragement, suited to my necessities, and my failure to acknowledge them promptly is inexcusable. The only reason I can give for not having done so is

the conviction that I am not worthy of the high regard you express, and it humiliates me to be valued more highly than I deserve; and the fear oppresses me, when writing to those whom I love for the truth's sake, that I may be seeking a further expression of their confidence and approval. There is a spirit in me which craves a high place in the kingdom of God's dear Son, in the hearts of his people, and the more I realize my lack of any good thing to commend me in their sight the more that spirit strives for mastery. I often wonder if this is any part of the life we now live in the flesh by the faith of the Son of God.

The world calls this "Thanksgiving Day," and many who profess the knowledge of God are observing it in meeting places, in formal confession or giving of thanks to Him who is the fount of every blessing. How little they know of the source of every good and perfect gift. Their delight is in the gods many of this world, whom they serve in body, soul and spirit. "They have no knowledge, and pray unto a god that cannot save." It was truly Thanksgiving Day when the psalmist said, "I will praise thee: for thou hast heard me, and art become my salvation. This is the day which the Lord hath made; we will rejoice and be glad in it. O give thanks unto the Lord; for he is good: for his mercy endureth for ever. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." When I recall to mind the everlasting goodness, mercy and loving-kindness of the Lord to me I feel the reproach of a stony heart, a heart that needs the quickening power of Emmanuel's grace to soften and make it honestly and sincerely thankful. Like Cowper I feel to say:

“For sure, of all the plants that share
The notice of thy Father’s eye,
None proves less grateful to his care,
Or yields him meaner fruit than I.”

There is none more conscious than I of being subject to changes. If a right spirit has ever wrought in me I am dependent on its renewal day by day; I have no power to retain it; and when I am walking after the flesh I have no power in that day of death. (Ecc. viii. 8.) So I do know that it is by grace we are saved through faith, and that not of ourselves, it is the gift of God; not of works, lest any man should boast.

I had it in mind to write and tell you of the mercies and kindnesses of God to me in my way of life, but the sum of them is too great to be counted. Nor do I know that my thankfulness for deliverances is of a godly sort, but I do know that at this writing I am thankful there is no feeling of envy, jealousy or bitterness against any brother. I am glad, because it is not always so. Often there are thoughts of evil, and not good, toward some. The thoughts and imaginations of my heart are prone to evil; I am easily offended, hard to be entreated, for the enemy of my peace dwelling in my flesh is quick to suggest the resenting of any opposition to my judgment or course of life. Jesus said, “A man’s foes shall be they of his own household,” and I think I have felt the power and assurance of God’s word: “Thine enemies shall be found liars unto thee.” I am glad and thankful to have a name with a people “which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” I fear greatly that I may not, in sincerity and truth, be one with them, but there is comfort in beholding their peace, in seeing Jerusalem a quiet habitation; “For thou shalt not see a fierce people, a people of deeper

speech than thou canst perceive; of a stammering tongue, that thou canst not understand.” The Lord has been good, inexpressibly good, in appointing my life among helpers of my joy, for theirs has been a ministry of good things to me. In following the things which make for peace they are saying, “Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.”

The confusion in some of our churches at present is a cause of much trouble and anxiety of mind. It seems strange that those who love the truth should so far forget what is the hope of their calling as to confer with flesh and blood and give heed to the spirit of antichrist. How true it is that our love for the truth, though undying, has its intermissions, costing us tears and much sorrow; for we are still mortal, in conflict with the world, the flesh and the devil, and victory sometimes wavers along the line of battle. But to appreciate what grace actually accomplishes we must take into account what its subjects would have been without its saving power. Are they not kept by the power of God through faith unto salvation? Sometimes we are persuaded that our contention with brethren is zeal in seeking the good of Jerusalem, but I fear it is often a false zeal, not according to knowledge. It seems to me that true zeal is the fervor of undissimulated love. It stimulates vigorous opposition to whatever threatens the peace and comfort of its object, but its opposition is rather against sin than sinners. Bitterness against the persons of men is no part of

its nature; quite the contrary, and its opposition against sin is chiefly directed against the iniquity of our own heart.

"Zeal is that pure and heavenly flame
The fire of love supplies;
While that which often bears the name
Is self in a disguise."

False zeal is deceiving, but those who are awake unto righteousness are given understanding to discern between that which is true and that which is false; for no agreement is possible between truth and error. What belongs to the inner nature cannot but come forth to light; the spirit, the temper of mind, cannot but express itself. As is the tree, so is its fruit. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" False prophets and their children—antichrist and his disciples, belong in their spirit and earthliness of mind to the world, hence they proclaim and teach what corresponds to this worldly spirit and temper; and as the world loves its own, it eagerly receives that which is kindred to its own spirit. Those who are established in a false hope do not have those things to disturb their confidence which so often trouble an afflicted and poor people who trust in the name of the Lord. The dread of being deceived, the knowledge of their own blindness, and consciousness of lack in understanding, are peculiar to those who love holiness and hate every false way. The comfort of the Spirit of truth promotes carefulness of walk, taking heed to our ways, studying to answer, in a way of life which the spirit of a man knows nothing of. The hope of righteousness is continually assailed by Satan, whereas the hope of them that serve not God is unmolested, for a false hope hides corruption and its possessor appears clean in his own eyes.

A zeal of God according to knowledge is effectual in making the contentious peaceable, the dishonest honest, for the Lord in redeeming his people from all iniquity does "purify unto himself a peculiar people, zealous of good works." There is no true "endeavoring to keep the unity of the Spirit in the bond of peace" without earnestness; diligence to make our calling and election sure, for it is written, "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Pressing toward the mark for the prize of the high calling of God in Christ Jesus is not slothful service, for a slothful servant is a wicked servant, and condemned to outer darkness. They are not followers of them who through faith and patience inherit the promises. (Heb. vi. 12.) The followers of them who lay aside every weight, and the sin which so easily besets them, and run with patience the race set before them, will be known by their labor of love manifested toward the name of Christ, in a disposition to deny themselves, and a willingness to suffer for Christ and for the benefit of their brethren. In sincerity and singleness of heart they say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." For my brethren and companions' sake I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good.

I have written an unreasonably long letter, but it has been pleasant employment, and while there may not be in it anything of special interest to you, it will at least assure you of my remembrance. I believe what I have written is truth, but doing the truth is not demonstrated

in my life, and the more I consider my way the less right do I feel to an "inheritance among them which are sanctified."

You told me last Sunday that you are glad I am your pastor. Because I know you spoke in sincerity, it troubles me; for I am far from possessing any qualification for the work of a pastor after God's own heart, "and no man taketh this honor unto himself, but he that is called of God." I have the name, but do not live it, and I did wrong in accepting the name before I was proved. Many times I feel that if I am sincere in my conviction of being uncalled to that office I should resign and make room for an acceptable gift. But I am a mystery to myself, and continue doing that for which my heart condemns me. The maintenance of quietness and peace in our church is not due, in any degree or sense, to any gift in me. I would be a bruised reed to trust in for instruction in righteousness. But the trouble now in the churches has affected me with fear lest I may also be drawn into this contention between ministers, and thereby a root of bitterness spring up among our people and many be defiled. I would rather die than be a cause of offence to them; life is not worth the living apart from their good; their loving-kindness is better than life. But the Lord is able to and will bring to pass all he has commanded concerning them that fear him. "The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee."

Brother Decker, of the New Vernon Church, is dead. He had been ill a long time and his decease was not unexpected. The funeral is appointed for Saturday, when I will be present. I was able to

locate and notify sister Manning by telephone, and she will also attend.

I hope the Lord will bless brother Dodson with a message of comfort to the church on Sunday, and that you will remember me, not as your pastor, but as your brother and companion in tribulation and in the kingdom and patience of Jesus Christ.

Affectionately,

JOHN McCONNELL.

OAK LANE, Pennsylvania.

DEAR BROTHER SAWIN:—How strange it is that we should be thinking about each other; for a couple of weeks I have felt a desire to write you, but felt it would not be profitable. Now, dear brother, I do not think I can at the present get down so low as you write, but do feel I have been there and do know some about that waste howling wilderness, but at the present time I do feel peace is within, and I do wish it to be the will of God to give you of the dawn, of the noonday so sweet, and now you are in a state that it would cause you to feel thankful. I am unthankful so much, but when I am brought low and then God breaks the night and dawns the day, then how sweet, how glorious, and I look back at the night. Where is it gone? In memory, and some of the darkest of it, I begin to wonder if it was so dark, or was it imagination? Then, as in the darkness, I kept trying to believe that at the former time of light I imagined the light. Just so with you now, you feel probably the darkness was imagination, too. I do not know that I have written this clearly, but these words express what I mean. It is hard to realize the light of Jesus, the light of the knowledge of God, or brotherly love, or sweet fellowship, or any of these productions of light, when we are in mid-

night darkness of the soul, in the wilderness, with all our enemies ready to devour and destroy, and so far as they can they do, and Satan there applauding, and telling us of all the evil one could possibly be told, and we with no strength to tell him to get behind us, and we feeling so alone that it is hard for us to believe there ever was one beset with so much darkness.

Now I feel for a few minutes to leave your case of darkness and go to the fourth chapter of Matthew, Right after Christ was baptized he was led up of the Spirit into the wilderness to be tempted of the devil. It seems to me he must have been in darkness at that time to have been tempted, for the devil never comes in much light, for when the light comes then he gets hence, and when Christ was strengthened how soon the devil left him. Then came angels and ministered unto him, and when he had traveled on, the people who sat in great darkness saw great light, and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, &c., and on in the fifth chapter we find his sermon when he went up into the mount. "Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. * * * Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Blessed is such language when filled with the Spirit. Dear brother, I may be writing in the wrong meaning, but do not now feel that I am. In that sermon he said, Ye are the salt of the earth, &c., and you are of the same people he was preaching to. Are you not poor in spirit? Are you not mourning? Are you not hungering and thirsting? Now I do feel this is just the

same, the work of the Lord, as though you were basking in the light of his countenance. In the forty-fifth chapter of Isaiah it reads, "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things." Dear brother, if you were brought in the winter how would you, how could you, comfort in your preaching that poor lone child that has been dwelling in the darkness and suffering so much, feeling there was no eye to pity, no arm to save? I do feel these times are for good, for our instruction, for the Lord did lead Jacob about in the wilderness and instruct him, so I know he does all his children; so, dear brother, as low and in as much gloom as you may feel to be, I do feel the everlasting arm is underneath, and in God's own time will you be in heart with the twenty-third Psalm, and feel he prepareth a table before you in the presence of your enemies. You feel so alone, so forsaken; look at Christ at the time of his crucifixion, how he cried with a loud voice, My God, my God, why hast thou forsaken me? Why should not we poor worms feel forsaken and alone if Christ, God's only begotten Son, was left to cry for light of his Father.

I feel I have not written much of comfort, but I do sincerely wish that ere this you have been made to feel, My Father and my God, and to sing praises unto his great and holy name for the deliverance he brought to your soul. May the sweet promises be applied to you, and then that sweet peace that passeth all understanding will be a guest within thy breast, and then how sweet to go and preach with the smile of the Lord upon you. May you hear, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." I experienced that some time ago, and it was sweet, and now when I look at

it it does not seem to me I could have understood it.

I have written lengthily, and if there are errors I trust you will throw the mantle of charity over them, and consider I am dull of understanding. Write again, for we were very glad to be remembered by you. I wish you were with us this evening, for I feel it would be an enjoyable visit. Come and see us when you can. I wish it could be at the time of our association.

Yours in love and sympathy,

MARY HILL TERRY.

LAURELVILLE, Ohio, Nov. 27, 1921.

DEAR BRETHREN EDITORS:—I have in mind to write a few lines to you and inclose them with the obituary of our deceased and much loved sister and mother in Israel, Barbara Notestone. Sister Barbara comprised both a Mary and a Martha in one being. She was always humble, at the feet of her Savior and the brethren, and greatly enjoyed ministering to their wants. Would to God that we might all be like her. Would that we might "love one another with a pure heart fervently," watching over one another for good. "For as he [a man] thinketh in his heart, so is he." I believe that we in this life can see whatever we look for, because we are none of us perfect; we all step aside, at times, at least, and he who is not too busy trying to remove the beam from his own eye, having his thoughts and efforts thereon, will have no trouble to find defects in his brethren. I know one who ventures to hope in God who fears that he is almost continually in the path of the wayward, and whose mind seems to be almost continually, like the eyes of the fool, "in the ends of the earth." I often when thinking of some of the shortcomings of the brethren remember the words

of the Savior: "He that is without sin among you, let him first cast a stone at her." We should first remove the beam, or make ourselves free from sin, before extending the index figure toward a brother. Like Isaiah, we are made to exclaim, "My leanness, my leanness, woe unto me!" In these latter days declension is manifest on every hand. I confess to an apathy myself, and would implore the Father that it might be according to his purpose and grace to again send his Spirit abroad in our hearts, and that that Spirit might be shed on us abundantly.

I have in mind at this time to send you for publication a brief obituary of my mother, whose pilgrimage on this earth ended on January 24th, 1918. I often thought that I would write it, but it seemed I could never bring myself to record for publication my greatest of sorrows—the death of a mother.

Yours in hope of heaven,

GEORGE W. HARTSOUGH.

(See obituary on page 14.)

MAYSVILLE, Ky., Dec. 17, 1921.

DEAR EDITORS:—We are just in receipt of the last number of the SIGNS for the year 1921, and what a good number it is. Mr. Turner and I have greatly enjoyed reading its contents this beautiful Sunday morning. What a sweet comfort and consolation it is to be blessed with such a sacred privilege. Especially comforting must it be to its readers when we consider the turmoil and confusion the world is so full of to-day. I often think, "If the fellowship of saints is to our souls so sweet, what heavenly rapture shall we know when round the throne we meet?" Our love and best wishes to you both for the new year.

Your unworthy sister,

BETTIE L. TURNER.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1922.

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.

NEW YEAR'S GREETING.

THE sands of time are sinking fast, and swiftly our days pass away. Many of the dear spiritual family circle in which the SIGNS circulates whom we addressed last year are not here now to read these lines, and many who read these words shall doubtless not be here when 1922 shall have run its course. "The present moments just appear, then glide away in haste." "Our life is ever on the wing, and death is ever nigh." A comparison of our condition at the beginning of 1921 with our condition at the beginning of this year will not beget much gratification so far as any improvement in self is concerned. We cannot see that we have grown very much, or that we know any more or are any wiser. If there has been any real growth in the things that really count, that is, spiritual things, we cannot see it. But if spiritual growth is a matter of faith, should we expect to see it? Walking by sight would certainly give one to know for a certainty that he had attained this or that, had learned thus and so, or that he had become wiser to an assured degree. In the face of the truth that believers must walk by faith, and not by sight, we seriously question whether any one of us can measure our growth in the knowledge of the truth. It would no doubt be a source of much

gratification to know that we have moved farther along the way, and that really something had been accomplished, but in the providence of God, which we have no right to question, the Almighty deals with his children in such a way that there is no room for pride in one's self and no consciousness of self-attainment. This may seem strange, but part of the reason for it in the divine mind may be to keep us dissatisfied with self, to humble our pride, to prevent undue exaltation and to make us appreciate the brethren more than one's self. The creation of a divine unrest within our soul is often a goad to urge the believer forward to a greater and fuller revelation of spiritual things. Assuredly, pure and undefiled religion is not stagnant, nor peaceful like a cemetery, but quivering and pulsating with divine energy, a living reality in the souls of men, a mighty sweeping current in the lives of all God's redeemed, healing and quickening wherever it flows, bearing within itself the untold possibilities of eternity yet to be revealed. Religion is vital, that we know. It is not a theory, nor yet a speculation. Theology is the sum of all that man has ever thought about God, and embraces exceedingly little of what man really knows of God, but takes vastly much of what man has theorized and imagined about God. Religion is not theology. Far from it. Religion is God's thoughts about men and about his children, thoughts that men cannot of themselves think, but thoughts which the holy Spirit of the living God reveals in the lives of believers, thoughts at which we are astounded when we think them and wonder if really they can be true, because they seem so infinitely and wonderfully sublime as to be too good to be true. So far as the divine mind surpasses the human mind, so far does re-

ligion pure and undefiled surpass the content of all theologies. It is with religion we are concerned, not with theology; with the mighty current, not the stagnant pool. Religion being a living stream running through all the ages of men from the beginning until now, having its source in the life of God himself, it cannot be limited within finite bounds, nor can it be deflected from its purpose to accommodate our notions and ideas as to what it ought to do or ought to become. It will and must flow and ebb according to its own divine intent, regardless of all let or hindrance on our part. So it is not strange that the path of the church from earliest times is strewn with the wrecks of discarded dogmas and traditions found to be untrue in the light of experience and in the light of a fuller unfolding of God's word. For the path of the just is a shining light that shines more and more unto the perfect day. It was hard for the Jerusalem church to outgrow the traditions of the old covenant abolished by the work of Christ, and they could not refrain from sending word to the Gentile believers that they must be circumcised and keep the law. This aroused all Paul's faithfulness to truth and he fearlessly combated the dogmas of the Jerusalem church with the contention that neither circumcision nor uncircumcision availed anything, but a new creature in Christ Jesus. As the disciples of the Lord were commanded by the Savior to take away the graveclothes from about Lazarus, so the gospel of the grace of God tears away the wrappings of death and carnality from about the believer that he may know the truth and the truth make him free. None of us are abreast of the truth. We always lag behind. As Christ was far ahead of the generation of his day as a teacher of spiritual truth, so the

generation of to-day has not yet caught up with him. Truth is ever ahead of us, beckoning us to come up closer, and by its spirit in us urging us and drawing us closer, yet never so that we can say we have at last arrived and there is nothing more to know. Paul never counted himself to have seized why Christ had seized him. He pressed forward toward the mark for the prize of the high calling of God in Christ Jesus, but never, that we remember, did he ever profess to have attained the mark so long as the mists of time veiled him about and shut him in from enjoying the glory that was to be revealed in him thereafter.

It is expected that a new year's greeting should be more forward-looking than reminiscent, and while we should be far from cheating our readers with the delusion that there are no discouragements by the way, we can faithfully assure you all that there is no reason for despair. Hard times indeed there are with all of us, more or less, hard times spiritually as well as temporally, but then hardness is essentially the pilgrim's lot. To endure hardness as good soldiers of Jesus Christ is one of the things to which we are called. It is a calling not to be ashamed of, but one that fits us to count it all joy when we fall into divers temptations, knowing that the trial of our faith, which is more precious than gold that perishes, shall be found unto glory and honor at the appearing of Jesus. To be not ashamed of the faith that is in us, and to be courageous in standing by that faith wheresoever it may lead us, and whatsoever astonishing things it may show us, shall prove us to be faithful in that stewardship committed into our hands by the Lord according as he has called us to labor in his vineyard here. There is often present within us a cowardly im-

pulse to shun the vision which faith brings us, a fearfulness lest we be misunderstood, a disposition perhaps to avoid persecution and unpopularity among those we love best. Therefore, for ourselves through this year 1922, and through all the coming years, we should yearn for that grace to enable us to be true to the vision, for strength to prove ourselves accepted unto the Lord, workmen that need not be ashamed of their handiwork, rightly dividing the word of truth according to that light which is in us. For you, brethren and friends, we desire that grace and discernment which may enable you to rightly judge whether that light which is in us be truly from on high, or if it be darkness indeed. This year, like all others before it, shall bring its joys and sorrows, its births and deaths, its losses and gains, its crosses and crowns; some of us may be called to fathom deep waters of woe, others maybe to scale heights of bliss, but whether we go up or down, through light or dark, let us remember the faithfulness of God, who has given us two things: his oath and his promise, wherein it is impossible for him to lie, so that we have a strong consolation and a mighty refuge in that hope set before us, the hope that is an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec. "Be perfect, be of good comfort, be of one mind, live in peace;" this we are commanded to do, and thus we want to do. May the God of love and peace be with you all through the coming year, and always. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

L.

MARRIAGES.

By Elder H. H. Lefferts, at his home, Leesburg, Va., December 14th, 1921, James Henry Russell and Miss Clara May Jenkins, both of Taylortown, Loudoun Co., Va.

OBITUARY NOTICES.

Evaline Steel Hartsough was born in Hocking County, Ohio, December 14th, 1836. She was the last on earth of a family of seven children born to John and Elizabeth (Cave) Steel. She united with the Laurel Primitive Baptist Church on June 5th, 1859, by experience and baptism. She was a member of the militant church over fifty-nine years. She was married to John Hartsough on January 1st, 1866, and to them were born a son, George W., and a daughter, Mary E., who both yet live on the farm on which she first saw the light of day. She was one of the best of mothers, both in the home and in the church. I never knew of her having a season of apathy in regard to church duties, but was always zealous toward God. On the evening of January 17th, 1918, while conversing with her son and daughter, she received a paralytic stroke, which affected her entire right side and deprived her of the power of speech. After that she rapidly failed, and on January 24th passed to eternal rest, at the age of 81 years, 1 month and 10 days. She told her daughter upon the occasion of the death and funeral of our daughter-in-law that she did not want us to have funeral services for her, and accordingly no ministerial services were held in commemoration of one who needed not that any one promulgate her virtues. Her sufferings are ended. God be with the bereft.

ALSO,

Barbara Notestone, daughter of Daniel and Barbara Notestone, was born in Perry township, Hocking County, Ohio, June 25th, 1838, and peacefully, like one asleep, passed over the river to be forever with the Lord and like him, on January 13th, 1921, making her sojourn on earth 82 years, 6 months and 18 days. She was baptized in the fellowship of the Laurel Primitive Baptist Church by Elder Jackson Yeoman on January 4th, 1862. She bore her Savior's cross fifty-nine years, but she will wear the crown he gives throughout eternity. Sister Barbara never married, thus obeying the counsel of the apostle Paul, giving all her affection to her Savior and to the flock of his pasture. She never allowed anything to come before her church duties if her health permitted. Aunt Barbara wanted nothing but the old time apostolic religion, and had no use for the things added to by man. Her house was always a sojourning place for her brethren, and she took great delight in ministering to their comforts both in body and spirit. Truly a faithful one has passed on be-

fore. She spent many years in the service of her Master, and henceforth shall wear the crown of righteousness which the Lord, the righteous Judge, giveth to all those who love his appearing. She was the last of five sisters and leaves on earth three brothers, two having preceded her to the Savior. Many more distant relatives and friends will miss "Aunt Barbara." Would that her God might be our counselor and protector. Another Baptist home is broken up. She and a brother, John Notestone, lived together many years, and the unworthy writer, in company with many other brethren, has enjoyed many spiritual feasts with them.

Funeral services were conducted by brother Gale Hanover, of Ashville, Ohio, from the Methodist church-house in South Perry, after which we reverently laid Aunt Barbara's body to rest in the cemetery near by.

GEORGE W. HARTSOUGH.

Mrs. Sarah E. Mattox, the subject of this notice, was born December 28th, 1857, and departed this life November 23rd, 1921, at the age of 63 years, 10 months and 22 days. She was one of eleven children born to Bushrod and Elizabeth Bailey; the others are living, the youngest being fifty-one years of age. Her parents preceded her to the grave some years ago, leaving six boys and five girls to mourn their loss. They were both members of the Primitive Baptist Church. Sister Mattox joined the church some twelve or thirteen years ago, and was baptized by the writer. She lived a consistent member of the church up to the time of her death. Her husband, Samuel Mattox, with her oldest sister and one brother, gave her all the attention that loving hands could possibly do to make her comfortable as she gradually failed in health, her affliction being paralysis, and in her last hours she became unconscious.

The writer conducted her funeral in the presence of a large congregation of relatives and friends who gathered at the Mattox home to pay the last tribute of respect to the departed one whom they loved, and to comfort those who were mourning their loss, yet feeling their loss to be her eternal gain. God alone can reconcile the mourning souls.

ALSO,

W. H. Melton was born August 15th, 1845, and departed this life December 5th, 1921, at the age of 76 years, 4 months and 20 days. He was the oldest son of the late Elder William A. Melton, and was beyond doubt one among our able defenders of the doctrine advocated by the Old School or Primitive Baptists, though he never attached himself to the church, feeling too unworthy. He was married twice, and leaves by his first wife, who was a Miss Tyree, four children, two boys and two girls, to mourn their loss. His second wife was a widow by the name of Goff,

who died shortly after they were married. He was a very industrious man and well to do financially. He took several long trips with the writer of this notice. He was well versed in the Bible, and delighted in talking on the subject of religion. I visited him several times during his sickness, and found him each time standing firm in the faith of God's elect. He was the most humble person during his sickness I ever saw. Everything the children or any one else did for him he received with thanks. In our conversations with reference to his prospect for heaven and immortal glory he would say, "It is all of God's free grace; nothing good have I ever done to merit the least of God's blessings."

I was called by his sons to speak on the day of his burial to a large number of relatives and friends, who felt to pay their last tribute of respect to one they loved.

J. W. McCLANAHAN.

Zachary C. Browning was born June 25th, 1850, and died June 20th, 1921. He had almost reached his seventy-first mile-post on life's journey when God called him home. He had been in poor health for years, but always bore his suffering with christian fortitude. He was confined to his bed only a short time. All that medical skill and the love and attention of family and friends could do for him was of no avail. For years he had been a member of the Primitive Baptist Church, and attended the meetings far and near. His happiest hours were spent in studying his Bible and reading his church paper. He lived a noble life, one worthy of emulation. He leaves a widow and eight children, who will always miss him in their home. How sad and lonely his wife will be, they traveled life's journey together so long. Only the heavenly Father can comfort and sustain her in her sad bereavement. May she be enabled to say, Thy will be done, not mine.

He was laid to rest in Maple Grove Cemetery.

A NIECE.

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

Mrs. Allie Gooch Reid, N. C., \$2.00; Mrs. L. J. Randolph, Texas, \$1.00; George M. Conner, N. J., \$1.00; J. E. Holloway, Texas, \$1.00; L. O. Garrett, Ky., \$2.00; Mrs. Wm. Brayton, Iowa, \$.50; James J. Ashurst, Ill., \$8.00; Hubbell Brothers, N. Y., \$10.00; J. D. Welborn, Ind., \$5.00; Emma Birdsall, N. Y., \$2.00; Maria Rees, Ky., \$3.00; G. E. Coulbourn, Va., \$2.00; J. H. Jones, Ga., \$2.00; G. C. Jordan, Mo., \$1.00; W. T. Hughett, Ill., \$3.00; Mrs. E. Case, N. Y., \$2.00; Lieut. Col. J. H. Knifton, Ont., \$2.00; Joseph F. Hall, Maine, \$3.00.

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Elder H. H. Lefferts, Leesburg, Va.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

NEW YORK, N. Y., Dec. 26, 1921.

DEAR BROTHER KER:—As there were a number of things I omitted to speak of at the time of my ordination which I desired to mention, I shall attempt to write an account of what I hope have been the dealings of the Lord with me, and shall begin by going back very early in life. When I was but eight months of age my mother was removed from the scenes of this life, but through the care of my father, grandmother and others, and later my stepmother, I was brought up through boyhood. I was considered to have possessed a very stubborn disposition, and it required many thrashings at times to straighten me out, but along with that, about the age of ten or twelve years, as I remember, was a desire to read the Bible and *Zion's Landmark*, though I did not wish any one to know I was interested in such literature. On one occasion my stepmother came down to a barn where I was reading the Bible aloud, as I was wont to do, and I well remember how ashamed I was that she had caught me reading. I was also fond of lining out and trying to sing hymns which I had

heard ministers line out, which I would do as I attended the cattle in the fields. Educational advantages were rather limited in that immediate section of the country at the time, and I failed to make the best of the opportunities I had. Leaving home between the ages of seventeen and eighteen, I attended a business college in Richmond, Va., for about six months, after which I began my career in the business world. I still read the Bible and the *Landmark*, and occasionally would get to hear an Old Baptist sermon. In my travels I came in contact with all kinds of young men, some good and others bad, and on several occasions I recall having planned to do things which would have meant more or less my destruction, and which looking back now I can but regard as God in his providences having kept me from. Surely his ways are mysterious in providence as well as in grace.

In the fall of 1906 I went to Wilmington, N. C., to live, and there my associates, both young ladies and young men, were mostly Methodist. They held their Sunday-school classes on Sunday afternoons, and when the time came for them to go I seldom could accompany them,

my desire being to go to my room, get in the closet, shut the door, fall on my knees and try to ask God to have mercy on me. On March 1st, 1907, I returned to Richmond, Va., where I was associated in business with my eldest brother. He was held in high esteem by the members of the New School Baptist Church where he was a member, and was a very active and conscientious worker, being president of one of their societies. A very short time following my return to Richmond a meeting of about two weeks duration was held at his "church," during which I was influenced to unite with them. I loved the Primitive Baptists then, but as there was no church near, and being told that I would not find any church in perfect agreement with all I believed, I cast my lot there. Instead of the satisfaction and relief I had hoped to obtain, my trouble soon broke out in a new and more deadly form than I had ever known before. This time I felt to be without God and without hope in the world, with not a single friend in all the universe to whom I could turn for advice, and my cry day and night, at home, in the office and on the street, was with groanings which could not be uttered. My burden grew so heavy that I was compelled to seek relief somewhere, and though it was a great cross to me to have to tell my brother I had come to where we must part in our church affiliations, I realized I could not endure to live where I was as I was. They had put me on a committee to go out and get people interested in the "church," and this I could not do. About this time I learned of an appointment for Elder Sylvester Hassell in South Richmond, and determined that I should go to that meeting, and my prayer was that it would decide my future course; if the preaching was the kind that fed my starv-

ing soul I would ask to have my name removed from the records of the church where I was. The meeting was held in a small hall, and well do I remember the occasion. There were but few present, but I believe the Lord was there and was in the preaching and the hearing and the understanding. The text was: "Behold the Lamb of God, which taketh away the sin of the world!"—John i. 29. It seemed I had never heard such words fall from mortal lips as Elder Hassell uttered that day. My heart was filled with rejoicing, and the tears flowed freely down my cheeks. I was among strangers in the flesh, and would have but could not keep back the tears. This did decide the case for me, for I returned fully determined to "come out from among them." My brother, an old deacon (and a very devout and sincere man he was, too,) and the pastor of the church reasoned with me, the latter telling me that the people who believed what I professed to were few in number, old in years, would soon pass on and the church would become extinct, to which I replied: I have nothing to do with how many or how old they are; that is God's work, and he will see to it; but as for me, if I stand alone, I stand alone. It was my only foundation, and all other ground had become as sinking sand. Having taken this course, a weight which had been crushing me down was apparently lifted bodily from my shoulders, and for a time I felt much relieved. There was no longer any doubt, neither has there been since, in my mind which was the true church of God, but many doubts arose as to my fitness to be among such people as they appeared to me, and having passed through a very distressing experience and believing it was not essential to eternal salvation to have my name enrolled on the Primitive

Baptist church-book, I concluded I would live outside the portals of the church, but I was to be taught "man might propose, but God would dispose; man might plan, but God would execute." I had a great desire to hear preaching, and planned my vacation so as to be at the old home during association time. I left Richmond one morning in August, 1908, and went to an appointment of Elders P. D. Gold and Isaac Jones, some one hundred and forty miles away. I do not recall anything in particular about the preaching that day, but while singing the closing hymn one of the deacons arose and asked Elder Gold to announce an open door for the reception of members. When the singing resumed some unaccountable power took possession of me, and when I came to myself I was standing in front of the pulpit. All I could do was to weep, and were it not for what Elder Gold said regarding some correspondence which had passed between us, I am sure they would have had very little reason to receive me. Not long after that a church was organized at Richmond, and I took my letter there as a charter member. Some of the brethren soon began to intimate in different ways that they thought I had a gift to speak, and occasionally I was asked to speak in prayer, and on one occasion to talk from any Scripture that was on my mind. I was now having trouble of another kind, and, realizing my utter insufficiency in every way for such work as this, I began to draw back. About this time, whether in a dream I know not, I appeared to have gone with my stepmother to meeting, and upon entering I saw there was no minister in the stand. Several held a consultation and the lot fell on me. When I walked into the stand and faced the audience, among them was an Old Baptist minister, Elder

J. E. Herndon, and this seemed to strengthen me, causing me to hope the Lord had not left me alone. Then came the opportunity to be transferred by my concern to its New York city office, and I felt this was my chance to get out of my trouble; I would go to New York among strangers, and not mention to any one anything about my impressions or the attitude of the brethren there about my speaking. It so turned out that chance did no more for me than it did for that certain poor man who went down from Jerusalem to Jericho. Those who are familiar with the Ebenezer Church in New York know that on the first Sunday of each month a conference meeting is held, at which all are given an opportunity to speak their minds, and after hearing the different ones tell of their travels it was not long before I found myself trying to speak of the goodness and mercy of the Lord to me, for it did seem he had brought me by a way I knew not and into very pleasant pastures in casting my lot among such lovely people. As time passed on I was called upon on certain other occasions to say something. I was not content to keep silent, but I only got deeper in trouble when I tried to talk. What could I do? Where should I go? I endeavored to reason with the Lord, as it were, and to tell him as did Moses that I was not the man, that I was not eloquent, had a very limited education and no right understanding of the Scriptures. I would also try to review my life before him and show him how utterly unfit I was to be one of his servants; I by no means measured up to the standard fixed by holy writ, and many times was I in a state that I would rather die than live. I would go to the fourteenth floor of my office building, and something would seem to almost draw

me out. On Sundays on my way to meeting I would cross a high bridge, and as I walked across I could see in my mind's eye a picture of my leaping from the top of the bridge to sudden destruction in the waters far below. Sometimes while riding on the trains to and from my work the thought would come, If there could only be a wreck and no one hurt but me, what a relief it would be to leave forever the sufferings of this world. To add fuel to the flame, conditions at my office were almost as near unbearable as they possibly could be, and while I had been able to lay aside but very little, I finally decided that I would rather sweep the streets of the city than endure longer what I was undergoing. I was cautioned not to give up a certainty for an uncertainty, as I proposed to work on a commission basis, but God has been good in his providences, and this change which conditions compelled me to make has proven one of the best in my life. During this period I was also having considerable trouble with my throat, and finally I was advised to go west, in the hope that climatic conditions would benefit me. This suggested another opportunity to run away, but again my plans came to naught. Since I was hedged about and could not flee to some unknown part I determined from time to time to quit trying to speak, and was so wrought up on one occasion that I told our pastor, Elder McConnell, if he persisted in calling on me it would force me to remain away from the meetings. But the love he and other dear brethren bore towards me, which was manifested in such various and wonderful ways at times, broke down my rebellious spirit, and a love was begotten in me which caused me to say, Lord, here am I; use me as thou seest fit. While my case

seemed as hopeless to me as the valley of dry bones did to Ezekiel, I had to adopt his language and confess, "O Lord God, thou knowest," and "Thy will, not mine, be done." For many years any writing that savored of one's call to the ministry, or the obituary of a minister, has been quick to attract my attention, and seldom was any duty too urgent to prevent a suspension until I had read the article. Some have come very near to me in their writings, and as I have been given to walk with them I have wept for joy. Occasionally one would talk to me as though he understood the yearnings of my fainting heart, and particularly did Elder H. H. Lefferts seem to read as an open book the inmost desires of my soul and tell me the things that my hearkening ears were longing to hear, on his way to the station after having preached for us in New York. I have desired above all else that the Lord would lead me in a plain path in this most solemn matter, knowing that except he build the house they that labor, labor but in vain. Sometimes I felt he gave me a message; Scriptures would fasten themselves upon my mind and would remain with me until I had tried to write or talk about them, and I began to watch the providences of God in opening a door for me to speak. There were times when I felt I had been given a text, and I looked in vain for the Lord to open the door; at other times he would open a door in a most unexpected and wonderful way; it might be through sickness, inability of a supply to come in the absence of our pastor, or some other channel. I remember especially an occasion when I was troubled about attending an association, and I believe I inquired prayerfully of the Lord concerning the matter and received the command to Go, and as ye go, preach, saying,

The kingdom of heaven is at hand. Upon arriving I found about twenty-nine ordained ministers present, and the committee on arrangements was troubled to know how to have all preach. I thought after all I was mistaken, and the Lord had not sent me there, yet somehow I could not doubt that the Lord had given the command to go. To my utter surprise, a few hours before the closing of the meeting a sister of long standing in the church with which the association had been convened went to the committee and urged them to arrange some way for me to speak, as she was very anxious to hear me, and this sealed the command which had seemed to come direct from God to Go, and as ye go, preach, saying, The kingdom of heaven is at hand. This was after I had been licensed by the church, and it was during this period that I hesitated to go to meetings for fear of being misunderstood.

Some very wonderful promises have been made precious to my soul from time to time, notably among them was when the news of my having been licensed by the church was conveyed to me (I was not at the meeting) by a sister who had just received the news and came over to see us (where we were spending our vacation), thinking I knew about it. I was much surprised and disturbed over the news, and as I pondered it in my heart the language of the prophet Isaiah, forty-third chapter, came with much sweetness: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. 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. For I am the Lord thy God, the Holy One of Israel, thy Savior." Again, when I was on the verge of writing the church and asking them to rescind their action in licensing me, being also terribly perplexed that day with the solving of a business problem which taxed my very wits, I sought refuge in the Scriptures that night upon reaching home, but not knowing where to turn. The Bible opened at the thirty-second Psalm, and I began reading at the top of the page, not the first verse, and soon came to this language: "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye." I had no thought that such words were in the Bible, and it appeared as though the very breathing desires of my soul were here being answered. The yearnings of my heart were that the Lord would instruct me and teach me and guide me, and this was the very thing he was promising to do. To be sure, it was as a nail driven in a sure place, and for the time being I rested there, because it was in this great Teacher that my soul had put its confidence, knowing that all other leaders are blind, and that if the blind lead the blind both shall fall into the ditch. I cannot record the evidences some have had of their call by grace to serve the true and ever-living God, and while I long for brighter evidences and renewed tokens of his love, yet I desire to acknowledge before men that he hath not dealt with me as I have deserved, but that his goodness and mercy have followed me all the days of my life, and my desire is to dwell in the house of the Lord forever and to inquire in his holy temple. One day in the King's court is worth a thousand in the tents of wickedness. At best I can only hope to furnish a very imperfect ac-

count of the great and mysterious ways of God in dealing with the children of men, and of the infinite wisdom, the almighty power, the matchless mercy and the undying and incomprehensible love which contrived and wrought out to perfection in all its details his plan of salvation by grace. "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!" "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

In conclusion, may I say that the church has proven a home indeed to me. I am satisfied that I have found my Beloved dwelling in his people, and I hope I possess the evidence of having passed from death unto life spoken of by John—love for the brethren. My life has been such as to require the forgiveness, long-suffering and forbearance of my brethren, but their love has been unchanging and their fellowship I covet. Surely, here my best friends, my kindred dwell, and here God my Savior reigns.

In hope of eternal life through Christ Jesus,
R. LESTER DODSON.

LOS ANGELES, California, Dec. 19, 1921.

DEAR SISTER IN A PRECIOUS HOPE:—I am home after a seven months' absence. I can say I had a good trip east, and met many people of our faith and order, whose company I much enjoyed. After leaving you I visited sister Robinson, of Walden, N. Y., who has spent several winters here in Los Angeles, and all of us learned to love her as one of the salt of the earth. It was a great pleasure for me to visit her in her home. I went to New York city from Walden, and stopped with brother and sister McConnell, in whose home I was made welcome. Sunday was an all day meeting, and Elder McConnell and

brother Dodson both spoke to edification. God was glorified and the hearers comforted. On Tuesday, November 11th, I attended the ordination services, the setting apart of brother Dodson to the full work of the ministry. It was a very impressive and solemn service. Elder Eubanks' charge to the young brother was indeed solemn and beautiful. "Preach the word." That means so much to one who is chosen of the Lord to bear his name to his chosen people, to speak with comfort to Zion, to walk about her, a watchman on the walls of that chosen city of God. May the Lord be with the young brother in all his trials along the way. May he lean upon the strong arm of Jesus, and know no will but his.

I met some at the ordination whom I knew before, and many whom I had never seen before. I did not feel to be a stranger in a strange land, but felt when I clasped their hands that they were my people, they believed the same sweet gospel that has been my comfort for many years. I was requested to let them know through the SIGNS when I arrived home. I have been home since the 9th. I found all well. The 10th and 11th were our regular meeting days. We had good meetings, and here I again heard the same gospel, the same old story, always the same; east, west, north and south the pure gospel of the Savior is the same.

I want to be remembered to all of like precious faith.

Yours in much unworthiness,

(MRS.) J. B. DAWSON.

CAMDEN STATION, Minn., Jan. 3, 1922.

DEAR EDITORS:—I would like to get some information regarding the location of Primitive Baptist churches in Minnesota, preferably near St. Paul or Minneapolis, and also to obtain the names and

addresses of some of the members in this State. My father-in-law is a member of the Primitive Baptist Church, and has been for thirty years, and is desirous of coming in contact with members of his denomination, and as he is well advanced in years I take it upon myself so get this information for him. The winters are hard for him up in this country, and it is his intention to move to a warmer climate at some future date. Would you also kindly give me the location of the churches in some of the States where the winters are warmer, also the names and addresses of some of the members? I might suggest Portland, Oregon, also other parts of that State, Texas and California, preferably the northern part of that State.

Yours truly,

L. ZWEIGHAFT.

[If any of our readers can supply any of the information desired, please communicate with L. Zweighaft, Box 133 A, Route 6, Camden Station, Minneapolis, Minnesota.—ED.]

NEW YORK, N. Y., Dec. 15, 1921.

DEAR EDITORS:—I have just received the twenty-fourth number of the SIGNS OF THE TIMES for the year 1921, and that is as far as I have it paid for, and am reminded that I should send in two dollars to pay for another year, for it is my desire to not owe any man anything. While it is true I have not an abundance of this world's goods, yet I feel thankful to the Giver of every good and perfect gift that he in his infinite goodness and mercy has blessed me thus far so that with some degree of promptness I have been enabled to meet my just obligations. This is one thing I have greatly desired, and I know my God has been good to me in enabling me to so do. Yes, I know it

is all through his goodness and mercy that it is thus with me. I cannot take any credit to myself for any right doing, and I do not blame any one but myself for my wrongdoing.

I have been a subscriber and a reader of the SIGNS OF THE TIMES since January 1st, 1887, and if I really know myself it has been a wonderful help to me. I do not set it up as my standard, but in my judgment it is the best publication we have; that is, it suits me the best. I know there are other papers that are good, and I am glad of it, but I only take one, so inclosed you will please find a money order for two dollars for the year 1922. Send paper to the same address.

MARTIN D. FISHER.

PATERSON, N. J., Dec. 29, 1921.

DEAR ELDER KER:—As I am all alone this evening I feel like writing a few lines to you, if only to tell you how much I appreciated your kind letter, received some time ago. Some thoughts you expressed were very comforting. Yes, we know all is well if God be within. But the question arises, Does he dwell in such a sinful heart as mine? In times past I hope I have felt his presence, and long to feel it again. Oh for a closer walk with God!

I suppose you were at Warwick last Sunday. How much I thought of you all, and wished to be with you, particularly at meeting time.

It is about time to receive another copy of the SIGNS, and I can hardly wait for it to come. How I love our dear family paper and all those who write for it. Both your and Elder Lefferts' editorials are very comforting. As you enter upon a new year may God be with you, giving you wisdom and understanding. May you be enabled to write often, explaining

the truth is it is in Jesus to the comfort of his people. What a wonderful calling is yours. As I write the thought comes, Why should I write to you? Why take up your time, when you have so many able correspondents? Yet, just as a child longs to confide in its father, so I desire to talk to you, feeling that you understand. I do feel that you have been a father to me, spiritually, all these years. As a loving pastor you have guided and instructed me, I hope, in righteousness. For a purpose known unto himself God has taken you from us to serve in other fields. The separation has been hard to bear, but the tie which binds our hearts in love cannot be severed.

Remember me to Mrs. Ker, and I wish to thank her for the card so kindly sent at Christmas time. May the new year bring you joy and happiness. May God be with you at all times and may his grace be sufficient for your every need.

With love, in which all join, I am your little sister in hope,

FLORA TITUS.

[SUCH letters as the above help and encourage us more than the writers can ever know. They breathe the very Spirit and love of Jesus. Those who are pastors, and editors of such papers as the SIGNS OF THE TIMES, need such help. We sincerely thank sister Titus for her kind letter.—K.]

JONES MILL, Ala., Nov. 28, 1921.

DEAR EDITORS:—Inclosed you will find check for two dollars, for which please send your valuable paper, the SIGNS OF THE TIMES, to Wm. Sawyer, Jones Mill, Alabama, for one year from date of expiration of his subscription. Mr. Sawyer has been a constant reader of the SIGNS for a great many years. Your paper seems doubly dear to him, and he begs to be remembered to all connected

with its publication. He still remains firm in the doctrine the paper has always so ably advocated, and the Lord has been with him and given him a clear conception of the Scriptures. He sends brotherly greetings to all the saints, and admonishes them to be steadfast, unmovable and always abiding in the work of the Lord.

Written by his nephew,

A. J. DOUGETTE.

CORRESPONDING LETTERS.

The Salisbury Old School Baptist Association, in session with the Salisbury Church, Wicomico County, Maryland, October 19th, 20th and 21st, 1921, to the associations and meetings with which we correspond, sends greeting in the Lord.

DEARLY BELOVED BRETHREN:—We desire to thank the everlasting Father, the giver of every good and perfect gift, that we have again been permitted to meet with our brethren as an association, and that a feast of fat things has been so bountifully spread for us at the Master's table. We have had preached to us the gospel of the kingdom of God's dear Son, and large congregations of people, with the love of God in their hearts, brought together by his Spirit and power, have come that they may be taught of the Lord and strengthened in the hope of eternal life through Jesus Christ our Savior.

Our next session will, in God's providence, be held with the Messongoes Church, Accomac County, Virginia, on Wednesday, Thursday and Friday after the third Sunday in October, 1922, at which time and place we hope to meet your messengers again and sit together in heavenly places in Christ.

J. C. MELLOTT, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Ass't Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1922.

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. BEBE & CO.,

Middletown, Orange Co., N. Y.

ACTS II. 42.

"AND they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Having been requested to give our view of the above text, we shall endeavor to do so with such ability as the Lord may be pleased to bless us.

This text will be found in connection with Peter's wonderful sermon on the day of Pentecost and following the addition of three thousand souls to the church. The apostles were commanded to tarry at Jerusalem until they were endued with power from on high, and when Pentecost was fully come they were all of one accord in one place. Cloven tongues were given them and they declared the wonderful works of God as they were given utterance by the Holy Ghost. While they preached Jesus, and him crucified, many were pricked in the heart by the same Spirit that moved the apostles to preach, and they cried out, saying, Men and brethren, what shall we do? Peter said unto them, Repent, every one of you, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. All then who gladly received his word were baptized. These were those of whom it is said, "They continued steadfastly in the apostles' doctrine and

fellowship, and in breaking of bread, and in prayers." There were many in after years who did not continue steadfastly, and many departures have taken place from those days, until the present time, and such will doubtless continue while the world stands. Such things were foretold by Paul and other apostles, and when they come to pass it is but the fulfillment of their word. Men of your own selves shall arise speaking perverse things to draw away disciples after them. Deceivers shall wax worse and worse, deceiving and being deceived; false prophets shall arise. Men also claimed to be apostles who were not. Such men attempted to exercise apostolic power, when they had no power or authority of that nature at all. Such did not then continue in the apostles' doctrine and fellowship, nor do they now. It may well be asked, What is the apostles' doctrine? In reading the second chapter of Acts it will readily be seen that salvation through Jesus Christ, the Holy One of God, was their doctrine in opposition to all legal rites and ceremonies of the law. The Jews had fully expected life eternal to come to them through the law, and had not some of them been pricked in the heart by the Holy Ghost they all would have continued in that hope and expectation. Christ, and him crucified, has been the apostles' doctrine since their revelation of the Lamb of God. This same doctrine is now preached in many places in the world, but this doctrine embraces many things not continued in by some. Things that become sound doctrine are as necessary to observe and preach as salvation through Jesus Christ. High-mindedness, self-exaltation, is contrary to the apostles' doctrine, but peace is according thereto. Lordship over the heritage of God is in opposition to this doctrine, but for the

young to submit themselves to the older ones of the church is the commandment of the apostle. Self-will, stubbornness, is contrary to the doctrine of the apostles, but pliability and meekness are in keeping with the doctrine. To do things in any way, regardless of the judgment and desire of the church of God, is contrary to the doctrine of Paul, who commanded that "all things be done decently and in order." To cause divisions in the house of God is not continuing in the apostles' doctrine, who exhorted the brethren to study the things that make for peace, whereby we may edify one another, also to endeavor to keep the unity of the Spirit in the bond of peace. To backbite, devour a brother, or brethren, is contrary to the commandment, Love one another with pure hearts fervently. All these things, and hundreds of others, are embraced in the apostles' doctrine, and it behooves those who profess godliness to take heed to them and to preach them, as it is the only way to continue in the apostles' fellowship. To depart from their doctrine means to discontinue in their fellowship. John said our fellowship is with the Father and with his Son Jesus Christ. Can one be therefore out of the fellowship of the apostles and in the fellowship of the Father and the Son at the same time? Fellowship means equality, oneness. Where there are differences of opinion with reference to either doctrine or order is there fellowship? Without fellowship what is left for any one? To lose the fellowship of the household of God means to lose everything in this life. How careful therefore should every one be to continue in the apostles' doctrine and fellowship. Departure means death.

The brethren mentioned in the text continued also in the breaking of bread and in prayers. The breaking of bread

was in remembrance of the broken body of Christ, the Bread of Life. It seems that it was done often in those days, though Jesus gave no commandment as to how often it should be done, but said, "As often as ye do it, do it in remembrance of me." Remembrance of him, his love, his sufferings and death, was and is the chief thing in the Supper. Thousands partook of the bread and wine without a thought of Jesus. What mockery! Yet, how can one think of him in this special sense who has no fellowship with his sufferings? The slaying of the paschal lamb in Egypt, the eating of its flesh, with bitter herbs and unleavened bread, is altogether another thing from slaying the Lamb of God, our Paschal Lamb. Through the first the Israelites had assurance of God's protecting care and their deliverance from Egyptian bondage. Through the second the spiritual Israel of God has forgiveness of sins, deliverance from eternal death, redemption and everlasting blessedness. This is why the church continued, and now continues, in the breaking of bread in remembrance of Jesus. Some churches at the present time observe the Supper four times a year, some three times, others twice, or even less, but the breaking of bread seems to have been a daily occurrence after the day of Pentecost until churches were established in order in the different parts of the world. In them we have no record how often the bread was broken and the wine served.

The brethren continued in prayers. Peter told those to whom he preached on the day of Pentecost to pray to the Lord, peradventure he would blot out their sins in the crucifixion of Jesus. Whether any of these mentioned in our text had personally anything to do with it or not we are not told, but his death was demanded

by the Jewish nation, and all at Jerusalem on the day of Pentecost were Jews. Doubtless all who prayed asked God's mercy upon their souls because of sin. They desired tokens by which they might know they were accepted in the Beloved. Too, no doubt, they prayed for the apostles that the word of God might have free course, and that they be delivered from evil and ungodly men. Such is the prayer to-day of the Lord's people. They want the gospel to be preached to the glory of God and to the comfort of his poor and afflicted people. The church, no doubt, has the same prayer in her heart for the ministers of Christ that the brethren had in the early days: that they be kept faithful, sincere and upright; that they be delivered from the snares of death and from bringing trouble and discord into the house of God. The peace and prosperity of the church depend largely upon a faithful ministry, rightly dividing the word of truth, continuing in the doctrine and fellowship of the apostles. Paul said to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." This is as good for each of us now in the ministry as it was for Timothy. May the Lord help us all to take heed unto our ways, that the churches be united in love, doctrine and the order of his house. It is just as true now as in the days of Paul that "a little leaven leaveneth the whole lump." If, therefore, the churches do not want to be leavened, let them continue in the apostles' doctrine and fellowship. If all brethren so continue all will be joy and peace, otherwise all will be desolation.

We hope our sister of New York who requested our views on this text will be given to understand its import whether we have touched it or not.

K.

CIRCULAR LETTERS.

(Written by G. F. Adkins.)

The Salisbury Association of Old School Baptists, in session with the Salisbury Church, Salisbury Maryland, commencing on Wednesday before the third Sunday in October, 1921. Greeting.

DEAR BRETHREN IN THE LORD:—It is in much weakness and tribulation that we attempt this, our annual Circular Letter. It is our desire that we may be enabled to express thoughts that will be of comfort to the children of God, at the same time ascribing all praise, honor, glory, dominion and power to our Lord and Savior Jesus Christ, who is our all in all. We cannot but think of the last words of our Savior, which are, "It is finished." It is finished! What is it that is finished? Is he speaking of himself? Does he mean to say that in his death his people would know no more of him forever; that that is the last of him? We cannot think so. Is it not declared that he laid down his life once for the remission of the sins of his people, and that he took it again for their justification? Well, then, if this be true it cannot be that it was of himself he was speaking when he said, It is finished. Then what is it that he meant when he said, It is finished? Did not the prophets prophesy of the coming of our Lord and Savior Jesus Christ? Did not the angel speak to Joseph, telling him of the conception of his wife by the Holy Ghost, declaring that a son should be born, that he should be called Jesus, because he should save his people? Did not Jesus say, I came not to do mine own will, but the will of the Father who sent me; which was, that of all the Father gave me I should lose nothing, but should raise it up the last day? Then it must have been his own labors, the work the

Father sent him to do, the putting away of the sins of his people forever, by the shedding of his own blood, by reason of which God said, Their sins are blotted out, and their iniquities I will remember against them no more forever, that he had reference to when he said, It is finished. Then having this testimony within, that Jesus did come into the world, God manifest in the flesh, born of a woman, under the law, to redeem his people from under the law, having declared on the cross, "It is finished," are we not enabled to say with Paul, "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. 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"?

J. C. MELLOTT, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Ass't 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 January (29th). All are welcome.
L. B. FORD.

MARRIAGES.

By Elder J. Corder Mellott, December 14th, 1921, at the home of the bride, James William Truitt, of Snow Hill, Md., and Agnes Ethel Lynclie, of Laurel, Del.

By Elder George L. Weaver, at the residence of the bride's mother, West 110th St., Cleveland, Ohio, Daniel R. Koelliher and Marion E. McClain, both of Cleveland, Ohio.

By Elder J. B. Slauson, December 24th, 1921, at the home of the bride's father, in the township of Orford, Ont., Canada, Daniel Thomas Dymock and Miss Lucy Irene Allison.

OBITUARY NOTICES.

Elder J. F. Beeman was born in Warren County, Ohio, January 24th, 1845, a son of Ariel and Catherine (Berry) Beeman. At school he was an apt scholar, and was especially proficient in mathematics. Before he was fifteen he had finished algebra and began the study of geometry. Soon his health failed, and he was reduced to a mere skeleton and given up to die. Up to this time he had, to use his own words, been a little infidel, but was now led to pray for mercy, to see the way of salvation and given a sweet hope in the Savior. In this experience he was made to feel that he would die, and he told his mother he felt so impressed, and sent for many of his friends and neighbors to come to see him die, but as they would come into the room he would begin to preach Jesus to them. He recovered without the use of medicine, which he had for years depended upon, and, like Paul, conferred not with flesh and blood, but united with the church, was baptized by Elder J. C. Beeman in October, 1860, and began preaching Jesus; but a few months afterward he became ashamed of his forwardness, concluded he was mistaken and for years tried to stifle the desire within him to preach. This experience was bitter, led him to try, Jonah like, to run away. He was employed by a photographer, traveling from place to place. He landed in Chicago, then in St. Louis, and in this aimless, restless condition joined the army. He was sent to the front, belonging to the northern army in the Civil War, and unhurt passed through the raging battles and storms of shot and shell, all the time feel-

ing a condemning conscience and then a faith that could not be killed, for God had a work for him to do, which was true, for he shielded him and brought him back home, and after more trials finally to the church. He was ordained May 9th, 1878, by Elders Thomas Rose and Joseph Ferr, and served several churches in various states and traveled considerably among the Baptists. Elder Beeman was married twice, but I am sorry to have to state that I am without data as to his first marriage, except the fact that there were five children born to that union. He was married the second time on November 25th, 1884, and to that union were born four children, namely, Nellie, Leona, Oscar and Etta, the last named one being his baby girl, who had been his housekeeper since the death of his last wife, and to whom he was lovingly attached. His last wife died on the 11th day of July, 1917. After the death of his second wife he moved to his late home, Claremore, Okla., in November, 1919. He went to California and stayed five months. In November, 1920, he went to Florida and bought a home there, where he lived until July, 1921, at which time he went to Oklahoma to visit his children, and then to Pennsylvania, and during this visit he was sick with a cold, but seemed to improve. He left Pittsburg on September 7th and went to St. Albans, W. Va., where he was attending an Old School Baptist Association. When he arrived he was very sick, and was able to preach but once, and then for a few minutes only. He grew weaker and weaker until he passed away September 20th, 1921. He was in the kindest hands; he died at the home of A. O. Edwards, in St. Albans, W. Va. He had splendid medical attention, as well as good care, but the Lord saw fit to take him away from this world of trouble and sorrow. He leaves to mourn their loss nine children, six boys and three girls. He was on his way to Virginia, having an appointment at Roanoke on the 17th day of September, but he failed to arrive at the appointed time. In a few days it was learned that he had passed away. He had preached frequently among the Baptists in the south, and had visited at the home of the writer and was highly appreciated and esteemed among the brethren in all the churches he had visited. The writer has had many letters concerning Elder Beeman and this obituary, and I am sorry that there is not at hand sufficient data to enable me to give a more detailed outline of the life of this wonderful man of God. In this bereavement I will say to the children to remember the father who went in and out before them serving and praising the God with whom he is now resting, and to place their confidence in the same line of thought if possible, for he had them in mind and often spoke of them to the writer.

Remembering that I was one of his best friends, in the hope of immortality I am

J. W. SIMPKINS,

Mrs. Kate Kessler, the subject of this notice, was the widow of our late brother Peter Kessler, and was for many years a member of Black Rock Primitive Baptist Church, being baptized by the late Elder F. A. Chick. She proved a faithful member to the day of her death, which occurred on the 9th day of December, 1921, at about 5 o'clock p. m. The writer had known sister Kessler for about twenty-five years, and can say she was a good Baptist, interesting to talk to, a quiet, good woman, a good mother and neighbor, and will be greatly missed by the church and neighbors as well as by her children, who are: Mrs. Annie McElroy and Mrs. Dora Myers, of Baltimore, Mrs. Fannie Goeke, of West Virginia, and Miss Ella Kessler, who was with her to the end and did all that a faithful daughter could do. There are two sons: Joseph Kessler, of Butler, Md., and Dr. Calvin Kessler, of Texas. Many of the Baptists and friends will remember the hospitality of brother and sister Kessler, as they have lovingly entertained a great many of them. May God bless her church, pastor and children, and enable them all to resign her to her Savior, whom she loved and trusted. She was afflicted for a long time, but now sleeps in Jesus.

The funeral was held on the 12th, 11 a. m., at the Black Rock meetinghouse, the writer speaking from 1st Corinthians xv. 25, after which her mortal remains were laid beside her husband to await with him the coming of the Savior.

ALSO,

Mrs. Dorcas Cole, the subject of this notice, was the widow of our late brother J. A. Cole, and was for many years a member of Black Rock Primitive Baptist Church. She was baptized by the late Elder F. A. Chick, and proved a worthy member. Sister Cole was sick only a few days, so was nearly always at her meetings. She was a near neighbor and close friend of sister Kessler, and visited her in her last illness. She was taken ill December 5th, and passed away on the morning of the 11th, less than forty hours after sister Kessler. Sister Cole also was one of the noble of the earth and a faithful member of the church of Christ, and loved to entertain her brethren and sisters and was a good neighbor. The writer was acquainted with sister Cole for about twenty-five years, and always found her faithful and interesting to talk to of the things of the kingdom. Her church, her neighbors and her daughter, Mrs. Sallie Fowble, who lived with her, will all greatly miss her. May God enable them all to resign her to him. Sisters Cole and Kessler were close neighbors, close friends, died and were buried only a few hours apart, and we wish their obituaries to appear in the same paper. May God bless her bereaved daughter.

The funeral was held at Black Rock meetinghouse at 11 a. m. December 13th, the writer speaking from the twenty-third Psalm by request, after which her mortal remains were laid beside her husband to await the second coming of the Savior.

Her loving pastor,

JOSHUA T. ROWE,

Miss Susie L. Woolford, our beloved sister in Christ, departed this life December 31st, 1921, in the 92nd year of her age. Sister Susie was baptized in the fellowship of the Fishing Creek Church July 27th, 1868, fifty-three years ago, and remained a faithful and devoted member of that church until her death. She was the daughter of the late Deacon Whitefield Woolford, and the seventh of fourteen children. Sister Susie was widely known and dearly loved throughout the bounds of the eastern associations, and firm and unwavering in the faith of our Lord Jesus Christ. For about sixteen years previous to her death she had been confined to the house and to the bed, patiently waiting for the Master's call. She was tenderly cared for by her sister, Mrs. Hurlock, and her niece, Miss Susie Hurlock. One brother, one sister and many nephews and nieces, with those who knew and loved her in the churches, mourn their loss.

She was buried in the cemetery of the Fishing Creek Church, near Cambridge, Md., January 3rd, 1922. The writer spoke from the words recorded in 1st Corinthians 42-46.

B. F. COULTER.

Cyrus Risler was born November 21st, 1828, and died November 1st, 1921, making his age 92 years, 11 months and 11 days. He was born on the Risler homestead (where his parents always lived) and lived there until he was married, in 1855. He then bought land adjoining and built the house where he died, and with the exception of three years had always lived there. He leaves one daughter, three sons, twelve grandchildren and seven great-grandchildren, his wife having died twenty-one years ago. He and his wife were baptized by Elder Gabriel Conklin May 25th, 1861, was elected church clerk January 13th, 1870, deacon August 30th, 1873, had care of the house since May 29th, 1873, and was made treasurer May 26th, 1888.

ELLA N. FOX.

Brother Risler was a faithful member, deacon, trustee, clerk and treasurer of the Locktown Old School Baptist church for fifty years or more, and faithfully attended to his duties in all of these offices in the church. He was sound in the faith of God's elect, was very quiet and reserved in his manner, and always at meeting when not providentially hindered. He was much interested in seeing the members filling their places in the meetings and looking after the property of the church to keep everything in good order. He will be greatly missed by many brethren, sisters and friends who have enjoyed the hospitality of his home. By request I attended his funeral, which was held at the Rosemont Baptist meeting-house; burial in cemetery there. May God bless all that mourn with grace to support them.

D. M. VAIL.

Mrs. William B. Tawresey passed away at her late home, 618 Washington St., Wilmington, Del., October 26th, 1921, in her 87th year. While she had been an invalid for many years, she was only confined to her bed a few days before death came. She was a daughter of Thomas E. and Rebecca Frazier, of Cow Marsh, Del., where she was born January 10th, 1835. She was united in marriage to William B. Tawresey March 18th, 1866. There were no children born to that union. She leaves her husband, now in his eighty-eighth year, one brother, Thomas E. Frazier, Jr., with many nieces and nephews to mourn their loss. While she never united with the church, she was a regular attendant, as well as an earnest reader of the SIGNS, always looking forward to the meetings when she could mingle with those who gathered for worship, and following with keen interest the preaching of the gospel and always manifesting a great interest in all the affairs of the church. All who knew her I am sure often wondered why she was not enrolled among those where her deepest interest seemed to be; but the Lord's way is not our way. I am sure she had an experience of grace and a hope in God's mercy. Having spent part of my boyhood days in their home, she seemed free to talk with me about these things in her last days. I am sure I heard the confession that comes only from those who know the joyful sound. Brother Tawresey told me since her death he felt her interest was such that she should have been in the church, and not him. Her chief desire was that she might be spared to see him taken care of until the end, and then she was ready to go.

The funeral services were conducted at her late home by Elder J. G. Eubanks, who spoke words of comfort to the bereaved ones as well as to the many friends who gathered to pay their last tribute to her. Her remains were interred in the family plot in the old London Tract burying-ground in Chester County, Pa. May the gracious Master comfort the mourning ones.

W. S. ALEXANDER.

Lyman Hostrander, of Cammal, Pa., was born July 2nd, 1856, and died December 19th, 1921. He was the son of Joel Hostrander and Mary Campbell, and was born near where he died. I attended the funeral of his wife, whose maiden name was Moore, about twenty-six or twenty-seven years ago. They were the parents of three children, two of whom are dead. His home was with his daughter and her husband. He was well up to the time of his death. He went to an outhouse and his daughter bearing a groan a few minutes later went out and found him dead. The doctor pronounced it heart failure. He leaves a daughter and son-in-law, one sister, one brother, with many other near relatives. He was dearly loved by his kindred in the flesh and esteemed very highly by his neighbors as an upright, honest man. While he never united with the Old School Baptist

Church, he was a firm believer in the doctrine of salvation by grace, and we believe he is now with his Savior. May the dear Lord bless all the dear mourning ones with grace to help in this their affliction.

The writer talked to the people assembled at the Old School Baptist meetinghouse in Cammal, Pa., December 22nd, after which the remains were laid away in the Cammal cemetery near the meetinghouse.

D. M. VAIL.

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THE "SIGNS" TO
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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, 2593 Canterbury Road, Cleveland Heights, Ohio, or Elder George L. Weaver, 1309 East 114th St.

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.

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

JOSHUA T. ROWE, Pastor.

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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.

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(ESTABLISHED 1832.)

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 90. MIDDLETOWN, N. Y., FEBRUARY 1, 1922. NO. 3.

POETRY.

THE VOICE OF MY BELOVED.

THERE is music in the stillness
Of that voice so small and clear,
And the sound is sweet and joyful,
Floating to my anxious ear.

'Tis the voice of my Beloved,
Wafted on the sacred shrine,
Exercising loving-kindness
To this contrite heart of mine.

He comes leaping on the mountains,
Skipping on the hills, behold!
Lo, I see his form appearing
In his goings forth of old.

Hear his voice in tones of pity,
For he knoweth all my frame;
To the dust my soul lies cleaving—
Will he call me forth again?

If he call, sure I will follow,
For his joyful voice I've known;
He himself my ears did open,
And the glory's all his own.

If he tarry, I'll wait for him,
For the vision sure will come;
Lo, by faith I see his glory,
And he whispers, Child, come home.

At his call my heart awaketh
To the beauty of his name;
For his voice is full of power,
And revives my heart again.

He doth make my feet like hinds' feet,
To obey his voice of love;
How I long to ever praise him
In the paradise above.

SEMMA E. CORDER.

CORRESPONDENCE.

BANKS, Ala., Dec. 3, 1921.

DEAR BRETHREN EDITORS:—Brother McLoud, a young minister of Shelhorn, asked for my views on Matthew xxiv. 22, and while I feel too feeble and ignorant to give the import of this Scripture, yet I have felt at times to have a little light on some of this chapter, and as I have a willing mind will attempt to pen some thoughts on it.

“And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.” The beginning of this chapter shows the impossibility of the carnal mind receiving the things of the Spirit. Jesus departed from the temple, and his disciples came to him to show him the buildings of the temple. They undoubtedly went to him in a fleshly frame of mind, for instead of asking Jesus to show them the mysteries which God had put in his power, they wanted to show him something. This spirit is ever with us, wanting to do something. It is the work of the Spirit of grace to mortify the “do spirit” in us and cause us to thank and praise God for what he has already done for us. It seems in the beginning of this

lesson that Jesus desired to teach his disciples the worthlessness of human effort and of the work system in the salvation of souls, and said unto them, "See ye not all of these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." This, no doubt, was discouraging to them, as they took great pride in the temple, and that is what the carnal mind and the nominal christian loves to-day—the temple and temporal things, and they hate the Spirit that wars against them: the Spirit of truth. Jesus said, If the truth shall make you free, ye shall be free indeed. This is a glorious freedom. The Spirit is continually tearing down our playhouses and workshops. These things cause many sore troubles with the children of God. The destruction of the temple in my mind prefigures the end and removal of the legal system. Paul said, He took away the first, that he might establish the second. After Jesus had told the disciples that the temple should be thrown down, they came to him privately, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" Jesus next impressed upon them the importance of not being deceived. He did not answer their question immediately, but did answer them later. As to what world the disciples had under consideration, I do not know. Many brethren seem to think they were speaking of this planet on which we live, but if they were it is clearly shown that Christ was speaking of the old covenant, the Jewish world. The old covenant and the new covenant are called the old world and the new world, as I understand it. Nowhere in this Scripture is the destruction of this planet on which we live mentioned. This

chapter, as I see it, is very much like the book of Revelation: we must sum it up in christian experience or we will never get the import of it. If we did not see and feel the very things that Jesus foretold, we could know nothing of the truth of them. Jesus tells them that many shall come in his name; that is to say, they will claim to do the work of Christ—to save souls; but the Spirit showed John that heaven and earth were searched, which was the legal heaven and earth, the powers of this world, and none was found able to loose the seals and look upon the things written in the book, save the Lion of the tribe of Juda, which is Jesus, the Son of God. He opened the book and revealed to his people what must come to pass according to the decrees of God. The work of antichrist is as much decreed of God as the work of Christ, but this excuses no man for his sins, he must suffer the penalty. Jesus in this chapter is showing the work of both sides or spirits, and one is as sure as the other. Antichrist must reign, and Jesus was speaking of the pernicious works of this demon, which is now among us, when he said, "Except those days should be shortened, there should no flesh be saved." This has no reference to our final destiny, but saved from the delusions of the world. It pleased God by the foolishness of preaching to save them that believe. This is a saving from error in time; not time salvation, but eternal salvation, called common by Jude, which is received and enjoyed in this time world. Jesus said, "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." All of these things must be experienced in the christian's heart, which cause much

sorrow. This is a sorrow that the world knows nothing of. Persecution comes next. "Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake." Dear child of God, have you not experienced these things already? If not, you are not walking in that narrow way which leads unto life. Those who will live godly in this present evil world must suffer persecution. This living is done by faith only. A remnant of God's children are saved here in time, according to the election of grace. God has purposed it that way. Paul is plain on this. Let us remember that the words of Jesus are true. He says famines must come. This is of a spiritual nature, and is known only to the faithful in Christ. "Then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." This is the effects of the famine brought on by the works of the flesh and the devil. Solomon speaks of the works of this satanic spirit under the appellation of an odious woman. He says, She has cast down many wounded, yea, many strong men have been slain by her. Notice Jesus says, "But he that shall endure unto the end, the same shall be saved." Some are given grace to withstand the delusions. There is no doubt in my mind that Jesus had in mind the great battle that existed between the righteous and unrighteous mammon. There was a great falling away with national Israel, as there is to-day with spiritual Israel. This seems to be a puzzle to many Baptists, but it is true. Israel went out by a thousand and left an hundred, and by an hundred and left ten. So it is to-day; few are chosen to gospel obedience. In those days of apostasy Jesus said, False prophets shall arise and show great signs and wonders, insomuch that, if it were possible, they would deceive the very elect; but this is not possible, as shown in Revelation, which I shall mention later on. For the elect's sake those days were shortened. In this we see our God working all things after the counsel of his own will, and that living faith makes us believe him and know that he is at the helm. Peter said, "If the righteous scarcely be saved, [which means with difficulty] where shall the ungodly and the sinner appear?" We cannot account for this, except in the economy of God's grace. Yes, to us it may seem difficult to save, but our God is abundantly able to save with an everlasting salvation all them that trust in him. Many things may look doubtful and shaky to us, and we may conclude at times the whole plan is a failure and has been overthrown by the enemy, as in the days of Elijah. He said, They have digged down thine altars and stoned the prophets, and I am left alone, and behold, they seek my life. My brethren, have you ever felt that way? If you have, you have the experience of Jesus, who in this chapter has foretold all your troubles and crosses of a spiritual nature. This is why the natural man cannot understand it. While he tells us of our sorrows, he also tells us of the joy and riches of his grace. The sorrow which grace brings to our minds is but a light thing compared with that great and eternal weight of joy, honor and glory treasured in Christ for us. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." Let us notice this gospel had to be preached before the end came. This end under consideration

is the end of the law. The gospel ends the law in the sinner's heart. Christ is the end of the law for righteousness to them that believe. Believers in Christ are the only ones that ever see this end that Christ has under consideration. Three times in this chapter Jesus calls the attention of his disciples to the deceitfulness of men and their erroneous teachings. It is the wisdom of God that saves his children in this life; then let us not be deceived in holding to traditions of men, who have no power to understand, much less to save. Notice the disciples asked for a sign of the coming of Jesus, as well as the end of the world. We notice that in verse twenty-six deceivers tell the people that Jesus is in certain places. He tells us not to believe them, they are liars, and will mislead us and take us into the broad way which leads to death; not corporeal death, but separation from the truth. Now see what Jesus says about it: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." This Spirit that shines in the hearts of God's children is universal in its nature, and is sovereign over all worlds, principalities and powers. This is the experimental coming to his children. He compares himself to the lightning, the wind and water, over which man has no control. I next want to notice what follows the tribulation of those days. The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. This is the experience of every heaven-born soul, though he may not understand it until it is shown him. The sun here is the legal sun, and the moon the law. We, like Paul, when born of God can say, The way we thought

to be unto life we found to be unto death. In this the legal sun was darkened, and the moon, which is the law, failed to give us light. The stars shall fall from heaven, and the powers of the heavens shall be shaken. The stars here are the professors of religion in the legal heavens, the nominal christian. You thought they were the children of God until you were born of him, and then you saw your awful mistake. These stars all fell in your experience; you realized they were only hypocrites and pretenders. The powers of the heavens shall be shaken. These are the legal heavens, or they could not be shaken. You have sounded the whole thing in your experience and found it shaky, unsound and a failure. "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn." This came next after the legal system passed away. The tribes here do not mean all the Adam family, but the tribes of Israel; they do mourn. After mourning they see the Son of man in the clouds of heaven with power and great glory. "And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other." You experienced all this. When old things passed away all things became new. You are a new creature in Christ, at the end of the law. All the children of God see Jesus coming in the clouds with great glory and with the sound of a great trumpet, which is the gospel trumpet. He will gather his elect together. This is all in the gospel day, and has no reference to what men call the world coming to an end, yet many Baptists believe this, and so does the world. Christ says, Ye are not of the world. Then why believe with the world? God forbid. Jesus says the

day or hour the end cometh with his people knoweth no man, not even the angels in heaven. He says, "Learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh." You can see signs of the end and of the birth, but cannot tell just when it will come; God only knows.

I have tried to take up too much of this chapter already, and will have to omit some of it, as it is very lengthy. In order to make my views clear on the twenty-second verse I will refer you to Revelation xiii. 7, speaking of the beast which is composed of all human agencies and religious theories of the world woven into a new lighting system: "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." Now notice all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. There is no doubt in my mind that these are the days Jesus had under consideration when he said, "Except those days should be shortened, there should no flesh be saved." He spoke of the gospel day here in time as one day, though it may be ten thousand years or more. This record book of life is Christ, and embraces the very elect, whom they would deceive were it possible. This Scripture applies here in time only. Now, in the seven churches of Asia you will see this remnant represented by Philadelphia and Smyrna. Philadelphia had kept the word of his patience. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation." What made the difference in Smyrna, Philadelphia and the other five churches, which represent the churches

of God in all time? Nothing but the grace of God made the difference. Jesus held something against the other five. What was it? getting too much strong drink—intoxication? No. Some immoral act? No. It was a doctrinal charge against every one except two. Ephesus had fallen from her first works. Pergamos had some among them that held to the doctrine of Balaam, who put a stumbling-block before Israel, and also the doctrine of the Nicolaitanes, "which thing I hate." He demanded repentance, or he would come quickly and fight against them with the sword of his mouth. Where was any salvation for them without repentance in time? None at all. Thyatira was holding to Jezebel, who claimed to be a prophet and was seducing the servants of God. Notice the consequence of this evil. God gave her space to repent, and she repented not. Now of this same church, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations." If this had been written "denominations" it would have had the same meaning. "And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers."

I cannot finish; I will stop here. I have done the best I could. Dear editors, if you think this worthy of space, publish.

In hope,

J. E. FINCHER.

FORDYCE, Ark., Dec. 18, 1921.

DEAR EDITORS:—I am writing you regarding our association, which convened on Friday before the third Sunday in September, 1921, this being her eightieth birthday. This association has journeyed along without any great amount of disturbances eighty years, and so far as doctrine is concerned never did have any real disturbances. At our last meeting,

however, certain churches rose up and denounced us, and said they would not walk with or fellowship those who held to and believed in the doctrine of the absolute predestination of all things, and who did not believe in a conditional time salvation, and charged all the churches that believe in this doctrine as heretics, fatalists, Antinomians, &c. They further charged and published us to the world as such, and added to it that our doctrines and all who stood with us were upholding the doctrines of Mohammedanism, having resurrected it, and that it was a most damnable doctrine and of the devil. This, dear brethren, has caused us to investigate what Mohammedans believed, and according to Hassell's Church History we find that Mohammed held to a doctrine of a mixture, and really in the end nothing. This history says he "professed to teach the doctrine of the absolute predestination of all things;" but this says "professed." It further goes on to say that he held to the doctrine of weighing in the balances of good and bad, and that we were judged according to such; also a plurality of wives, and that his doctrines are incorporated in a book called "The Koran." This being true, it does not advocate what we as Baptists here hold to. We contend for the absolute foreknowledge of God over all things, and that nothing comes to pass by chance; that all righteousness comes to pass as he foreknew and predestinated, and that it comes to pass just as he foresaw it; that all good works come directly under his guiding influence and righteous Spirit working all good works, and that none of them fail; that equally he foreknew all the deeds of wicked men and devils, and that they, too, will all come to pass just as he foresaw them, and that secondary causes

bring them to pass through the influences of the devil and devils, and that such wicked characters are doing their own wicked will and pleasure, but that it is God's will and purpose to have them do their wicked deeds, just as it was in the crucifixion of his Son. They rose up to do just what his hand and counsel had before determined to be done. This was certain, and God had a purpose in it, but they did it wickedly, and so are all other sinful acts of wicked men and devils, and all are certain and in harmony with God's foreknowledge. We note, too, in Hassell's Church History, on page 818, that the Kehukee Association was formed in 1765, and that this association was, together with several other churches in other associations, constituted in Maryland, New Jersey and New York until various associations were made up, which are substantially as follows: Warwick, Upetoio, Whiteoak, Contentnea, Harmony, (Ga.) Little River, County Line, Mountain, Center District, Delaware and Delaware River, Virginia Corresponding, Salisbury, Abbots Creek, Fishers River, Ocmulgee and Baltimore, Md. All these associations, as we see, covered territory from Canada as far south as Georgia and Tennessee, and their ministers were: Gilbert Beebe, S. H. Durand, F. A. Chick, L. H. Hardy, P. D. Gold, B. H. Wooten, A. J. Moore, W. M. Woodard, J. T. Lewis, Howell Joiner, C. B. Hassell, Philander Hartwell, J. R. Respess, David Bartley, Wm. L. Beebe, M. T. Lawrence and many others who lived in all this wide field of Old School Baptists. These men stood firm in the fight against the innovations of Arminianism, stood firmly upon the doctrines of the old London Confession of Faith, adopted the Black Rock findings, and were with Elder Gilbert Beebe and fully indorsed him, and were with

him in the founding and establishing of the SIGNS OF THE TIMES, which carried in its prospectus: "We believe in the absolute predestination of all things." Now the question with us is, How is it that this doctrine was held, loved and fellowshiped by all this great body of Baptists in 1832, was not Mohammedanism and hated and despised, but now is denounced as heresy and said this doctrine never was the doctrine of Old Baptists? Again we refer you to page 822 of Hassell's Church History, which is to our mind an expression of the love these dear old soldiers of the cross had for Elder Gilbert Beebe, and is substantially as follows: "Elder Gilbert Beebe, of Middletown, N. Y., has had few equals since the days of the apostles in natural and spiritual abilities, in bold and faithful defence, both of tongue and pen, of the great fundamental truths of the Scriptures, and in the extensiveness of his ministerial labors. During his long ministry of sixty-three years he is believed to have preached about ten thousand sermons and traveled two hundred thousand miles, set forth not in the manner of the nineteenth century by missionary funds, but in the manner of the first century, by the God of grace and providence, who supplied all his necessities, thus exhibiting to this materialistic, unbelieving age a life of divine faith and divine support. In 1832 he founded a semi-monthly periodical called the SIGNS OF THE TIMES, which he continued to issue until his death, and which is still published by his sons, Elder William L. Beebe and brother Benton L. Beebe, at Middletown, N. Y. In accordance with repeated solicitations, Elder Gilbert Beebe published two volumes of the editorials of the SIGNS OF THE TIMES and a very highly approved hymn-book." We see from the above that Elder Beebe

was fully indorsed by all these brethren, and his paper was continuously solicited by these brethren all over this wide territory of associations, and his travels extended into two hundred thousand miles. Just think, and he an absoluter, too, and all these brethren loving him, fellowshiping him and receiving him as a corresponding messenger over this wide field of Old Baptists. These people say of him in this history that he has had few equals since the days of the apostles. Yes, this was the way these people regarded him; but now see the doctrine he and all those brethren held then has become Mohammedanism resurrected, and those who believe it are styled heretics. Well, we just know that they are wrong, and we fear that those good brethren who have gone out from us and denounced us have to a great extent been misled by preachers who have men's persons in admiration because of advantages. We hated to give them up, and never at any time raised bars against a brother who could not see into "deep things," and never wanted to make a brother an offender for a word, but we know we are in line with the Baptists of olden times and what they were in 1689. They believed that God decreed within himself all things whatsoever come to pass. The almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in his providence that his determinate counsel (Romans xi. 32-34; 2 Samuel xiv. 1; 1 Chronicles xxi. 1,) extendeth even to the first fall, and all other sinful actions, both of angels and men (and that not by a bare permission); which also he most wisely and powerfully boundeth (2 Kings xix. 28; Psalms lxxvi. 10,) and otherwise ordereth and governeth in a manifold dispensation to his most holy ends, (Genesis i. 20; Isaiah x. 6, 7,

12,) yet so as the sinfulness of the act proceedeth from the creature, and not from God. Here is just where we have always been: that all things come to pass just as above set forth in the old London Confession; that even the sinful acts extend to the first fall, and not only so, that it does not occur by bare permission; then it must be decreed and directed, if not by bare permission. This is where we, the South Arkansas Association, are standing to-day, and we are in line with these brethren in the north and east and those of England and Wales. It is hurtful to us to see these things come, but we hope we are counted worthy to suffer for Christ's sake, and all we know to say is, it is only the fulfilling of the Scriptures and history only repeating itself. We note in the holy book that these things have ever followed God's people, and that there is a time come for refining. Even crude oils have to go through the refiner before we can get their genuine merits. God will thoroughly purge his church, and they that are and have been manifested must be approved, and the man of sin must be revealed, and I suppose these are some of the all things that work together for good to those who love God, to them that are the called according to his purpose. Now, brethren, we want to say we surely did hate for this to come; we did not want it, but they just said they actually would not walk with us longer, so all that could be done was to let them go and each be by ourselves. This, no doubt, is included in absolute predestination. Our little churches are in peace and see eye to eye and speak the same things: Jesus and him crucified, the only Savior for time and eternity, the Resurrection and the Life. In him we live, move and have our being. There is no power but of him, the powers that be

are ordained of him. The devil can have no power only as it is given from above. Pilate could not have had power to crucify Jesus unless it were given him from above. It must have been in strict harmony with God's will and purpose for wicked men to take, crucify and slay his Son. He was delivered into sinful hands and was wickedly crucified and slain. It took all that to make good God's promise of eternal life, which he who cannot lie promised before the world began. Yes, it was made before this world, and it was all done by God; he does not lie, but makes all his promises good through the death of his Son. We do not believe there are any slips in the chain, but that all are certain, as he declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. Yes, he has and will do all his pleasure. As he has thought, so shall it come to pass. It is said of him by Job that there is nothing new or old with him. He then foreknew it all, both good and bad, and it will most certainly all come to pass just as he foresaw it. It will come just as the death of his Son—certain. Vain men and evil seducers shall wax worse and worse. Is it so? Shall they wax worse? Yes; and why? Because God saw it and declared it; but they do it wickedly, hence they are the ones who sin, and not God, because he foreknew it.

Much more could be said along this line, but I feel that I have introduced plenty in bringing up this proof of our standing and where the Old Predestinarian Baptists have stood all along the line of time, and we feel that we are to-day standing on Primitive grounds, even though charged as heretics for believing in the predestination of all things, that

nothing comes by chance, and that God rules all things after the counsel of his own will. We just wish to say, dear brethren, we invite all genuine Old Baptists of the unlimited predestinarian faith to visit us when they can. We love these people; we love those who have gone through the fire and those who have stood firm. Jesus, their head, was despised, rejected and hated of men, denounced, and those of his followers have been all along the line of time, and he said, As they did it unto me, they will also likewise do it unto you. They did not, would not and in fact could not receive him and his doctrine, and they cannot receive it now. They that are of the world speak of worldly things, and the world heareth them, but ye are of God, and he that is of God heareth us, but they that are not of God heareth us not. Hereby know we the spirit of error and the Spirit of truth. Pray for us that God be with us and keep us from unreasonable men, and be our present help in time of trouble. Farewell in the Lord.

Yours in hope through grace and mercy,
V. R. HARRIS.

CANON CITY, Colo., Jan. 9, 1922.

DEAR EDITORS:—I am sending check for renewal of my subscription for 1922. I think it was fully fifty years ago I began taking the SIGNS OF THE TIMES, and if I have ever missed one single number I cannot call it to mind. During a greater part of that time I have had it in my mind to visit at least a part of the eastern associations, but for one cause or another the time has never come. When my son was called to Philadelphia, where he holds the position of Professor in charge of the department of civil engi-

neering in the University of Pennsylvania, I flattered myself that my opportunity was almost at hand, but again I was disappointed. My wife was stricken with blindness, and I find my whole duty lies right here in this little mountain city, where we have a comfortable home; and besides that obligation, I have just passed a birthday that puts me on a start on my eighty-third mile-stone, and I realize that my time here is fast drawing to a close. But my mind runs back almost sixty years to a certain time and a certain spot, when and where I trust it was God who caused a light to shine in my heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ, and for almost sixty years that incident in my life remained, and still remains, as the turning-point, from which I passed from bondage under the law and became a new creature in Christ. I was liberated soon after becoming a member of the Old School Baptist Church, and soon after was ordained, and have always and every place contended that salvation is of grace, and if I be granted years yet to come longer time and opportunity I cannot turn either to the right or the left, but must contend earnestly for the faith once delivered unto the saints.

I wish to express my gratitude to God for such gifts as he has called and sent and is sustaining in the editors of the SIGNS OF THE TIMES, and I would also include the writers and all who are in any way engaged in the conduct and policy of its publication. I am glad to hear of the thinning ranks of Zion's watchmen being recruited, and I pray for God's blessing to rest upon both old and young.

Your unworthy brother,

SMITH KETCHUM.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1922.

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.***THE SENSE OF SIN.**

"For I know that in me, (that is, in my flesh,) dwelleth no good thing."—Rom. vii. 18.

Few things are more old-fashioned in this speeding time than the sense of sin, and among the things consigned to the rubbish heap by the religionists of to-day is the conviction of sin which used to be regarded as an essential part of any profession of religion. Since religion has become a commodity of the market-place, to be bought with money or merit, any sense of sin is no longer considered a prerequisite of christianity. Whereas Old Baptists used to be not the only people who required a conviction of sin in every applicant for church membership, and many of the Arminian denominations also required at least a show of repentance in all whom they received, to-day all this is changed, and Old School Baptists find themselves about the only people still clinging to the truth that no one can possibly know aught of salvation unless they have seen themselves wholly lost on account of sin. To-day most any person anywhere can become a member of any religious body by merely saying he wants to do so, or by signing a card that he wants to do so, and personal revelation of anything in the way of any semblance of a religious experience is not at all required. George Whitefield, the founder

of Methodism, was by no means so callous; and no man in American colonial days preached more strongly the necessity of the sense of sin in the repentant sinner than did the Presbyterian Jonathan Edwards, one time president of Princeton College. Toplady, Cowper, the two Wesleys, Newton and Watts, however much they may have differed on some points, all agreed that the consciousness of sin was essential to true christian belief, as did also Calvin, Luther, Augustine and others before them. We mention these names simply to show that while all religious bodies used to be agreed that there could be no knowledge of salvation in any one not feeling a sense of sin, to-day it is far from being so, and one may to-day search through volumes of modern sermonic literature and never see so much as a word referring to the sense of sin as being any part of a christian experience; indeed, any such thing as a christian experience at all has been pretty generally discarded by all religionists and relegated to the ancient and dead traditions of the past. Here and there a lone voice is lifted up calling attention to the fundamental things of the religion of Jesus, but such are few and far between indeed, and seem like voices crying in the vast wilderness of this age of modern enlightenment, which is only another name for darkness spiritually, and gross darkness at that, and such voices even when lifted up gain scant recognition and small audience. Therefore it can be said without any possibility of successful refutation, that Old School Baptists are the only people to-day who emphasize the necessity of a religious experience as an essential part of the spiritual equipment of the follower of Christ, and who place the sense of sin as a root-fact in that experience. This sense of sin can only come

about by faith, and a man's reason or intelligence can never give him that light to see himself utterly lost and condemned before the law of a just and holy God. Paul says it is a faithful saying, and true it is, that one can never say only by faith, that he is a sinner. It is not enough that one should feel himself to be a sinner, but that he is the chief of sinners. The light of the Holy Spirit of God shining in one's heart does not reveal one is a sinner only in degree, and there may be others worse, but it reveals that one is altogether a sinner, that there is no cleanness nor soundness whatsoever, that the poison of sin has invaded the whole man, mind, body and soul. The individual who has this revelation within himself knows that there is no one anywhere worse than he, or that could possibly be worse, nor has there ever been anywhere at any time any one who could be more sinful. This is because the revelation brought within the sinner by the Holy Ghost reveals human nature as it is, and wherever and whenever it is, and human nature is always the same, whether in a devil or a saint. So far as the human nature is concerned, a devil is no worse than a saint, and the nature in one or both of them is capable of the same dastardly things. Human nature makes the whole world kin, and universal brotherhood is upon the basis of universal human nature, not upon the basis of the righteousness of Christ, which is to the elect only. All are brothers in sin, and when God shines in us to see our nature as it really is we know then that the prisoner in the penitentiary or the sot in the gutter is no worse than we, nor we better than they. But for the providence of God and his restraining grace we, too, should fall into the same condemnation. How lonely and solitary must be the pharisee upon

the pinnacle of his self-righteousness and in his fancied superiority to other men, for it is only the man who realizes his infirmities that is companionable and fit to dwell in company with fallen humanity. This is what makes the letters of Paul so full of warmth and beauty to his kindred in Christ, the fact that Paul wrote from no sense of superiority to his brethren, but knowing himself to be still a sinner so far as his nature was concerned, felt to be the least of all saints, and not fit to be an apostle of the Lord. It is well to keep in mind the experience of Paul, not only at the time when he first realized the sense of sin when he was on his way to Damascus, but that this sense of sin never left him all through his ministry. It was ever with him, the thorn in his flesh to buffet him, ever reminding him of his need of Christ. When Paul wrote that he was the chief of sinners it was not before his regeneration, but long afterward, and though he was at that time doing the work of an apostle, he still felt that no good thing was in his human nature, and that he was still by nature the chief of sinners. This unchanged human nature persists in every true believer, and the work of the spiritual birth brings no change whatever in it, even though the man himself is born again. Being born again, and that from heaven, the believer is become the child of God, because he possesses the very divine nature of God, but he has not rid himself of his earthly nature; hence the true christian becomes a battleground, in whom are contending the forces of good and evil with the ultimate victory of righteousness assured, because Christ has triumphed for us and will bring all his off more than conquerors through his great love. This sense of sin in God's people serves many useful ends in the plan and

purpose of God. (1) It is the fertile ground in which the Holy Spirit sows the knowledge of salvation and the revelation of the glory of Jesus. It is hard to conceive of any possible way in which men could ever know the Lord God except as they are brought to see themselves sinners. Jesus prayed to the Father at the time he was bowed down with the load of his people's sins, that his people might be with him in that experience so as to behold his glory, and so it is that the sense of one's guilt before God begets the vision of the glory of Jesus. (2) It produces humility. No fancied superiority to other men can exist in the heart of him who feels his kinship to all humanity by reason of the depravity of human nature. Along with this sense of sin in one's self there goes the sense of the grace of God in one's brethren, so that one sees his brethren as above himself and better than himself. Hence, as did Paul, the believer feels to be at the feet of his brethren and not worthy to occupy a place among them. (3) It prevents self-exaltation. So long as we have the consciousness of sin within ourselves we cannot become exalted above measure, nor puffed up in the fleshly mind. The sense of sin is the soul's ballast, preventing one from getting above his brethren. A balloon relieved of all its weight soars upward and upward into the air until lost to view. A child of God not well ballasted by the sense of sin within himself may well get above his kindred in Christ and may get to advocating conditionalist ideas and principles not in accord with the conception and experience of his humbler brethren. A minister of the gospel not alive to sin within himself is apt to soar over the heads of his brethren when preaching and cannot reach the spiritual family below him who, for the most part, are in the

grip of temptations, doubts and fears. The sense of sin qualifies the preacher to keep his feet on the ground however high in the regions of faith he may ascend. (4) It produces fellowship and mercifulness. One who keenly feels most of the time his sinfulness by nature does not feel like judging or condemning the weakness of his brethren, and it gives him a warm companionable feeling for all who are weak and sorely tried.

L.

MARRIAGES.

By Elder J. C. Mellott, December 28th, 1921, Raymond E. Gordy, of Seaford, Del., and Mabel F. Short, of Georgetown, Del.

By the same, at his residence, Salisbury, Md., January 11th, 1922, Charles S. Perdue, of Showell, Md., and Annie May Adkins, of Wicomico County, Md.

By Elder J. B. Slauson, at the home of the bride's mother, sister Effie Malcolm, Paynes Mills, Ontario, January 18th, 1922, Clarence H. Eaton, of Bay City, Mich., and Winifred Sells.

OBITUARY NOTICES.

Elder W. B. McAdams was born September 22nd, 1836, and departed this life November 1st, 1921. He was married to Miss Pernesia Temple November 1st, 1855, to which union were born nine children. July 15th, 1873, he was married to Miss Martha J. Richardson, to which union were born ten children. On September 2nd, 1897, he was married to Mrs. Enla Hollingsworth, to which union were born two children, making him the father of twenty-one children. On May 16th, 1912, he was married to Mrs. Martha M. Watkins, of Columbia, S. C., where he died. Four children preceded him to the grave, seventeen surviving him; the number of his descendants is one hundred forty-two. In 1854 he received a good hope in Christ through grace, and in June, 1859, was received into the church of the Primitive faith and order and baptized by Elder S. McKay. Soon after uniting with the church he felt impressions to preach, and on March 3rd, 1877, he was ordained to the full work of the ministry, which office he filled to the honor and glory of God and to the edification of the saints, and was faithful to the end, a firm believer in the sovereignty of God over all things and salvation by grace in time and eternity. He had many sore conflicts in this life, but was patient and endured hardness as a good soldier of the cross, praising God

in all things, even in death. He told the writer that he was willing to suffer all the Lord wanted him to suffer. He was a sound and able minister of the Lord, faithful to serve the churches until the infirmities of age prevented. Surely a great man in Israel has fallen, and the church has lost a faithful minister, but we feel that our loss is his eternal gain. Weep not, dear companion and children, for he has gone to dwell with the Lord. We sorrow not as those who have no hope. He baptized the writer of this obituary, who grieves that we shall see his face no more.

W. W. SLAUGHTER.

James E. Paxton was born in Anderson County, Ky., August 30th, 1834, and died November 8th, 1921, in the 88th year of his age. His entire life was spent in the community in which he was born, and he was one of the most respected and substantial citizens. He was married to Miss Mary E. Thompson November 13th, 1856. Of that union he leaves three sons and three daughters: Mrs. Allie B. Bickers, Dee and George P. Paxton, of Kansas, and John R. Paxton, Julia Phillips and Ella McMichael, of Anderson Co., Ky. After the death of his first wife he was married to Miss Sarah Belle Gibbs, of Franklin County, July 18th, 1888. To that union was born one son, Clarence E., of Anderson County. Brother Paxton became a member of the Goshen Old School Baptist Church in 1866, under the ministry of Elder J. F. Johnson. He was afterward ordained deacon, and served his church faithfully in every way as long as his physical strength permitted. No visiting minister or member ever came to his church who did not share his fellowship or the hospitality of his home.

To this sketch of the life of this faithful father in Israel I would like to add what is to me precious memories of my early life in the ministry. When brother D. G. Johnson and I were licensed to preach we found brother Paxton ever ready to encourage us, and his home was always open to us, as it was to all his brethren. No weather was ever too bad for him to be in his place at church, and in winter he always had the church-house heated. Many a time we two young ministers have had no other audience than this faithful brother, and we never considered our trip in vain if he was there. At my last meeting at his church before I came west I preached on the duties of churches to their pastors. I had never felt to do so before, because of a fear that it might be prompted by selfish motives. After the sermon brother Paxton came up with tears in his eyes, gave me his hand and said, "Brother Bond, why did you not tell us that ten years ago?" In his look and manner I felt a reproof which has never been forgotten, and often in my ministry since have his words strengthened me to declare the whole truth, no matter how some might be disposed to interpret it. When I was arranging to leave Kentucky he was sad,

and told me one day with choking sighs, "Brother Bond, I love you for the truth's sake." No sentence could have expressed more, and I had no answer to make. The morning I left he was at the train, and he put his arms around me in a fatherly embrace, but neither of us could speak what we felt. Five years ago I visited this aged brother and his faithful wife at two different times, and tried to preach there once. My father was at this meeting, the last time he was ever with me at church services. We took dinner there and were the only guests. As we sat together at dinner a deep solemnity seemed to fill the place, for I felt that it was the last time we would ever sit together in this world, as I expected to leave soon for my far western home; but there was more in this than I then realized, for three weeks later I saw my father pass to the great beyond. With these memories ever fresh and the knowledge of the strong faith which he had we did not feel to mourn when he was called home, for we know that the heavenly things he loved so long are now his at the right hand of God, with the tribulations of this life all done away. I would comfort the lonely widow by reminding her that it is the goodness of God which delivers his saints from the sorrows and afflictions of this life, and in the fullness of time all of us who are precious in his sight shall be brought in as the great family of heaven, where sorrow shall never be known and happiness and praise never end.

May the grace of God enable the sons and daughters and their families to follow in the footsteps of this worthy father.

C. W. BOND.

Susan A. Heard was born in Newton County, Ga., March 8th, 1838, and departed this life at the old homestead where she was raised November 25th, 1921, making her stay on earth 83 years, 8 months and 17 days. Sister Susie was never married. She and her sister Phronia lived with their brother, Wilks M. Heard, at the old homestead, which was noted for its hospitality in the entertainment of the Primitive Baptists. Sister Phronia preceded her to the grave several years ago. Sister Susie joined the Primitive Baptist Church at Holly Springs in the year 1864, and was baptized by Elder Joseph L. Purington, where her membership remained until she was claimed by death. She was a faithful member, always filling her place as long as her health would permit. She was quite feeble for several years before her death, but was able to be up and around the house, being confined to her bed but four days. She was a Baptist of the old school, strong in the faith once delivered unto the saints. She was of the circumcision that Paul spoke of, "which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." It has been my pleasure to know her for about twenty-five years, and I can say that it was pleasant to go to her home and there

be associated with her around the family hearth. She loved to converse on spiritual things, more especially the things that pertained to her hope in the mercy of God. A godly woman has gone to be with her blessed Savior and rest in his covenant promises until he shall come the second time without sin unto salvation, when she shall awake with his blessed likeness and praise him in that world which shall never end.

The unworthy writer tried to speak words of comfort to the family and friends that were present at the funeral, after which she was laid to rest in the family cemetery near the old home.

May the God of all grace comfort the bereaved, is my prayer.

R. L. COOK.

R. B. Luther, wife of Elder A. J. Luther, was born July 30th, 1855, and departed this life October 17th, 1921, aged 66 years, 2 months and 17 days. She was married to Elder Luther November 14th, 1872. To that union were born five children, two girls and three boys; the two girls were twins and preceded her to the grave. She was a faithful member of the Primitive Baptist Church at Mt. Zion, Graves County, Ky., for over thirty years. One of her greatest joys was in attending and caring for her church. She was a devoted wife and mother. She had practically been an invalid for four or five years, but bore her suffering with patience and fortitude, being perfectly submissive at all times to the will of God. Weep not, dear brother Luther and children, for I feel to have the assurance that your loss, which is indeed great to you and hard to endure, is her eternal gain. Though her suffering was long and her afflictions hard to endure, yet she by the grace of God was enabled to endure her suffering without murmuring and is now at rest, being delivered by her blessed Lord from all the trials and tribulations she passed through in this old sin-smitten world. I only had the privilege of knowing sister Luther a few years, but she surely had the orderly walk and godly conversation of a child of God. I can only judge the tree by the fruit it bears. I feel satisfied she is now enjoying the rest promised to all them that love and fear God. May it be the will of God to comfort all her loved ones who are mourning her absence, and may the grace of God be with us all.

By request of Elder Luther I tried to preach at the funeral of his dear, loving and faithful wife.

T. J. PRINCE.

Jane E. Kilpatrick Mackey was born May 18th, 1837, was married to Fletcher Mackey March 14th, 1854, and died November 14th, 1921. Sister Mackey received a good hope through grace and was received in the Second Roxbury Old School Baptist Church, Roxbury, N. Y., and baptized by Elder Isaac Hewitt September 7th, 1856. Her husband united with the

same church and was baptized by the same minister July 2nd, 1859. They enjoyed attending the associations and meetings together for many years, not only of their home church, but sister churches. August 1st, 1891, the church gave them each a letter in good standing, and they united with the Lexington Church, in Lexington, N. Y., where they remained faithful and loved members until death. They celebrated their sixtieth wedding anniversary March 14th, 1914. Brother Mackey died July 17th, 1915. Their home was ever open to welcome the brethren, as many can testify. I think the first time I visited Lexington Church was at an association in 1893, when about forty of us were well cared for at brother Mackey's. Much might be said of sister Mackey's trust and confidence in the God she loved and served, and it was her delight to be with the brethren and sisters, either in church capacity or by the home fireside. Many will miss her. She leaves to mourn the loss of a good mother, two sons and one daughter, also several grandchildren and great-grandchildren. Her last years were spent mostly with her daughter, Mrs. George Moore, and family, of Lexington, N. Y., where she was kindly and lovingly cared for through her last sickness, which lasted several weeks. Her daughter told me she suffered much, but bore it patiently, without a murmur or complaint. Her suffering and trials are over, and we believe she is at rest, that she obeyed the welcome summons, Child, come home.

Funeral services were conducted by Elder Ruston and Elder Clark, who spoke words of comfort and consolation from 1st Corinthians xv. 49: "As we have borne the image of the earthy, we shall also bear the image of the heavenly." The remains were laid in the silent grave in Lexington Cemetery.

Written by request of those much more competent to write it than I.

(MRS.) J. E. LIVINGSTON.

W. E. Fisher was born August 13th, 1859, and died in the hospital at Portland, Oregon, December 6th, 1921, after an operation for stomach trouble, aged 62 years, 4 months and 23 days. He was a native of Oregon, having been born in Clackamas County. His parents were E. T. T. Fisher, deceased, and sister Fisher, whose maiden name was Stout. Elder Ezra Stout, deceased, was her father. Mr. Fisher leaves to mourn their loss his wife and five children, three sons and two daughters: Harold, Raymond, Floyd and Edna, all at home, and Mrs. Lois Beeson, of Albany, Oregon; also an aged mother residing in Albany, Oregon; three brothers: Fred, of Africa, Hugh and Earl, of Salem, Oregon; three sisters: Mrs. Orpha Conklin, of San Jose, Cal., Mrs. Joice Crooks, of Goldendale, Wash., and Addie Rambaugh, of Mist, Oregon, all of whom were present at the funeral except Mrs. Crooks. He also leaves many

other relatives and friends. While the deceased was not a member of any church, he was a firm believer in the doctrine of salvation by grace, as held by the Primitive Baptists, and told his mother as he was starting for the hospital that that was his only hope of immortality beyond the grave. His father and mother were both members of the Primitive Baptist Church, his father being clerk of the Siloam Association many years before his death. Sister Fisher's membership is still with the church at Tallman, Oregon.

The funeral was held at the old homestead, four miles north of Albany, where the deceased had resided for the past fifty-five years. The writer was called by telegram to conduct the funeral services, which I tried to do, using 1st Corinthians xv. 53, latter clause, to a large concourse of sorrowing relatives and friends. Burial in the Riverside Cemetery, near Albany.

S. B. MOFFITT.

Dorothy Hicks, of Macon, Ga., 8 year old daughter of brother and sister J. W. Hicks and granddaughter of Elder J. M. Adams, of Monroe, Ga., met a horrible death on New Year's day. While lighting a gas stove her clothing caught fire, and in a moment she was enveloped in flames. Her mother heard her screams and soon had her wrapped up in a rug, burning both of her hands badly. She was rushed to a hospital, but all in vain, she died in six hours. She was a bright and beautiful child, loved by all who knew her. Flowers were banked upon her casket and grave from her teacher, schoolmates and friends. The funeral was conducted by her uncle, Elder D. Y. Hicks, and grandfather, Elder J. M. Adams, at Salem Church, in Crawford County, Ga., in the presence of a large number of relatives and friends. God alone can reconcile the bereaved family to such a sad death. The Lord giveth and he taketh away, and blessed be his holy name.

J. M. ADAMS.

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Mrs. C. B. Rittenhouse, Manitoba, \$3.25; Mrs. A. B. Hanson, Nebr., \$1.00; L. B. Ford, Mass., \$10.00; E. F. Readhimer, La., \$2.00; M. C. Reaves, Ill., \$1.00.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

UPTON, N. Mex., Dec. 29, 1921.

DEAR BRETHREN:—The prophet Isaiah says in the fifty-first chapter and eleventh verse: “Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.” I shall not attempt to comment on all of this text, and no doubt what is written will be like my efforts to talk on the teaching of the Bible. Many times my talking has put me in mind of the Irishman’s fox. He heard there were foxes in America, and after reaching here he was in the woods and heard a cow bell, and was sure it was a fox barking. He went and looked up in the bell as it hung on a gentle cow, and said, “A long tongue and a hollow head; a lot of fuss and nothing said.”

This first word, “therefore,” signifies that something had already been done, and the ninth and tenth verses tell what it was: “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; that hath made

the depths of the sea a way for the ransomed to pass over?” “Therefore,” i. e., because of this. If thou hast such wonderful power, even enough to cause the waters of the sea to go back and the bottom of the sea to appear, which had been covered and hid since the world was made, and hast power to cause the water to stand up like a wall while thy chosen people cross over safely, we are sure thou canst do more wonderful things.

“Wounded the dragon.” This terrible monster that esteems iron as straw and brass as rotten wood. The arrows cannot make him flee; slingstones are turned with him into stubble; he laugheth at the shaking of a spear; he maketh the deep to boil like a pot; he maketh the sea like a pot of ointment. If it is true that no man taketh thy life from thee, but as thou didst lay down thy life and take it again, which we are sure is the truth, then we are certain thou canst bring back all of thy loved ones, no matter how far they have wandered nor how low down they have sunk in sin. Other sheep I have which are not of this fold; them also I must bring. Jesus said this, and you are sure he will do it. Therefore, because thou hast the power, the

redeemed of the Lord shall return, and come with singing, &c. You cannot redeem anything that does not belong to you. When John the Baptist was born, "Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people."—Luke i. 67, 68. "And all mine are thine, and thine are mine; and I am glorified in them." "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." "They are not of the world, even as I am not of the world." "Neither pray I for these alone, but for them also which shall believe on me through their word."—John xvii. 10, 9, 16, 20. The world thinks this last text destroys the Primitive Baptist doctrine, and tells the alien sinner he can believe any time he chooses; but the Bible says, "As many as were ordained to eternal life, believed."—Acts xiii. 48. "But ye believe not, because ye are not of my sheep, as I said unto you."—John x. 26. Paul says, Ephesians i. 19, 20: "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." "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."—John vi. 39. "That of all which he hath given me." Hath given does not mean going to give if they will believe, but they believe because they are his, given to him by the Father; not giveth me, not going to give, but "hath given me." So they were his, and the time and way was set and fixed for them before the world was, to be redeemed. Therefore Paul says, Galatians iv. 4, 5: "But when the fullness of the

time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." And when the hour that God had ordained had come, Jesus said, "This is your hour, and the power of darkness." They tried to take him and kill him several times before the hour appointed, but could not lay hold on him. "Then they sought to take him: but no man laid hands on him, because his hour was not yet come."—John vii. 30. But when the hour had come according to the predestination of God, Jesus said, Matthew xxiv. 45: "Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." His people had sold themselves and were shut up in prison under the law, and must be redeemed from under the law and from its curse, or they must go away into everlasting punishment. "For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money."—Isaiah lii. 3. This is Zion that shall be redeemed without money, for in the second verse of the same chapter it says, "Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." The Bible tells us who Zion is; it says, "Zion, the people of God," and in Isaiah li. 16, it says, "And say unto Zion, Thou art my people." To redeem means to rescue and deliver from the bondage of sin and the penalties of God's violated law. Paul says, Galatians iii. 13: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is

written, Cursed is every one that hangeth on a tree." He bowed the heavens and came down, and darkness was under his feet. He paid the ransom price. The law demanded his life, and got it. The poet says:

"He sends his Spirit from above,
To call the objects of his love;
Not one shall perish or be lost;
His blood hath bought them—dear the cost."

The law is satisfied, because Christ hath magnified it and made it honorable. All of his people are freed from its curse. "For the woman which hath an husband is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." "Wherefore, my brethren, ye also are become dead to the law by the body of Christ."—Romans vii. 2, 4. "I have trodden the winepress alone; and of the people there was none with me," &c. "For the day of vengeance is in mine heart, and the year of my redeemed is come."—Isaiah lxiii. 3, 4. The prophet speaks here as though the time had come for the Savior to stand before Pilate, and no one to sympathize with him or to be with or by him in this awful hour. Peter said, Though all men forsake thee, yet will I not; but Peter did deny him. Then the saying of Isaiah was fulfilled, "Of the people there was none with me."

The poet says:

"Jesus, Jesus will go with you;
He will lead you to his throne;
He who dyed his garments for you,
And the winepress trod alone."

What kind of redemption was this? Let Paul tell, Hebrews ix. 12: "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." So this is fixed, it is secure, it will never end, for it is eternal redemption he obtained for his people. Hosea said, xiii. 14: "I will ransom them

from the power of the grave; I will redeem them from death." Paul says, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." John says, Revelation v. 9: "For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." The Savior has bought them; he knows who they are, where they are, and he says they "shall come." They are going to come, not one is going to be forgotten or missed or covered so deep in earthly doctrine or so awfully deceived that our King of kings cannot find and uncover that one, and they will be astonished when they find out, like Paul, that the very people they hated the worst are the people of God, and suffered for the sake of the truth.

The next clause is, "Shall return, and come with singing unto Zion." God says by the prophet, "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him." David said, Psalms cxxvi. 6: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The Savior is going to bring them with him. He knows the way, he knows how; his arms are long enough and strong enough to bring every one, for we are told that "underneath are the everlasting arms." The poet wrote:

"He whose thunder shakes creation,
He who bids the planets roll;
He who rides upon the tempest,
And his sceptre shakes the whole."

He that is glorious in holiness, fearful in praises, doing wonders.

September 1st, 1920, wife and I had been married fifty years. All ten of our children and my brother and my wife's brother came to our home. They were scattered from the Atlantic to the Pacific ocean, and had not met for years. Her brother and mine had grown old since we had seen them. Some of our children had not met for a long, long time. I never saw such rejoicing in my life; but they all had to separate again after a few days of social enjoyment—had to go back to their homes to struggle with the awful scenes of this sad, dark, dreary, sin-cursed earth; this world of disappointment, where temptations are thick all around, where Satan sets snares to trap the people of God, where darkness gathers so thick around the children of God that it may be felt, where disease preys upon our mortal frame and pain invades our bodies. As Job said, "His soul within him shall mourn, and his flesh upon him shall have pain." All our children had to say good-bye, maybe never to meet again in this life; but not so with the redeemed of the Lord, who shall meet in the world to come, never, no, never, to be torn away, never to go out in the dark, cold world to suffer and toil and half starve, no more to sigh or shed a tear.

"O happy day, when saints shall meet
To part no more! the thought is sweet!
No more to feel the rending smart
Oft felt below when christians part."

Yes, they will come with singing. The poet wrote:

"Millions there of flaming seraphs
Fly across the heavenly plain;
There they sing immortal praises—
Glory, glory is their strain!

But methinks a specter concert
Makes the heavenly arches ring,
And a song is heard in Zion
Which the angels cannot sing."

The angels cannot sing this song because

they have never been partakers of flesh and blood. Paul says in Hebrews ii. 14, 15: "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 angels have never been redeemed from death, never been under the control of sin and Satan, "the spirit that now worketh in the children of disobedience; never been delivered from the power of darkness, never been "called out of darkness into his marvelous light." They have never seen themselves lost, undone, hell-deserving sinners; they have never suffered the terror and anguish of mind, fearing everlasting banishment from the presence of God and the glory of his power; never been horrified at the thought of going away into everlasting punishment, which they confess they so richly deserve. You sing a little sometimes now, just a faint foretaste of what it will be; sing a little, oh so little, with the spirit and with the understanding, faintly, with maybe a small amount of grace in your hearts. Many of you cannot sing at all, but, bless the Lord, as Solomon says, "Better is the day of one's death than the day of one's birth." In glory you poor little tongue-tied, dumb ones will have your tongues loosed, and you will sing with an immortal voice, an immortal tongue, praising him who died to save you.

There is no end to this joy. If it were true that in innumerable years this glory was to end, all would be filled with sadness. Nothing like this is before them, but on and on forever and forever the peace, joy, praise and felicity will continue. This being true, "What manner

of persons ought ye to be in all holy conversation and godliness?"

Your brother in hope of mercy,
ISAAC R. GREATHOUSE.

PHILADELPHIA, Pa., January 17, 1922.

DEAR BRETHREN EDITORS:—The accompanying letter from brother G. E. Coulbourn I am sending for publication in the SIGNS by request. The mystery of godliness in the work of grace is set forth in the wonderful way in which our dear brother has been led.

May the new year be a successful one for the dear old SIGNS, is the wish and prayer of the writer.

B. F. COULTER.

CAPE CHARLES, Va., January 15, 1922.

DEAR ELDER COULTER:—My mind has been much on your request last Sunday, and also that of sister Holloway, that I write my experience and send it for publication in the SIGNS. I feel a great hesitancy in undertaking to write anything, as I am not gifted in writing for publication, and to write on myself as a subject seems to be a poor subject indeed; but I hope when you have read what I may write, if you find anything in this letter that in any way seems to exalt or give praise to myself, you will consign it to the fire; but should I have anything in my experience that will be to the glory of the blessed Lord and to the comfort of any of the brethren, then let the Savior be praised.

As you know, my home as a boy was in Worcester County, Md., being born and raised near a Methodist church-house. My mother, as I recall it, allowed but did not compel us to go to Sunday-school, which I attended some, and it seems to me now I was more interested in the prize tickets than I was in the lessons.

We always attended the protracted meetings, but I never felt that they offered me anything I could accept, as others seemed able to do. In those days as a boy I would occasionally hear Elder Poulson, and think I enjoyed it, and used to wish I was able to understand such doctrine. From boyhood to manhood and on through the years I seemed to drift along, running and working for the things of this world, my life filled with sinful deeds and actions, and trying to think that certain accomplishments in business would make me feel free to indulge the things I most enjoyed; but alas, when I would attain the goal or mark set in material things I would find no satisfaction, but still wanted more and more of worldly goods and pleasures, and so it goes to this day along natural inclinations. From time to time I was privileged to hear Old Baptists preach, and believed they preached the gospel, but that it was for them and not for me. As time went on, living here in Virginia, hearing other doctrine, which offered salvation to any one that would accept it, seeming more interested in me than I was in myself, has caused me to wonder more than once what could be wrong with me; but I never could accept what they offered me, for I believed salvation to be of the Lord. For some years my mind seemed to be a little exercised, and I would undertake to believe that Jesus is the Savior. At that time there never was any doubt as to God the Father being all-powerful, all-wise and above all, but I could not accept the fact that Jesus is the Son of God. I believed it in a way, because I had always heard it, and had read it in the Bible, but it seemed I must have other and direct personal knowledge to be satisfied to accept so great a wonder. I talked with Elder Coulter about this, and he said God would

make me believe it. I would sometimes attempt to pray, but knew not how, and plunged along in worldly pleasures and excitements. It was in the spring last year that I hope the blessed Savior revealed himself to me while on a train coming home from attending a business meeting at Richmond, Va. While sitting in the smoking room in the car there were a number of men in the little room swearing and telling stories, and I am sorry to say that I was enjoying listening, when I looked out of the window on the fields, and the Scripture came to me, "What is a man profited, if he shall gain the whole world, and lose his own soul?" I began to feel struck and cast down, (I know it was not natural worry, as we had had a good business meeting) and from that moment I heard no more of the conversation from the men, although I feel sure they kept on talking. I cannot recall or write all the Scripture that passed through my mind, but do remember some of it, and hope I always will. "Work out your own salvation with fear and trembling: for it is God which worketh in you," &c. One must have salvation before he can work it out or make it manifest or known. I began to fear, and wonder what had come over me, and a lonesome or lost feeling possessed my very soul, or so I felt. I do not know how long this lasted, but I felt the tears start and could not stop them. I felt I must get away from those men, so I got up and went into another part of the car, and there I was shown how small, how worthless and how vile a sinner I was. My whole body seemed shaken, and never before or since have I been so drenched in tears. Naturally I am hard-hearted, not given to tears. When there seemed nothing but darkness these words came into my mind: "Ye believe in God, be-

lieve also in me," and it seemed to me that away off somewhere in the haze of darkness I had a visage of something of which I could only see the tips of two white wings hovering over and protecting something very precious, which I could only believe to be my Savior. I began to feel light, and to wonder how all this could happen to such an one as I, and from that time to the present have desired to give God the praise. When we reached the station at Newport News I came out with a feeling that I cannot describe, and felt that I wanted to talk, but saw no one to whom I felt I could talk. On reaching home my wife asked what had happened, saying my face showed something unusual had happened. I tried to tell her, but do not know how I succeeded. I talked to Elder Coulter, and he seemed very happy and mentioned baptism. It was in my mind, but I wanted time to try to learn if possible whether or not I was a victim of imagination. I went to the Bible for comfort and read it through, sometimes feeling to understand, at other times feeling to understand nothing, and that lost feeling would return. When I had about finished reading the Bible through once, wrestling with grave doubts as to understanding, it seemed to come over me that the Bible was written for believers, and all the exhortations were to the brethren, not to live and do as the outside world, and were not made to the outsider to become as brethren. "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." I found untold comfort in reading the Bible, and went through the summer hoping I might some time go before the church. In September I was

taken sick, and was in the hospital, and it seemed my mind was not exercised much on recovery; I felt blank, and that things were not with me as I had hoped, but felt all things work together for good to them that love the Lord. We read, That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Then when the Spirit maketh alive we are happy, and when the Spirit seems to leave us our only hope is that if we did not have this warfare we could not have been born of the Spirit; for we know that the one is contrary to the other, and the flesh is not subject to the Spirit, neither indeed can be. I believe I stayed away from the church as long as I could, for I felt to go on the second Saturday in December. So I prepared my grip and arranged to go up to Pocomoke and spend Friday night, then over to Snow Hill, Md., on Saturday. My wife, fearing I might be baptized, asked me, and I replied that I did not know for sure, but might, or words to that effect. She having nursed me through my severe illness, began to plead with me to postpone it until warm weather, as it was about freezing temperature. I would not promise, and left my good wife in a turmoil as I had never left her before, declaring that the shock would throw me back into severe illness. I felt much alone and worried and under a cross going up in the train, and tried to pray that night and ask what to do, if the blessed Lord would show me, and it seemed to me very suddenly I was reminded to remember Lot's wife and not turn back. So I went before the church, was received, and baptized by Elder Coulter just five weeks ago to-day. The water was cold, and I am glad it was, for what a small thing, and what a blessed privilege it was, that I might follow the example of the blessed Savior without trying to

choose the temperature of the water, and I am sure it is needless to say that I suffered no ill effects from the baptism. Now, I have not as yet felt sorry that I was baptized, but it seems of late my mind has been more on natural things than spiritual, and I am pondering over the parable of the sower, and wonder if I am one of the thorns that the word has fallen among, letting the cares and pleasures of this world choke the word so that it may not bring forth anything profitable. However, it seems that try as I may I cannot control these things, but I do find some comfort in Paul's words, that the things I would I do not, and the things I would not, those I do. If it was so with Paul, we need not expect it to be different with us. As you know, I am not very near any one of like belief, and cannot explain my belief satisfactorily to any one else of other belief, for I have tried and failed. The question often arises with others as to the justice of God if I am right in my belief. My feeling is, If God should mete out justice to us here below, how could we or how could I have hope? Judges in this world condemn and put away the guilty. If justice were meted out to us, where would we stand? As for me, I stand guilty, and if saved it is by the grace of God through the mercy of his blessed Son Jesus Christ, to whom with what power there is given to me I hope to now and always give thanks and ascribe all power and glory, for I know that in me, that is, in my flesh, there dwelleth no good thing. I am trying to hope that just a little light has come into my dark heart, and that it may be the Lord's will to let it shine more and more unto the perfect day. In conclusion, I ask an interest in all your prayers.

I am, I hope, your brother in faith,
G. EDWIN COULBOURN.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1922.

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.***ELIJAH IN HOREB.**

(1 KINGS XIX. 12.)

EVERY great spiritual character has its moments of reaction, its times when faith seems lacking and the weakness of human nature dominates. No one is immune from these reactions, and it is often that the greatest spirituality is attended with the deepest gloom and with the most fearful lapses into doubt and questioning. The Savior himself said that among those born of woman there had risen no one greater than John the Baptist, yet this great spiritual man, strong and fearless as he was when being exercised by the power of faith, suffered a terrible reaction when cast into prison; and so great were the doubts enshrouding his mind that he sent messengers to Jesus to ask if he were the Christ, or should they look for another. There may be those who would deplore such a lapse in so great a character, but to the children of God such evidences of human weakness are of great assistance and comfort to such as are likewise tempted from time to time. Not that such reactions give us any ground for excusing our own weakness, but certainly they give rise to a warmth and nearness of fellowship that could not be felt did not the outstanding men and women of the Scriptures exhibit such slips and stumblings. Inasmuch as the Scrip-

tures themselves tell us that all which was written aforetime was written for our learning, that we through the patience and comfort thereof might have hope, it is right and proper that the weaknesses of God's children should find a record there as well as the heights of faith to which they attained. There is a dark side to every picture, a bitter for every sweet, and the biblical record of God's dealings with his people leaves nothing to be desired on this score. Elijah's effort to hide himself from the vengeance of Jezebel after his bold defiance of the corrupt king Ahab furnishes us another instance of the weakness of human nature and the reaction wrought by it after a tremendous activity of faith. There is nothing impossible to faith, even as there is nothing too hard for the God of faith. Faith can move mountains and bid them be hurled into the sea, it can open prison doors, open the eyes of the blind, heal the sick, &c. Not the size of faith, but the quality of it, is the important thing. Even though it be but as a grain of mustard seed, it has within it divine life and energy, and this omnipotent power of faith removes all obstacles and stumbling-blocks from the path of the believer and makes the feeblest strong in the might of his God. But the human being through whom faith runs as a mighty current is a poor, weak vessel at best, and it is no wonder that the individual himself feels all burned up after the activity of faith has run its course. Somewhat as an electric current consumes the carbon in the lamp, so faith burns up the man through whom its activity is seen. When Ahab became king over Israel he proceeded to do evil more than all the kings who had gone before him. He made a grove and built an altar to Baal, doing all he could to encourage idolatry among

the Israelites. To this king came the prophet Elijah boldly defying him to his face, condemning his iniquities and declaring to him that there should be no rain for three years and six months. After three years we find Elijah again face to face with Ahab, and Ahab then calls him a troubler of Israel, but Elijah hurls back the accusation at him, telling him that he, the king, is the root of Israel's troubles, in that he has forsaken the commandments of the Lord and followed Baalim. For a poor man of God, apparently without defense, to thus defy the king to his face called for great bravery, and the secret of this courage we believe to have been the faith of God that was so mightily working in him and conquering for the time the weakness in the nature of the man, for the nature of every man is weak, be he saint or sinner. Elijah then summons the people to Mt. Carmel, there to witness the falseness of Baal worship and the integrity of true worship: "How long halt ye between two opinions?" exclaims the prophet as he calls upon the eight hundred and fifty false prophets to build their altar to Baal, to lay their bullock thereupon, and to call upon their god. From morn until eve they call, and Elijah mocks their vain prayers and cries. "Cry aloud," said he, "for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." All to no avail, however, do they cry aloud and slash themselves with knives. Their god is non-existent and so cannot heed them. After all this display of frenzied false worship Elijah prepares his bullock and lays it upon the altar. Around it he digs a trench. Upon all of it he causes to be poured twelve barrels of water, so that the trench is full of water and the offering soaked in it.

For fire to consume it seems impossible, since water resists fire, and the fire would have to surely burn with the fiercest heat in order to lick up the water and consume Elijah's sacrifice. But this presents no obstacle to the faith of the prophet, and he is displaying before Israel that the God whom he worships is the God of impossibilities, the God for whom there is nothing too hard. In answer to the prayer of faith the fire from heaven consumes the sacrifice, and Elijah has proved that the God of their fathers, the God of Abraham and of Isaac is also the God of Israel, even though they have strayed by the altars of Baal. Following this marvelous evidence of true religion, Elijah and the people slay the eight hundred and fifty false prophets, even as Jazebel had earlier caused the prophets of the true God to be slain. Up to this point Elijah seems a tower of strength and has behaved himself with courage and truthfulness in the face even of opposition that would have daunted any one less fearless. But the secret of this strength in the prophet was not in his nature, as we shall promptly see. When King Ahab carried to his queen, Jezebel, the news that Elijah had slain her eight hundred and fifty prophets, she at once sent word to the prophet that within twenty-four hours he should die. At this news the prophet experiences a reaction, and instead of maintaining his defiance as before, turns and flees. Arriving at Beersheba he leaves his servant and fares onward alone into the wilderness, sits down under a juniper tree and wishes that he might die. How intensely human is this flight of the prophet, how close it brings him to the hearts of all of us who have again and again suffered such lapses. Have there not been times when you have suffered terrible let-downs in your

zeal and interest in heavenly things? Have there not been seasons when you have asked yourself, What is life worth, and what does it all mean? Is there any good in any of it, any good in me? Is my religion vain and my hope a delusion? Who has not been beset with temptations like these? But, there under the juniper tree, seeking refuge from persecution and wishing for death, while Elijah sleeps the Lord sends an angel to minister to him. This angel prepared for the prophet refreshment and bade him arise and eat, thus showing that though he might flee from men he could not flee from the providence of God, could not stray beyond divine care and protection. In the strength of that assurance Elijah continues his flight forty days and finds at last a cave on Mt. Horeb in which he hides himself. Even here, though, he cannot hide from the God whose servant he is, and before whom he must either stand or fall. The voice of the Lord searches him out, even as it did Adam in the garden. "What doest thou here, Elijah?" twice asks the voice of Him who lays bare the secrets of men's hearts. A great and strong wind passed by, then an earthquake, then a fire, but the Lord was in none of those violences and they left the prophet unmoved. But when after these came a still small voice it moved the prophet to the depths of his soul and made him hide his face in his mantle. That which calamities could not do the still small voice of the Spirit's judgment did do; that is, it called the prophet to himself and made him ashamed of his weakness and terror in fleeing from Jezebel, he who had so fearlessly withstood Ahab and the prophets of Baal. As the prodigal son came to himself when a long way from home and remembered the blessings of his father's house, so did

Elijah hiding in the cave of Horeb find himself brought to an accounting by the still small voice of judgment, a heart-searching which disclosed the weakness of his nature. How true it is that God does bring to judgment every secret thing, and all in Zion do appear before his judgment-seat daily to receive the things done in their bodies. This judgment of the Lord is something that we ought to cherish, for though it is a fearful thing to fall into the hands of the living God, there is no safer place in which a believer can possibly be. His judgments correct our backslidings and reveal the way of life. After this exhibition of weakness in fleeing from Jezebel we find Elijah afterward strong in faith again, and thus strengthened we find him again boldly denouncing Ahab's wickedness. When Ahaziah, Ahab's successor, sent a hundred men to bring Elijah down to him we do not see Elijah running away from them, but he boldly stood his ground, and fire came down from heaven and consumed those hundred. Previously he had gone personally to Ahab, and to that king's face had condemned him for stealing the vineyard of Naboth. Thus Elijah was a living proof of that Scripture which says, They go from strength to strength, every one of them in Zion who appeareth before God. There is, however, but one way to go from strength to strength. There is no bridge from one height to another, but the path lies from one summit of one strength down through the valley of darkness and temptation up unto the summit of the next strength. There is no short-cut, no way in which the valley of judgment and humiliation can be avoided. Simon Peter went from zeal to zeal by way of Satan's sieve. In his strength he had said that he would not leave Jesus though all else forsook

him, but he suffered a lapse in which he, too, denied his Savior. Afterward he became an apostle of the Lord to strengthen his brethren. Thus he went from strength to strength, but only after having proved the weakness of his nature and his need of faith. What a maze of contradictions is the life of God's people. Even Jesus, just a few hours before the cross, felt so overcomingly our weakness weighing upon him that he cried, If it be possible let this cup pass from me. He was heard in that he feared, and the presence of his Father strengthened him to arise and to endure. In this strength of Jesus is our strength, but oh, how weak and cowardly is the flesh. 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.

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J. E. BEEBE & CO.

MIDDLETOWN, N. Y.

CIRCULAR LETTERS.

(Written by Arnold H. Bellows.)

The Roxbury Old School or Primitive Baptist Association, in session with the Middletown and Andes Old School Baptist Church, at Union Grove, N. Y., September 14th and 15th, 1921, to the churches composing the same sends christian love and fellowship.

DEAR BRETHREN IN THE LORD:—In humility and love is this epistle directed to you, in whose hearts God hath shined and revealed his Son that ye might be new creatures in Christ Jesus. We recognize you by the trials and triumphs, the hopes and fears, that are the heritage of God's elect, and share with you that feeling of utter depravity and vileness by nature as we realize more and more the plague of our own hearts. Therefore we are drawn together by the bonds of common love and mutual interest, desiring to bear one another's burdens, and so fulfill the law of Christ. We know that if we hunger and thirst after righteousness we shall be filled only in Him who is wisdom and righteousness, sanctification and redemption. We also have the sweet promise that if we are poor in spirit we shall be rich in the saving grace of Jesus, who became poor that we through his poverty might be rich. How much we ought to rejoice in that comforting hope in that incorruptible inheritance, and not count it a little hope or a shifting anchor. Though we feel the infirmities of the flesh we should rejoice in spirit that unto us it is given not only to believe in Christ, but also to suffer for his sake.

During the past year we have been abundantly blessed of the Lord, who hath added to our numbers, and also taken away. The fruitful labors of our dear pastor, Elder George Ruston, and the

faithful ministrations of visiting preachers have served to keep the unity of the Spirit in the bond of peace, and edified the brethren by preaching a crucified and risen Christ, who justifies his people by faith, saves them by grace, keeps them by his power and presents them faultless before the throne of God the Father. Since our sins were imputed unto him who knew no sin, that his righteousness might be imputed unto us, who were dead in trespasses and sins, how much by virtue of our profession ought we to examine ourselves in our daily walks of life to determine by what spirit we are led. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." It is written, "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." There is a spiritual as well as a natural signification in this divine injunction. Before the heavens or that legal covenant were formed, and the earth was void, and darkness was upon the face of the deep, all of the children of promise were in the life of God the Father and generator of that holy nation, that peculiar people who were to show forth his praise, but not yet made manifest. As the light shined in the darkness that comprehended it not, God through Jesus Christ shined in the hearts of his children and manifested to them his only begotten Son as the life and the light of spiritual Israel, and as the seed that should bruise the serpent's head. The church is the new Jerusalem, which is the mother of us all, whom we should honor above all that the natural world possesses for the gratification of earthly ambitions or desires. The church is the bride of Christ and the perfection of beauty, one with him in the beginning, one in the transgression, one

in the crucifixion, one in the resurrection and one in that eternal world of glory. This is all presented in the glorious theme of salvation by grace and the mediatorial office of the immaculate Lamb of God, for Eve, the type of the church, was in Adam, who was the figure of him that was to come, bone of his bones and flesh of his flesh. "Adam was not deceived; but the woman being deceived, was in the transgression." Adam partook of the forbidden fruit knowingly and suffered the penalty with Eve: separation from Eden and communion with God, or death to the state in which they had existed prior to the transgression. Jesus suffered no deception, withstood the wiles of Satan, went down with his bride, the church, under the condemnation of a righteous and inexorable law, and arose triumphant, having conquered death and hell, that he might present his bride holy and blameless before God in love. Because of that vital relationship with Christ we must needs suffer trials and afflictions. Having that joint-heirship with him as our Elder Brother we are blessed in suffering persecution for righteousness' sake. Did we not fellowship Christ when we felt the condemnation of sin, helpless, forsaken, without hope, without God in the world? Night seemed darkest just before dawn: sin seemed most overwhelming before deliverance and entrance into that rest that remaineth to the people of God. The crucified Jesus hanging upon the cross, between heaven and earth, just before his death and entrance into paradise felt helpless and deserted, and in the awful agony of that dark hour cried, "My God, my God, why hast thou forsaken me?" How inexpressibly sweet to us is fellowship with the saints and with the household of God, knowing that Jesus was touched with the feeling of our infirmi-

ties. It is our desire that the Lord guide and direct us, that we forget not the peace and welfare of Zion, and feel more and more in our hearts to live and labor through Him who is our all in all, that the church may be blessed with peace and unity, and ourselves led to exclaim with increasing joy in God, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel."

GEORGE RUSTON, Moderator.

ARNOLD H. BELLOWS, Clerk.

CORRESPONDING LETTERS.

The Roxbury Association of Old School Baptists, in session with the Middletown and Andes Old School Baptist Church, at Union Grove, N. Y., September 14th and 15th, 1921, 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 our covenant-keeping God our unprofitable lives have been spared to meet once more in an associate capacity. Your messengers have come to us in the fullness of the gospel of Christ. The great trumpet has been blown and has given no uncertain sound; the theme has been Christ first, last and all the time, for there is no other name given under heaven among men whereby we must be saved. Our meeting has been harmonious, and has been carried on without any discordant note. We earnestly desire a continuance of your love and fellowship, and we hope to meet and greet you again next year. Until then, dear brethren, farewell.

Our next session is appointed to meet with our sister church at Shokan, N. Y., on the second Wednesday and Thursday of September, 1922.

GEORGE RUSTON, Moderator.

ARNOLD H. BELLOWS, Clerk.

MARRIAGES.

By Elder J. Corder Mellott, at his home, Salisbury, Md., Alfred Burton McGee and Nellie Farlow West, both of Laurel, Del.

By Elder Charles W. Vaughn, November 9th, 1921, at the home of the bridegroom, in Hopewell, N. J., John B. Garrison, M. D., and Mrs. Frances Hill Riley, both of Hopewell, N. J.

OBITUARY NOTICES.

Lillian V. Moffett, wife of C. A. Moffett, was born December 4th, 1867, and died at her home near Mt. Vernon, Texas, December 8th, 1921, after a long illness, aged 54 years and 4 days. She was married to brother Moffett December 24th, 1885. Six children were born to them, two boys: Fred and A. C. Moffett, and four girls: Mrs. B. M. Rutland, Mrs. W. B. Scroggin, Mrs. J. A. Williams and Mrs. Arthur Kennedy. She united with the Primitive Baptist Church at Macedonia the fifth Sunday in May, 1888, and was baptized by Elder J. J. White. She was a faithful member until death, true to the faith, always filling her seat in meeting when able. She always seemed to be very spiritually-minded, and loved her church and the brethren and sisters more than anything in this world. We loved her for her faith and the truth's sake. She was a faithful, loving wife and a loving, indulgent mother, and will be sadly missed by her bereaved husband and children, also the church. She suffered greatly, but bore her afflictions with much patience, realizing that it was God's will for it to be so. Those who knew her best loved her most. The hymns she selected were: "O land of rest, for thee I sigh," "Oh when shall I see Jesus?" and "I am a stranger here below." We always feel comforted when we meditate over loved ones, and call to mind that David said in Psalms cxvi., "Precious in the sight of the Lord is the death of his saints." That she was a saint we have no doubt, therefore, loving bereaved ones, mourn not as though you had no hope. She said she did not fear death, but longed to go and be with Jesus. The last hymn she sang on her death-bed was, "Oh land of rest, for thee I sigh."

She was buried at Providence, the writer conducting the funeral service. W. H. TATUM.

Martha Jane Saunders was born in Cecil County, Md., February 28th, 1839, and died at her home in Liberty Grove, same county and state, aged 82 years and 8 months. She was married to Robert A. Saunders December 25th, 1861. To that union were born four daughters. In April, 1880, her husband was killed, leaving her the care of this family. She remained a widow the rest of her days on earth. She was baptized by Elder William Grafton in the fellow-

ship of the Rock Springs Church September 18th, 1869, and was a faithful member to the end, never allowing any condition of weather to hinder her from being present at the meetings in her earlier years, walking seven miles to the place of meeting if there was no other way. She continued active in all her duties until a few months before her death. It could be said of her that though old in years she was ever young, a mother in the church and to any who needed a mother's care. In affliction she went to the Lord in prayer; if sickness was in the church she would say, "Just wait on that one." She never spoke of her trials unless one went to her for counsel, then she would speak of how the Lord saved her. She was surely a pillar in the church, and will be sorely missed. She had many friends in the community in which she lived, who equally mourn the loss of a true friend in need. The public press spoke of her as "a woman of unusual mental attainments, and until the last took the keenest interest in the affairs of the day; the kindest of neighbors, ever ready to give aid and sympathy in time of trouble." Three daughters survive: Mrs. W. J. Sterrett, Rising Sun, Md., Mrs. W. C. Lake, Cambridge, Md., and Miss J. M. Saunders at home. She buried her youngest daughter at the age of nineteen years. She also leaves eight grandchildren and five great-grandchildren.

The funeral was held from her late residence, Liberty Grove, Md., on November 4th, at 2 p. m., Elders J. G. Eubanks and Wm. S. Alexander being present and speaking words of comfort to the sorrowing ones. Interment in the Rock Springs Church cemetery.

Her niece,

CASSIE J. ROWLAND.

Mrs. Bettie Rhoades, my dear mother, departed this life November 25th, 1918. She was born and raised in Alabama. She was married to Jasper Evers in 1895, to which union were born four children, two boys and two girls, three of whom are still living, one passing from this life September 30th, 1900. After a long illness of typhoid fever and paralysis father was called from our midst. She was married to Willie Rhoades in 1903, to which union were born six children, five boys and one girl. Mother was a devoted wife, a loving mother and a faithful friend. Oh how dark and dreary this cold world seems; it will never again be as it once was. Mother's tired hands are folded, her weary feet are at rest. Just two weeks before she was taken sick we were sitting alone in a room quilting when she said, "Emma, I cannot live long; you do not know how badly I feel." I did not say anything, but thought, Oh, how could I give you up? Soon she was taken with the influenza, and after suffering intensely for nine days the good Lord saw fit to take her from this world of trouble to that everlasting sweet home in heaven, where

there will be no pain, sickness or dying, but all is joy, peace and happiness. She was sitting in her rocking-chair by the fire when death came. I hope to meet her when my life on earth is ended. Mother was a firm believer in salvation by grace, and grace alone. In the year 1912 she professed a hope and united with the Primitive Baptist Church at Good Hope, being baptized by the beloved pastor, Elder H. B. Jones, where she remained a true and faithful member until death. She leaves her husband, seven sons, two daughters and one step-daughter, but I feel to know that our loss is her everlasting gain.

Her daughter,

EMMA EVERS.

L. O. Garrott passed away quite suddenly January 11th, 1922, as he was sitting on the side of his bed, his head resting on the back of his chair. At the time of his death he was living with his nephew, Jamie Garrott, near Pembroke, Ky. He leaves one sister and several nephews and nieces. The poor have lost a good friend and the church will miss him, but our loss is his gain. His greatest delight was to be with the Old Baptists. Our brother was widely known in the county where he lived, and commanded the respect of all. He was personally near to me, and his departure is a great loss to those who love the truth. O death, where is thy sting? O grave, where is thy victory? Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.

The funeral was held at his home January 12th.

E. L. ANDERSON.

Rachel E. Sheppard, daughter of Henry S. and Caroline A. Sheppard, of Hopewell, N. J., was born September 13th, 1869, and departed this life April 13th, 1921, after a short illness. Her brothers, sister and sisters-in-law were with her during her illness. She never united with the church, but was a firm believer in the doctrine of salvation by grace through faith, not of herself, but through Jesus Christ by the Father, who gave his only begotten Son for our many sins. She will be sadly missed by four brothers and one sister, but our loss is her eternal gain. The funeral was held at the home of her brother, J. B. Sheppard, on Sunday, April 17th, 1921, at 1:30 p. m., and at 2 p. m. in the Old School Baptist church-house at Hopewell, where Elder C. W. Vaughn spoke very comfortingly to the brethren and sisters and quite a gathering of relatives and friends, after which she was laid to rest in the adjoining yard.

Her brother,

JACOB B. SHEPPARD.

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

J. C. Chester, Ky., \$4.00; T. C. Roe, Md., \$2.00;
Mrs. M. A. Somers, Va., \$1.00.

MEMORIALS.

Deacon Preston Staggs was born in Vigo County, Ind., October 21st, 1840. He received a hope in March, 1853, emigrated to Parker County, Texas, in 1870, united with Zion Hill Primitive Baptist Church and was baptized by Elder James Staggs in February, 1855, serving as clerk of that church for twenty-one years. He then moved to Fort Worth, Texas, and united with the church in 1909, and was ordained deacon in 1910. In the loss of brother Staggs we feel not as one without hope, but that our loss is his eternal happiness with the Savior of the blest, in the home prepared for them before the foundation of the world. As a counselor, brother Staggs was ever ready with Scripture proofs and fitting words; as a deacon, clear minded to his duties. He enjoyed the confidence of all the brethren who knew him. He loved the sister churches, and visited them as long as he was able. He had been afflicted for thirty years, but bore it without a murmur. When able he always filled his seat on meeting days until the last meeting before his death. As a neighbor he was kind and obliging and much esteemed; as a father his children have lost a tenderhearted adviser, one who always had a cup brimming full of well wishes, and he lived a moral life for their guide. We pray that God's blessings may be with him after death.

Elders J. H. Smith and E. A. Moreland spoke words of comfort to the bereaved. The body was laid to rest in the cemetery at Willow Springs, Parker County, Texas, October 29th, 1921.

Brother Staggs was a defender of the cause equal to the ablest, and could harmonize his words and thoughts so kindly that he never caused trouble.

Done by order of the Primitive Baptist Church, in memory of Deacon Preston Staggs.

E. A. MORELAND, Moderator.

SALLIE CAPE, Church Clerk.

MEETINGS.

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

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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

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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Meeting every Sunday 10:30 a. m.

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A cordial invitation to all who love the truth.

J. G. EUBANKS, 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.

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.

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THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.
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Elder H. H. Lefferts, Leesburg, Va.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

HARDING, W. Va., January 23, 1922.

DEAR EDITORS:—I am sending money to pay my subscription for the SIGNS another year; I feel that I do not want to do without it. The members of our church are few and so widely scattered we cannot assemble during the winter months, so I anxiously await the arrival of your paper for preaching and communications from those of my faith and order. I often feel that I am not worthy of the great love and blessings which God bestows on his people, nevertheless I long for the mercies of our covenant-keeping God, and desire to meet in gospel fellowship with his children and hear the word of God proclaimed in its purity, and to feel that God is worshiped in spirit and in truth; that his children do not desire to please the carnal mind or gain applause from the world, but to honor him before whose eyes our hearts and minds are as an open book. Oh that the Lord would restore unto his people everywhere the joy of his salvation. He says, in speaking of the new covenant he will make with his people, recorded by Jeremiah and quoted by the apostle Paul to

the Hebrews, “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.” Christ said, No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day. This law put into their mind and written in their hearts by the Father seals them as his heirs. In due time the light of the Holy Spirit shines in their hearts, revealing to them the exceeding sinfulness of their sins, causing them to labor and be heavy laden and to strive to free themselves from the law of Moses, which was written not in their hearts, but on tables of stone. As that could not make the comers thereunto perfect, they now find themselves at the end of the way and the last day under the law; but Christ said, I will raise him up at the last day. When the three disciples witnessed the transfiguration of Jesus on the mount, and saw him talking with Moses and Elias, a voice spoke to them out of the cloud that overshadowed them, saying, This is my beloved Son, hear ye him. Then the voice of the Son speaks to the weary sinner, saying, “Come unto me, all ye that labor and are heavy laden, and I

will give you rest." The sinner has now given up every other hope of freedom from sin, and he cries, Lord, save, or I perish. Jesus says, He that cometh to me I will in no wise cast out. So he reveals himself to them as their Savior and Redeemer and gives them rest. Christ also said, Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy and my burden is light. Here pardoned souls who have found in this given rest such sweet peace, which the apostle says passeth understanding, learn that while the carnal mind, which is of the flesh, is subdued, it is not destroyed. As Satan tempted our Savior, he will in some way tempt those who trust in him. It may be by saying, Why follow him now? He has said he is meek and lowly, and is spoken of as a man of sorrows and acquainted with grief. If you walk in his footsteps you may have to suffer affliction with his people, and those worldly pleasures which used to be a part of your life would lose their attractions. You would have to walk a narrow path, and only a few walk that way. If you will only wait you may find a more pleasant and broader road to travel, with plenty of company. You remember that this lowly Nazarene and his followers were not much thought of by the religious Pharisees and other strictly religious sects in his day. If you follow him all the way you will not be held in very high esteem by that same class today. If the children of God who have now been saved by his grace listen to these promptings and suggestions of Satan, made through the carnal mind, which is always opposed to God, they will find through spiritual sorrow that the covenant law, which God put in their mind and wrote in their hearts, which

sealed them heirs of God and joint-heirs with Jesus Christ, will teach them ere long that there is no spiritual enjoyment in that broad road, for it leads to destruction. May the Lord in his own time enable all those who stand outside his church from a sense of unworthiness or worldliness to forsake all and take up their cross and follow him, confessing him before his church, fearing not what the world may say, following him in baptism. Thus they will find his promised rest to their souls and henceforth trust in the Lord to help them walk worthy of the vocation wherewith they are called. May the Lord continue his blessings to the editors, publishers and contributors of the SIGNS, that they may continue to comfort and edify its many readers as they have in the years that are past. May the rich blessings of God's holy Spirit be with his people everywhere for Jesus' sake.

Your sister in hope,

(MRS.) E. E. WORKMAN.

BRANDYWINE SUMMIT, Pa., Dec. 4, 1921.

DEAR CHARLES:—Have you ever had any spiritual light on the following Scriptures? "Behold, I create new heavens, and a new earth."—Isaiah lxv. 17. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."—Isaiah lxvi. 22. "Blessed are the meek: for they shall inherit the earth."—Matthew v. 5. "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter iii. 13. "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," &c.—Rev. xxi. 1-5. "I go to prepare a place for you," &c.—John xiv. 2, 3.

In connection with the above Scrip-

tures, what is to be the end of this world? I hope you have some light on this subject. I have to confess that my knowledge of it is what others have thought or what they think might be true; but knowledge of this world is not always truth, while the Spirit of God never teaches a contradictory lesson, and is always truth.

Affectionately,

B. F. HAMILTON.

STATE ROAD, Del., Dec. 15, 1921.

DEAR FATHER:—In your letter of December 4th you ask two questions. Regarding the first question: spiritual light on the Scriptures quoted by you, I found upon examination of myself that my condition was exactly the same as yours. It was necessary for me to look for spiritual teaching in the matter to that infallible Spirit sent out under promise to the Lord's people, the one and only unfailing Guide and Instructor of his chosen people. It filled me at once with a longing that it would be my lot to write you a few words bearing the authority of the kingdom of God. For many days I went along with only my doubts and darkness in the matter, but yesterday morning, while on the train and in the Baltimore & Ohio R. R. station in Philadelphia, light came, and my mind was lifted and traveled on in much liberty. Those thoughts are now written for you by my wife on her typewriter for your ease in reading them. If you show them to any one else please add your own clear mind of the Spirit regarding any part seeming not to ring true as of the Teacher whose words are without contradiction. In this way we have Spirit witnessing with spirit that these things are true, and error is kept out. With these words of explanation the following is the leading of my mind, as mentioned regarding your

second question: In connection with the above Scriptures, what is to be the end of this world? The new earth is a new earth, for the Savior says, "I go to prepare a place for you," and "In my Father's house are many mansions." Of the new earth the abiding quality is "wherein dwelleth righteousness." This old earth is not the dwelling-place of righteousness, for we know that our Savior and his people are strangers here below. The destruction of the old earth is unquestionably by fire, a burning fire, and burning changes the form and elements of that which is consumed absolutely. This burning is taking place constantly before the very eyes "that seeing see not." Our God is a consuming fire, as proven in the fate of the guards of the three men who passed through the fiery furnace in the time of Daniel. Those for whom escape from the burning of this present evil world is given have as their Savior the one and same Son of God, who was the fourth man seen with the three in the fiery furnace. Every one of God's people escapes from the fiery ending of this present world. The elect are gathered together by his angels from the four winds from the uttermost part of the earth to the uttermost part of heaven. As the three of the fiery furnace, none of his elect can be harmed by this fire, for being as he is they are in safety. The manner of the accomplishment of these things belonging to the ending of this world is shown in that sign of the coming given by Christ—the fig tree. The ripe figs do not appear on the tree to natural vision at once following the green leaves, neither can man's eye or mind discern exactly how the ripe figs appeared, but in quiet, unseen demonstration of power the fruit comes and is there. So is the coming of the end of this world. The king-

dom of God cometh not with outward show, hence the clouds and great glory; glory seen by eyes that see and hearts that understand. To natural men the appearing of God's face and his presence is the failing of their very powers of existence. The guard at the temple fell backwards—fear. When God speaks the natural ears can only convey to the mind the sense that it thundered, merely a terrific natural phenomenon. Another sign of the end given is the abomination of desolation standing where it ought not. When this world is desolate because of being without God, men given up to their own evil and the face of God removed from them, then is the sign of the "abomination of desolation" standing where it ought not. From the results of this condition so near to us now in this present time God promises that these days "shall be shortened," and the remainder of wrath will he restrain. We shall not all die, but we shall all be changed. The dead shall be raised first, and we that remain shall be caught up with him in the air, ever to be with him and see with him in spiritual vision all these things with no veil (flesh) between. Of the process and completion, time of the end, no man knoweth, neither the Son knoweth, but the Father. Through and by his wisdom are given us only signs. We, according to his promise, look for new heavens and a new earth, giving no thought for the morrow, being enjoined to let not our hearts be troubled, for we are the children of promise, who inherit the new heavens and the new earth. Those who are known as the "we, according to his promise," know that they cannot add to, or take from, the slightest part of his purposes. They have as one of his precious gifts faith, which is the substance of things hoped for. They have also the

law of life in Christ Jesus, which never is separated by any possible manner of life or any condition of being or existence, it being in him before the foundation of the world. They "walk in newness of life."—Romans vi. 4. In the ending of this world that life which is in him enables his people to see and know that their redemption draweth nigh. Had the inhabitants of the earth to-day the mind of Abigail, shown by her words of beauty to David, they would be able to discern the signs of the end of this world, but the "wise and prudent" of this world have not that mind. The evidence of the power of the Spirit of God to separate the precious from the vile and to reveal the beauty of holiness, is manifest in the experience of David and Abigail, as recounted in 1st Samuel xxv. The history related there is vile from even human measurement, but these wonderfully beautiful and comforting words shine forth from the vileness of the surroundings as a diadem of gems when revealed by the Spirit. In the twentieth verse Abigail says, "Yet a man is risen to pursue thee, and to seek thy soul; but the soul of my lord shall be bound in the bundle of life with the Lord thy God." She assuredly knew the manner of that law of life in Christ Jesus. In our travel here we little know from what unlooked for source may come to us the precious jewels of the kingdom of heaven. It is not for us to rashly judge one particle of God's great creation, for it is all "meet for the Master's use."

Once more speaking of the coming of the end of this world, many seem to be of the mind that the end is a frightful, crashing destruction to take place violently and with suddenness. There is every evidence that the creation of the earth was not after that manner, and our

sign of the fig tree has all the evidence of a like coming of the end of this old earth. Now to those who are, according to his predestinated purpose, "bound in the bundle of life with the Lord thy God," to those of his own dear family, there is a "still small voice." Of what? Of his infinite tender love and protecting care. Behold, I come quickly. Even so, Lord Jesus, come. Our wonderful Teacher and Comforter, whom we bear witness that Christ sent to us as he promised when he departed to again return, gives us "line upon line" and "precept upon precept" regarding the mystery of his kingdom. It is the little here and the little there that is our life in him. My longing desire is that we may lay hold upon and treasure up in our hearts every revealed truth given us. May each of us feel as that dear saint of old felt, to whom Jesus said, "Thou art not far from the kingdom of God."—Mark xii. 34.

Now, my dear father, write to me soon, if your mind is so led, some of the thoughts you have upon this subject.

Your loving son,

CHARLES W. HAMILTON.

FT. WORTH, Texas, Dec. 30, 1921.

DEAR EDITORS:—It has been my desire for some time to write a word of appreciation to the dear old SIGNS, which comes laden with good news from a far country, so to speak, and I am made to feel that the same God (whom I hope I have been made to believe in) teaches his people everywhere the same way. David said, "The heavens declare the glory of God: and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." So men do not have to go to a theological

seminary four or five years in order to declare this wonderful doctrine of God our Savior, and that man is as the grass, &c.; for before man was created the heavens were declaring this glory, and he created the heavens and the earth, day and night and all creation before man was created, and I am persuaded this wonderful doctrine has been declaring the perfections of its Creator ever since its creation. To teach that God depends upon man to set forth his glory is to teach contrary to what David said. David also said, The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. To my understanding all things created are showing forth God's wisdom, glory and knowledge, from the smallest atom of creation to the most profound height of mystery. I want to quote a little of Paul's letter to the Romans, which is in connection with my thoughts on this line: "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." So it is by his mercy afore prepared unto glory that we as worms of the dust (if we be his vessels of mercy) are permitted to view this wonderful Creator, and his Son Jesus as all-wise, all-powerful, most holy Lord God Almighty. In my humiliation I have cried out, O Lord, have mercy on me, a weak, vile, unclean sinner, not worthy of the least notice of any one. I

feel in my degradation to be no better than a dog, and have no right to eat of the children's bread. But O, dear Lord, I am not approaching thee in my own righteousness, but have felt to hope, to plead the righteousness of thy dear Son Jesus, and if it is thy holy will, I pray thee have mercy on a vile sinner like me. I feel if my soul were sent to hell thy righteous law approves it well. But at times I have felt to taste of the goodness of God and enjoy the good preaching, and been made to sit together in heavenly places in Christ Jesus with my dear brethren and sisters, and if I am not deceived I love them very dearly; but at times I feel if they knew me surely they could not fellowship me. I am continually doing things I ought not, but if they can bear with me it is a sweet privilege to live with them.

I will close now, hoping you will bear with me in my weakness and ignorance and pray for me that I may be kept in knowledge of my weakness and ever be willing to be admonished by my brethren and sisters. Do as you like with this.

Your sister in trials,

MINNIE OFFILL.

CHICAGO, Ill., January 4, 1922.

DEAR BRETHREN:—Please find herewith four dollars, with which to renew my subscription, also that of Mrs. Ella R. Shields, my sister, as per inclosed blank.

The SIGNS comes to me as an old friend, a very dear friend that always has something comforting to tell, and very little, if any, unpleasantness. I feel that it would be like losing one of my dearest friends to be deprived of the paper, having taken it so many years, and before my time my grandfather, then my own father, besides many of the family also were subscribers and readers from its

first issue. I believe I have stated this before, but I feel like repeating it to let you know what a comfort the paper is to one who has little other opportunity of communing with the brethren. It seems sometimes unreasonable, and by wisdom of this world is unreasonable, to me when my faith is tried, to believe that just a little band of very peculiar people can lay claim to be the true church as established on the day of Pentecost. There is so small a number, and even among this little few there are differences occasionally, and I am made to wonder why it is so; still I find no place to go, for there is no other name under heaven given among men whereby we must be saved. When I look about and see the worldly ways of all flesh, and a seeming coldness even among our own people, I almost shudder. Then when I have been in this state for some time perhaps a little ray of comfort comes into my heart, my faith is renewed, and I feel that I can never doubt again, and that I would like to tell every one that I know of the plan of salvation, all of which it seems I can see perfectly and according to the words of the Bible, as well as my experience, but soon come the doubts and worldly reasoning, then I am back where I am most often. I take one or more other Baptist publications, which are also of comfort, and have one of Elder Durand's books, which has been enjoyed very much. I hope many of the Baptists will read this book.

I wish the editors and publishers a happy and prosperous year, both worldly and spiritually. I have enjoyed the editorials and the lowly spirit in which they were written. Occasionally a few things are not just as I see them, but I know my opinion may be wrong, yet I do feel that all have written in love, and when that is done there will not be much to

cause other than unity. "Blest be the tie that binds."

Pardon me for anything I have written that may be error, for if I know myself it is not from my heart.

Yours in a precious hope (sometimes),
M. C. REAVES.

COLUMBUS, Ga., Jan. 9, 1922.

DEAR BROTHER LEFFERTS:—I desire to write you, though I do not feel that I can say anything of any worth to you, yet I have the desire. I have just read your "New Year's Greeting" of the year 1922 to the dear spiritual family circle. Surely the Lord is with you, filling you with these wonderful, glorious things, enabling you to write about them in solemnly beautiful words, yet so plain and full, easy to be understood, full of comfort to the Lord's afflicted poor people. We thank the Lord always for these gifts, and pray him to enable us to praise his great and holy name for his goodness and manifold blessings bestowed upon us. Great Jehovah, we adore thee.

I am reminded that time with me is swiftly passing, that I am growing old, and my sincere hope is that I am nearer home to-day than I have ever been before. The religion of our Lord and Savior is the life living in the souls of God's redeemed people, a sweeping mighty current in our lives, giving us sweetest pleasures while we live, and must supply solid comfort when we are called up higher. After death its joys will be everlasting as eternity. Oh what a precious gift is faith! Faith to hope in his love and to trust him in all things and at all times, knowing that he worketh all things for our good and his own glory. Oh to praise him in accordance with his holy will, to love him more and more, for love is all he asks. All the fitness he requir-

eth is to feel the need of him. May he give me to hunger and thirst after righteousness, for the promise is, Ye shall be filled. The Lord will bless all that seek him and hope in his mercy. "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." What a comfort and consolation to the trembling child of God. Though trouble and affliction may abound on every hand, we have another great and precious promise: I will never leave thee nor forsake thee. Then why are we not satisfied? Because, as you said, it was in the divine mind to keep us dissatisfied with self, to humble our pride, to prevent exaltation of self and to make us appreciate the brethren more than ourselves. How good for us is this divine unrest within our soul, urging the believer forward to a fuller revelation of spiritual things. Blest soul that can say, Christ only I seek. The Lord whom thou seekest will not tarry, and to him the weak are as dear as the strong. Exceeding great and precious promises are left on record for us, and if it were not for them we feel we would sink in despair; yet we are not destroyed, though many times cast down, and in these times of despondency the Scriptures are of comfort to us, a light unto our feet, and our Lord in mercy moves our hearts to consider his testimony. Cast all your care on him, for he careth for you. Jesus is touched by our griefs and sad hearts. He was a man of sorrows and acquainted with grief. Hannah said in her fervent prayer of thankfulness unto the Lord, "He will keep the feet of his saints."

Dear brother, throw the mantle of charity over this scattering letter; like the writer, it is full of imperfections. Write on, and often, for you are given to expound the wonderful things of truth

which edify and are of great comfort to the weak ones of the flock. May our Lord long spare you and Elder Ker to declare the unsearchable riches of his grace, and to stand by the dear old SIGNS OF THE TIMES. You can never know the messages of comfort and edification it bears to a multitude of believers who love it for the truth's sake, and to many who have not the precious privilege of hearing the preached word, like myself. I have been here in this city since last October and have not heard a sermon since our association, the middle of last October. Do you wonder at my loneliness? But, brother, I have felt full of gladness the last few weeks, for, the Lord willing, it will be so that I can be with you all once more this spring at the same associations we visited a year ago last spring. I hope it will suit our same Georgia band to go again, but if all cannot go perhaps some will. It would be rather lonely for one. I think Sarah Peters may go, as she wanted to last year, also sister Bettie Lunsford, and Mrs. Thetford is anxious to go if she can. It will be another green spot in memory, an oasis in a desert land, I feel, like the other meeting was with those dear brethren and sisters, hearing those gifted undershepherds of our Lord tell the old, old story, yet ever new, of Jesus and his love.

Now I will close, for I know you are already wearied. Remember me in your prayers. A heart full of love to Mrs. Lefferts and your loved ones. Greetings to the dear ones at Mt. Zion Church. I long to see them again. May the grace of our Lord keep you.

Unworthily yours in hope,

FANNIE J. NORRIS.

JETERSVILLE, Va., Nov. 16, 1921.

DEAR BRETHREN EDITORS:—One of your friends, an able minister of the gospel of Jesus Christ, recommended your paper to me as the one that held forth the truth as it is in Christ Jesus our Lord most firmly. I am young and away from the church, there being only a few brethren anywhere near, and I long for some consolation, that I might hear of some of the blessings bestowed on God's people. I am well pleased with the SIGNS, as I seldom hear any preaching, and it is a great comfort to me to read the experiences of the brethren, as they relate my feelings so well. I also enjoy the editorials, as I believe in God's absolute predestination of all things, and that he has all power both on earth and in heaven, that he is all-wise, seeing and declaring the end from the beginning. I am very much troubled and bothered about the difference in the preaching of our brethren. There are a great many of the brethren in Virginia (as I can hear and read) who preach that God only ordained the good and great things, and to say that God predestinated all things makes him the author of sin. I can but think that he that made man, heaven and earth, the fountains of water and all things therein, is just and right, though he does all things according to his will. If he made some things to glory and honor and to endure forever, and some to dishonor and to be destroyed, is he unjust? Are they not the works of his hands? Are they not according to his purpose? We are taught that we receive every good and perfect gift from God, and that it is not in man that walketh to direct his steps; that every good thought is from the Father of lights; that the gifts and calling of God are without repentance. Some say that all evil is of the devil.

Verily I believe so, but where does the devil get power to perform his work? Did he touch Job without the consent of the Master? When he moved the Lord against Job the Lord said unto Satan, "Behold he is in thine hand; but save his life," showing there is no power but of God. Christ said to Pilate, "Thou couldest have no power at all against me, except it were given thee from above." I believe that God is as just in the predestination of evil to his purpose as he is to predestinate good, for the will of God is good and just in all things.

I shall bring this to a close, as I fear I have already written too much. May the Father of our Lord Jesus Christ bless you all, and all his dear people throughout the whole world. Accept my thanks for your kindness to me.

Your unworthy brother, in hope of a better world,
P. D. GEORGE.

GOLCONDA, Ill., Jan. 8, 1922.

DEAR EDITORS AND READERS OF THE SIGNS:—I would love to write to you, but cannot write suitable for the press, and my husband is failing so in his nerves that it is quite a task for him to prepare my effort for publication, but I have a pressing desire to talk to those precious ones who have so often comforted me with their rich communications through the columns of the dear old SIGNS. Such have been a garden of Eden to my hungry soul. I often think of a dear sister who some two or more years ago wrote that she would rather travel a hundred miles to clasp hands with a dear Old Primitive Baptist than to go to a celebration or place of worldly amusement at any time. I have lost (in lending) the paper containing her article, and would love to hear from her again, and hope she will in the near future write again for the SIGNS, or

to me, that I may thus be enabled to find her once more. I feel bound with a band of love to her, and in my garden I have sweet ever-blooming flowers diffusing their fragrance for her, and all the faithful in Christ, which makes the garden a rich place in which to pose. I often repair to said garden as I am passing under the rod of affliction and grief and age. Were it not for the choice sermons and communications I read in the SIGNS I surely would wither and faint by the way. But why should we be so disconsolate, and murmur and complain, when God in his mercy has promised that he will never leave his people nor forsake them?

As my husband is sending his subscription for the SIGNS for another year I thought I would write a few lines, which you may publish if you think they are worthy a place in its columns.

Unworthily,
KATE CARR.

LONDON, Ontario, Jan. 5, 1922.

ELDERS KER AND LEFFERTS—DEAR BRETHREN:—The words recorded in Hebrews xii. 1-3, have been much on my mind, and a desire is with me that some of the able ministers of the new testament would write on the above text. Brother McConnell just touched upon it very comfortingly in his excellent letter to sister Beard. In Paul's second epistle to Timothy, i. 7, he says, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." In verse twelve he says, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." As dear sister Terry wrote so comfortingly, Jesus our forerunner, a man of sorrows, must travel in the wilderness to be tempted till the light comes, then

angels ministered unto him. From that time Jesus began to preach, and none can eat that bread of life but the poor in spirit: the mourners and they that hunger. Once since I was favored with a name and place among the salt of the earth I was cast down in much darkness, and I questioned, Has there ever been a work of grace in my poor stony heart? Is there such a thing as a work of grace? and with a feeling of shame I confess I questioned, Is there a Worker of grace? Yes, One whose counsel stands and does all his pleasure. I went into the house and picked up the SIGNS and read and feasted on a letter written by dear old sister M. M. Hassell. I could then say, My Lord and my God, for I felt it was in the strength of Israel's God she penned the beautiful lines. I was once much cast down after writing a letter, when the words came to me as if spoken in my heart, Go on in the strength of Israel's God, the only strength that supports. May it be ours to say and feel,

"On Christ, the solid Rock, I stand,
All other grounds are sinking sand."

My greetings to all who trust in the name of a once crucified and despised but now risen and exalted Redeemer.

J. GILLIS.

ST. ALBANS, W. Va., Dec. 25, 1921.

DEAR BRETHREN:—I am sending the renewal of my mother's subscription to the SIGNS, also that of my brother-in-law, A. O. Edwards. I am also sending a new subscriber, Hester Bird, one who is a strong Old School Baptist in belief. She is in very feeble health, and we feel the dear old SIGNS would be a source of great comfort to her in her lonely hours. I wish to say that I greatly enjoy reading

the many rich communications and the editorials in the dear old SIGNS, which always comes as a welcome visitor to our home. Each number comes laden with glad tidings, telling that salvation is by grace, and grace alone. "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." May the rich blessings of the Lord rest upon you all, and may the SIGNS OF THE TIMES continue to publish the truth in love, is my heartfelt desire.

I felt I only wanted to write a few lines in the way of explanation when sending in these subscriptions, and have written in a very awkward manner, but I am only a poor weak worm of the dust.

Unworthily, HARVEY BIRD.

FORT WORTH, Texas, Dec. 6, 1921.

DEAR EDITORS:—Inclosed find a check for five dollars, two dollars for the renewal of the subscription of my sister, Mrs. M. M. Culwell, two dollars for my own renewal, and one dollar a gift to the SIGNS. I have been a reader of this dear paper since 1886. I am now eighty years old, and I do not want to be without my paper as long as I am able to take it. I wish I could express to you how much I enjoy reading it, but words fail me. I am too old to attend the meetings of the church any more, and my paper is all the preaching I get. I dearly love the Old Primitive Baptists and their doctrine, and it is indeed a source of great joy and comfort to me to read such wonderfully good letters from the dear brethren and sisters.

Yours in hope,

(MRS.) J. L. RANDOLPH.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1922.

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.***FATALISM.**

THIS cruel word in connection with the doctrine of absolute predestination of all things has again been revived of late, and it has recently come to our notice frequently that those who hold to the predestination of all things as advocated by the founder of the SIGNS OF THE TIMES are being accused of being fatalists. To speak of fatalism and of predestination as though they mean the same thing is a confusion of terms, and may lead to confusion in the minds of those who hear the two words so constantly associated together. Thus it seems proper at this time that we should explain the two words, that it may be plain to all that they are not the same, and at the same time to warn against the false accusations that assail the doctrine of predestination.

The word "fatalism" is of ancient pagan origin, and derives from the religious beliefs of the ancient Greeks and Romans. According to their mythology, there were three fates who were supposed to control all destinies, not only of human beings, but of the gods as well. These three fates were Clotho, Lachesis and Atropos. They dwelt in the deep abyss of Demogorgon, with unwearied fingers drawing out the threads of life: Clotho held the spindle or distaff, Lachesis drew out the thread, and Atropos cut it off.

Fatalism therefore means that everything in nature, and all things in human life, and in the life of the gods, are controlled by a hypothetical force, or system of forces, and this force or system of forces is called "fate." All events, even including human choices, are predetermined in a mechanical way by the physical causes that go before them, so say those who hold to "fate" and fatalism. Fate is not supposed to be a living force, but a blind sort of physical necessity that makes sport of human things, buffeting them about as playthings, without either love or hate being concerned in the matter. In giving the definition of fate we are not straining the point, but simply giving the understanding of the word as laid down by the best authorities, those who ought to know more about it than we do, and are in a position to know more.

In all the above, what is there in "fate" that is akin to predestination? Nothing whatever, and it is simply ignorance, or wilful misrepresentation, that insists on coupling the words together. The doctrine of predestination is of scriptural origin and rests upon biblical authority, while fatalism is a word never employed in the Scriptures, and is of ancient Greek and Roman origin, having for its authority the legends and mythology of paganism. What a world of difference, then, separates the two doctrines at their very inception: the one springing from the imagination and idolatry of men, the other having its seat in the divine mind of the one true and living God. When the Bible plainly says that God works all things after the counsel of his own will, we want it understood that we believe "all things" does not mean "some things," nor yet "all good things," but "all things." This is absolute pre-

destination of all things, nothing more, nothing less. Again, when the Bible says that all things work together for good to them that love God, to them who are the called according to his purpose, we want it understood that "all things" do not mean a few things, nor yet all good things, but "all things" whatsoever come to pass. This is what we mean by absolute predestination of all things, no more, no less. The idea that a blind fate controls all human and divine things, without any purpose at all, without any love in it at all, without any good end in view, is not biblical predestination. God is all-seeing, fate is blind; God is love, and is moved in his love to work all things for the good of his children; fate neither loves nor hates, and has no object in view for the betterment of any one. While God controls all things, he himself is controlled by none; fatalism teaches that not only human things are controlled by fate, but divine things also. Fate is inanimate, predestination is vital and all-powerful, because it is God's purpose working in and through everything to bring about the glorification of truth. If one could tell the infinite distance between life and death, between a stone in the road and a living organism, one might comprehend the infinite difference between fatalism and predestination; because fate treats us all as though we were no more than stones to be knocked about here and there, while predestination is a living and moving force, the very omnipotence of God himself working with human beings, not as though they were stones, but with them as having minds and wills and bodies of their own, and accomplishing his divine purpose through employing these living minds and wills

and bodies for the good of his elect children and to make his glory known.

It is sometimes said that Mohammedans believe in absolute predestination, and this is charged as reflecting on the doctrine. Truth is truth, no matter who believes it; the fact that this or that man believes what is truth is never any reflection on the truth. For ourselves, we cannot say from personal knowledge what Mohammedans believe. We know what their enemies represent them as believing, but the testimony of anybody's enemies as to what anybody believes is not likely to be very reliable. Most of the history of God's people from early christian times has been written by their enemies, and much of it is tinged with personal hatred and animosity. It may be that those who come forward as spokesmen for the Mohammedans are not without their personal prejudices in the matter, and if so it would render their testimony suspicious, to say the least. But as to what Mohammedans believe, or do not believe, whether they hold to absolute predestination of all things or not, has nothing to do with the case as to whether the doctrine is true or not. The Bible is the tester of all religious truth, and displays predestination through all its various books too clearly to ever be successfully refuted. Old-fashioned Presbyterians believed in the predestination of all things, and to this very day the doctrine is written in the prayer-books of the Church of England and of the Episcopalians, but how these facts prove anything for or against the doctrine we fail to see. The Bible must be our sole authority in this matter, and upon the say-so of the Scriptures we must and do stand or fall.

MARRIAGES.

By Elder H. C. Ker, at the home of the bride's parents, Mr. and Mrs. Ananias Hastings, Whitesville, Del., February 1st, 1922, Lloyd W. Bethard and Miss Blanche E. Hastings.

OBITUARY NOTICES.

Elder Henry E. Purris, son of Absalom and Rebecca Purris, was born in Savannah, Ga., April 26th, 1850, died January 19th, 1922, at his home in Bloomville, Ohio. At the age of twelve years his parents died, leaving him without kin in this country. His parents were of English descent, and came to this country in 1846. Our brother at the outbreak of the Civil War was too young to enlist, but witnessed much of the preparations and subsequent suffering during the four years' struggle. His early manhood days were spent in the employ of the railroad as a fireman and brakeman, shipmate on an ocean ship and serving as U. S. Deputy Marshall in west Texas. While in the latter position he became greatly alarmed about his sinfulness, and spent much of his time in reading the Bible, and to use his own language he felt he was the only one in this great country who ever had such an experience. One day he was handed a paper which contained a picture and the experience of Elder I. N. Van Meter, of Macomb, Ill., and as he read he was overjoyed to find one who believed as he had for years, and he made up his mind he must see this man. Resigning his position he immediately journeyed to Macomb and inquired for brother Van Meter, rode six miles to his house and in a few words told his story. Both were very much affected, and they talked for several days almost continually on spiritual things. In a few days Elder Van Meter went to his church meeting, called New Hope, situated at Greenbush, Ill., brother Purris accompanying him. At this meeting he joined the church and was baptized by Elder Van Meter the third Sunday in June, 1888. Like Paul, he conferred not with flesh and blood, but immediately began to preach Christ and him crucified, saying he did not believe it was by chance or happen so that that paper was handed him in Texas, but it was decreed of God and by his appointment and predestination, and ever after he was one of the firm believers in the predestination of all things. In a few months the church liberated him to preach the gospel, and in June, 1889, he was ordained to the full work of the gospel ministry. Elder Purris preached among the brethren in Illinois for two years, was granted a letter of dismission from the New Hope Church and went to Ohio, where he was united in marriage to Mrs. Jennie Seiple Hawblitz. Some time later he and wife returned to Illinois and both became members of the same church, where they remained until

the year 1901, when both were granted letters and moved back to Ohio, where with several others they helped organize the Benlah Church of Cleveland, Ohio, he being its first pastor and where his membership remained until his death. His simple faith was beautiful to see, and his trust in the perfect workings of a supreme God of love was a consolation to his dear wife, who survives him and will sadly miss him. We, the church in Cleveland, feel our loss, but believe it to be his gain. I feel indebted to sister Runkle, of Macomb, Ill., for furnishing me with most of his early church history. May the Lord bless all who mourn.

Shortly before his death he requested that I should preach his funeral sermon, which I tried to do with the ability the Lord granted me, after which all that was mortal was laid to rest in the cemetery near Bloomville, Ohio.

GEO. L. WEAVER.

Elder Charles M. Hood departed this life November 22nd, 1921, aged 66 years. He had been a member of the Primitive Baptist Church for forty-five years, and an Elder of the same church for twenty-three years. During the last years of his gospel ministry he was not satisfied out of the pulpit or away from the churches, and was no better pleased than when in company with those who believe that Jesus' atonement was special, his election sure, and that the saints persevere in grace and are called to glory by the Holy Spirit. Many are the hearts that have received comfort from his lips through grace by God, and he was known far and near as one who loved spiritually and regarded the low estate of his brethren and grieved at the reverses of the church. It might well be said that he mourned with those who mourned. The writer feels frank to say that he knew more about the personality of Elder Hood than any one outside of his family, and while many people knew him by name, few knew Elder Hood, and for any one to know and understand him was to have for him an undying christian esteem. His friends were many, and they miss him as they mourn; his brethren loved him and are in deep christian sorrow. He was truly an evangelist, and loved to tour the churches and associations. While on his last tour in Alabama he was taken suddenly ill at the home of brother R. V. Edwards, 322 No. 49th St., Woodlawn, a suburb of Birmingham, Ala., and despite all that kind hearts and loving hands could do for him he passed away preaching the salvation of God through grace. Words are too feeble to express the undying gratitude that his family and the brethren of the Nashville Church feel toward the brethren and sisters who had the opportunity of being in our stead to minister to his last needs. God bless you all.

He leaves his dear wife, our sister, Sarah Polk Hood, four daughters: sister W. P. Carter, Misses Naomi and Stella Hood and Mrs. H. L. Warrell, to-

gether with the University St. Church and a host of friends to mourn their loss.

Elder Hood's funeral was conducted by Elder W. J. Covington, of College Grove, Tenn., and the writer. Burial in Mount Olivet Cemetery, Nashville, Tenn.

Written by request of the family.

A. L. STANSELL.

Joseph Martin Westall died at his home in Pine Bluff, Ark., June 14th, 1921. Brother Westall was a son of the late Elder D. Westall, who was one of the leading ministers of the New Hope Association, and his son Joe was of the same type of Old Baptist, believing in a supreme God, who was before all things and by whom all things consist, whether they be thrones, powers or principalities, things in heaven or things on earth. Brother Westall died from Bright's disease, and suffered intensely. While sick he was given a glorious view of Jesus his Savior, who appeared to him before he came to the church for membership and told him to tell the great things he had done for him, which he did, and was baptized in the fellowship of Pilgrim's Rest Church. He was ill at that time, but seemed to recover to some extent and went to Mineral Wells, Texas, but grew worse until finally death came and relieved him of his sufferings. Before the end came he said to his dear old mother, sister Westall, "Mother, take care of my little babies." Sister Westall lived next door to his family, and was looked upon as a mother indeed to both children and grandchildren. Sister Westall is now caring for an invalid granddaughter, who is totally helpless. Brother Westall was twice married, first to Miss Emma Viola Lee, to which union were born ten children. They lived happily together until his wife was called from him, which covered a period of nineteen years. He was again married, this time to Miss Blythe Tullus, of Warren, Ark., to whom were born two children, who are residing with their heart-broken mother, who most bitterly mourns the loss of her good husband, who was their only support. They are now making their home with old brother Tullus, near Eldorado, on the farm where Mrs. Westall lives. She trusts in God to be her everlasting help and to fill the loss sustained in the death of her husband, believing that the Lord's ways are just and right, that he gives and takes away, blessed be his name. We have great sympathy for them, and in this connection wish to say, Dear bereaved, trust in God, for he is a present help in time of trouble, and has directed us to cast our care upon him, for he careth for us. He sticketh closer than a brother, and has said, I will never leave thee nor forsake thee. The trials may seem hard, dear sister, but in the end all things work together for good to them that love God, to them who are the called according to his purpose. He came to our church much rejoiced that he had found fellowship with us; it was a heavenly

place in Christ Jesus to him, and he remarked that he wanted to be at every meeting. We hated to give him up, but at the same time we hope to bow in humble submission to the will of our God and be enabled to say, Thy will be done, and not ours.

There are many more things that could be said of brother Westall, but space will not permit. May God bless all who mourn, is our prayer.

V. R. HARRIS.

Alex. W. Campbell, the subject of this notice, died at his home in the township of Orford, Ontario, January 13th, 1922, in the 67th year of his age. Brother Campbell was born on the farm adjoining his late home, where he lived until he was removed from the stage of action by death. He was the son of Farquhar and Mary Campbell. He was twice married, first to Mary Ellison, to which union were born four children, three daughters and one son, three of whom are still living: Mrs. Catherine Sinclair, of Daart, Ont., Emma, of Detroit, and William at home. His second marriage was to Malena Nevalls, who survives him. Brother Campbell has two brothers living: Archie, of Wyoming, and John, of Saskatchewan. He was received in the fellowship of the Covenanted Baptist Church at Lobo October 6th and baptized October 20th by the writer of this notice. Brother Sandy, as he was commonly known, lived a faithful and devoted life to the church and cause. His home was a welcome place for his kindred in Christ; both he and his now lonely companion delighted in entertaining the church people, especially at the quarterly meeting held at Duart. I have had many pleasant visits with brother Campbell upon spiritual things, and shall miss him very much. Truly the church, as well as the county in which he lived, have lost a good friend and neighbor.

His funeral was held at the Duart meetinghouse and was largely attended by friends and neighbors, who came to show their esteem for brother Campbell. The writer tried to comfort the sorrowing ones with such as the Lord was pleased to give, using for a text Psalms cxiii. 1-3. Burial was in the Duart cemetery. May God's blessing rest upon the sorrowing ones.

J. B. SLAUSON.

Hiram P. Giles was born in Houston County, Ga., December 16th, 1830, and died at the home of his son, Luke Giles, Brandon, Hill Co., Texas, January 15th, 1922, aged 91 years and 30 days. He was married to Miss Nancy Elizabeth Smith November 16th, 1851, came to Texas in 1855 and settled in Titus County, living there twenty-six years. In 1881 he with his family moved to Hill County. When the war of 1861 broke out he enlisted with Company D, Randall Brigade, Wilson's Division, and served throughout in Texas, Arkansas and Louisiana. He professed a hope early in life and joined the church of his choice, the

Old Primitive Baptist, and lived a worthy member until the day of his death. After the death of his first wife he was married to Miss Margaret Gregory, and after her death he was married to Mrs. Nancy Elrod, who passed away June 6th, 1921. He leaves two sons, Gus and Luke Giles, and one daughter, Mrs. Emma Swint, a number of grandchildren and great-grandchildren to mourn. He suffered from the infirmities of age. All was done for him that a good physician, kind relatives and friends could do, but he quietly passed away without a struggle. I believe he died in the triumph of a living faith, and is gone to reign with Christ forever. We feel that we can truthfully say with Paul that he fought a good fight, finished his course and kept the faith, and there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him at that day; and not to him only, but unto all them also that love his appearing. The writer has known the dear old brother for more than fifty years, and never heard of any charges being preferred against him in the church. He was certainly a peacemaker in the church, in his home and in the community.

The writer conducted the funeral service Monday, January 16th, at Brandon Cemetery Pavilion, before the largest congregation I ever saw at a funeral. Beautiful wreaths and flowers covered the grave. A few Old Baptists were present to help sing. We sang, "How firm a foundation" and "Am I born to die?" I used Job xiv. 14, as a text. May the good Lord bless all who mourn.

SOLON GIPSON.

Charles R. Warren was born in Georgia in 1826, and died December 5th, 1921, aged 95 years and 7 months. He was the second son of Mose Warren, was reared on a farm and moved from Georgia with his parents to Marengo County, Alabama, when but a boy four years old. He lived seven years in Alabama, then moved to Kemper County, Miss., in the fall of 1833. While in Kemper County he was married to Miss Judith E. Bruton in March, 1848. To that union were born thirteen children, six of whom are now living, together with forty grandchildren and fifty-three great-grandchildren. His wife died before he moved to Texas from Mississippi. At the age of thirty-five he enlisted in the Confederate Army and was made 1st Lieutenant. In 1864 he was discharged for disability. He joined the Primitive Baptist Church when eighteen years of age. Brother Warren was a deacon before he came to Texas, then served the church at Joshua, Texas, as deacon and clerk for many years. The writer was associated with him about thirty-five years, and I never knew a more exemplary christian man in all my time among the Old Baptists. Deacon Warren lived a quiet, peaceable life, in all godliness and honesty. He was an old landmark Baptist, and stood firm on the Black Rock

and London confession of faith when they were denounced as heresy by men who had never been sound in the faith of God's elect, but who drifted off into conditionalism. When ninety years of age he attended his meetings regularly all alone, but for several years he was too feeble to attend. The writer was not called to see him until he became speechless, therefore had no talk with him. Brother Warren came to Texas in 1882, and settled in Cleburne, Johnson County, making his home with his daughter, Mrs. D. Lockett, for several years.

He, being a member of the old Confederate Camp, the writer conducted a memorial service in the old soldiers' hall at the courthouse the third Sunday in December, 1921. The text of Scripture used on the occasion was Revelation xiv. 13. The remains were laid to rest in the Cleburne cemetery.

W. L. ROGERS.

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

Mrs. M. J. Miller, Ill., \$2.00; W. A. Thompson, Va., \$2.00; Robert Turner, Calif., \$3.00; J. R. Beckett, W. Va., \$1.00; J. H. Lanier, Tenn., \$1.00; Attie Curtis, Maine, \$1.00; O. F. Ballard, N. Y., \$1.00.

M E E T I N G S .

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O L D S C H O O L
B A P T I S T C H U R C H ,
I N
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11:00 A. M.

2:00 P. M.

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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)

PHILADELPHIA, P A.

Meeting every Sunday 10:30 a. m.

ALL WELCOME

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.

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.

**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, 2593 Canterbury Road, Cleveland Heights, Ohio, or Elder George L. Weaver, 1309 East 114th St.

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

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

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Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 90. MIDDLETOWN, N. Y., MARCH 15, 1922. NO. 6.

CORRESPONDENCE.

IF IT HAD NOT BEEN THIS WAY, HOW WOULD IT HAVE BEEN?

WE take things from the creation to this time and consider them under the head of this question, and what will be our answer? I will answer for myself, that it is impossible for me to say. For this very cause I must say that I believe all things have come to pass just as God knew they would come, and that they could not have been in some way which he did not know and which was not in some way connected with his holy purpose, either in his providence or his grace. There are many, yes, very many, things for which we can see no use. I do not know why it was in the providence of God that such things should be, and yet I see they are there. The fact that he is almighty, and could have had this or that thing different if it had been his holy will to have done so, and to see that he did not have it different, is enough to tell us that it was under his hand, and that he controlled it either directly by his holy Spirit or by the hand of second causes. When God created man he created them male and female, and yet there was but

one visible being. While in this single state God-blessed them, and gave to them his commandment, “Be fruitful, and multiply, and replenish the earth, and subdue it.”—Gen. i. 28. Therefore man received the commandment in both the male and the female, for they were not yet separated into two personages. Could they while in that state have obeyed the commandment to multiply, and replenish the earth, and subdue it? No. They must be male and female, and in separate bodies. When the Lord was pleased to make the woman a separate body from the man he “caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from the man, made he a woman.”—Gen. ii. 21, 22. He gave the woman no law after she was separate from her husband. The law was given to them while there was but the one being. Now they are two individuals; were they in a proper condition to multiply and replenish the earth? The Lord Jesus said not. “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.”—John

xii. 24. Adam was the corn (grain) of wheat of the human race, and to multiply and replenish the earth, or to bring forth fruit, he must fall into the ground and die. Just as Jesus, the "corn of wheat" of the church, must fall into the ground and die to save his people, his bride. We may say where there is no sin there can be no death. "For the wages of sin is death."—Rom. vi. 23. The Lord does not give that which is not due, hence the man must fall into the ground and die as a sinner. He could not fall otherwise. Our Jesus must fall as the sinner-bearer. He could not fall otherwise. These things were and are in the purpose of our heavenly Father, and all came just as he purposed. Without his purpose the corn of wheat of the human race, Adam, could not fall, and without the fall he could not multiply as God commanded him. This was for the purpose of development. Then in his purpose Jesus must die to save his people, who are brought forth in that development. There is no salvation but by his blood. The sins of the ten thousand times ten thousand and thousands of thousands were laid on him, and he bare them all. If these things had not been in God's divine purpose why did he prepare a body for his Son? (Heb. x. 5.) If there was not to be a need for a divine sacrifice why should a divine sacrifice be prepared? (See Psalms xl. 6-8, Heb. x. 5, and many other places.) Also otherwise salvation would have been in some other way than the way it is. There is no reason for stumbling over the truth. We must abide by the code of the government of our God. His providences and his grace are alike of him, and we will see it and believe it if our legs are equal. (Prov. xxvi. 7.) There are things in God's wise providence which came about by a violation of his holy law. Now, we cannot see why this should be so, and yet we see it is so. What shall we do about it? Is it not best for us as his children and his servants to say the same as his holy Son did: "Not my will, but thine, be done"? What can we say more? Why should we charge that God is the author of sin because these things are so? To do so proves that we are not reconciled to God. (2 Cor. v. 20.) Why should we rebel against that which works together for our good, for our salvation, and without which we could not be saved? When Paul said, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose," what did he mean? Did he mean "all things," as he said it, or did he mean simply good things? It appears to me that all we have to do to decide this matter is to decide whether it is a thing, or if it is something other than a thing. He tells us in Romans xi. 36, "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." Then in 1st Corinthians viii. 6, he says, "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." Then in Colossians i. 16, 17, he tells us, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." Then in Heb. ii. 10, he tells us, "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." Are these references sufficient? Will this doctrine kill or divide the church?

Now we will return to the expression, "These are things in God's wise providence which come about by a violation of his holy law." These are "things," links in the chain by which our dear Lord Jesus came into the world. There is a curse fixed on the man who will lay with his sister; the daughter is so near of kin that she was not spoken of in the law, yet Lot, in a drunken state, lay with his daughter, and by that cohabitation she became the mother of Moab. His generation proved to be enemies to Israel, so that a curse is fixed upon that people. "An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever."—Deut. xxiii. 3. Yet in the providence of God this very law is violated in the bringing in of Ruth, the Moabitess, into the congregation of the Lord, and she is a link in the chain of events by which our Lord came in the flesh. In Leviticus xviii. 15, we have a law, "Thou shalt not uncover the nakedness of thy daughter in law," &c. In the providence of God this law is violated in Juda lying with Tamar, who was his daughter-in-law, and yet this is a link in the chain of events through which our Lord came into the world. The ten commandments said, "Thou shalt not kill. Thou shalt not commit adultery."—Exodus xx. 13, 14. Both of these commandments are, in the providence of God, violated in the case of David, Uriah and Bathsheba, and yet all this is in the chain of events by which our Lord came into the world.

But why should I say more? All these are "things," and Paul understood them to be of God, and for God, and all working together for them that love God and are the called according to his purpose.

Here I want to relate a case which oc-

curred in 1915, and which appears to me to be to the point if our legs are equal. Endeavoring to arrest the attention of passers by as he stood in the midst of a small gathering at the side of the promenade, a man was telling of the love of God to sinners. Presently the speaker was interrupted by a voice: "That is all wrong; the Bible is false; there is no God and no heaven." Notwithstanding the interruption the speaker went on with his address until he had finished his discourse, then the meeting was closed and the people separated. We shall follow the interrupter. Poor fellow, his heart was full of bitter enmity to the truth and he tried to persuade himself, and others, too, that religion was all a sham, but it was a poor success in spite of his loud talk. He was a chemist, and he turned into his shop and looked at the clock, and decided it was time to close up for the night. But just then there came a timid little girl. "What do you want?" was the impatient question he asked. "Please, sir, mother is sick, and will you give her this medicine?" "Too late, come in the morning." "Oh, please do, she is so sick; please give me it." With a grumble he made up the prescription, and away went the girl. As the chemist proceeded to replace the bottles and turn out the gas his eyes caught the label on the last bottle he had taken up, and to his horror he saw at once that he had made an awful mistake and put in some deadly poison. He thought, What can I do? The girl is gone; I know nothing of her; do not know where she lives. Perhaps her mother has taken it even now. As he thought about it the cold perspiration seemed to come out of every pore, and he stood in terror. If the woman takes the medicine there is no hope; I shall be a murderer. What shall I do? What

hope, what comfort could there be for him, a man who did not believe in God? In spite of his bold denial, but an hour or two before, the man fell on his knees just where he was, behind the counter, and cried aloud, O God, do not let that poor woman take that medicine. God, who leads the blind by a way they know not, was surely leading this poor, restless sinner to the knowledge of Himself. Scarcely able to move, in utter helplessness the chemist knelt, repeating his prayer. Just then he heard some one open the door, and looking up saw the little girl standing there crying. "Oh please, sir, I am so sorry. I was hurrying, and fell down and broke the bottle. Oh please give me some more medicine." The chemist was almost overcome with joy, for by God's mercy the child's fall had prevented the terrible thing he had feared. God? Yes, there is a God—had indeed heard his prayer. "Yes, my dear, I will give you some more; do not cry." With trembling hand and beating heart, and mind all aglow with wonder and relief, the chemist carefully made up the prescription again, and the little girl gleefully ran off once more, her lips full of thanks for his kindness. The lights were put out and the door locked, and the chemist went to his home and his room to be alone with God—God whom he had treated so terribly in the past, and whose word had been so mercifully fulfilled in his behalf: "Call upon me in the day of trouble; I will deliver thee.

To me the above is a wonderful evidence of the wonderful works of God. Was it not the purpose of God to bring that chemist to a knowledge of His power to save? Was not that the very way he had purposed to do that wonderful work? There was a mistake by the chemist and an accident by the child, but was there

an accident with God, or any mistake? It was the hap of Ruth to light on a part of the field that belonged to Boaz, but was it a "happen so" with God? Did he not send her there to be the wife of Boaz?

Here I rest the case, feeling I have written the undeniable truth according to the word of God.

In the hope of and love for the truth, I am yours in a blessed hope,

L. H. HARDY.

ATLANTIC, North Carolina.

A FEW WORDS FROM SCRIPTURE.

"AND Mary said, My soul doth magnify the Lord."
—Luke i. 46.

These were part of Mary's words as she answered Elisabeth in regard to the birth of the only Savior of mankind. I have always looked upon the above words in the highest admiration of the words of mortals. We know that Mary was filled with the Holy Ghost to speak as she did these sublime words: "My soul doth magnify the Lord." Prophets have used similar words. The word "magnify," when used by the servants of God to praise the Lord, seems to lift up the poor souls aloft, as well as to point to the greatness of God, to praise and extol his great name. There are some five places in the Psalms that words occur almost like these: "Let the Lord be magnified." —Psalms xxxv. 27. While I cannot write a long article on this subject, my thought is that these words are well adapted for the saints, as no other people can realize the great import of them as they leave the tongues of mortals who have felt the greatness of the power of their God and Savior. This word seems to render unto God the things that belong unto God. Our minds, which serve the law of God, desire to magnify his power, his mercy, his grace, his love, his providence and his

sovereignty over all worlds and things, but our weak minds or imaginations cannot give expression to our thoughts, only in a feeble measure, as to the vast height, the great depth, extensive breadth and length of the wisdom and riches of our God. Unbelievers cannot use this word understandingly as it relates to God and his power, because the high spirituality of the meaning in thought can never come to them. Mary, a servant of God, by the Spirit did well in saying, "My soul doth magnify the Lord." I believe that many other saints, in the Spirit, can adopt the very words of the mother of Jesus, and in quoting from the writings of David can say with him, "Let such as love thy salvation say continually, The Lord be magnified."—Psalms xl. 16. As magnify means to enlarge, so the minds of the saints are enlarged in their conception of the greatness of God. They cannot in mind reach out to measure any of the Lord's attributes, but such words as the Lord, through inspiration, has prepared for them help their infirmities, so that their joy in believing has an ample outlet of expression that gives God glory, though they cannot fathom the deep mysteries that are unrevealed to them. "I will praise the name of God with a song, and will magnify him with thanksgiving." To me it would seem to be a holy and dignified exercise if I could magnify the name of my Lord and Master with thanksgiving. They that have hope of salvation may say, "Let such as love thy salvation say continually, Let God be magnified."—Psalms lxx. 4. I seem to doubt if there be any word in our language that carries more weight in offering praise and thanksgiving unto the Lord of hosts than this word "magnify." Truly quickened and animated saints sometimes vie with each other in using

suitable words to express their wonderful thoughts of the high power and greatness of the God they worship. This is evidently right, as Solomon "sought to find out acceptable words: and that which was written was upright, even words of truth."—Ecel. xii. 10. "Words of truth," how excellent they are! None like them; they are in the "girdle" of the loins as the most precious jewels, and they are as "apples of gold in pictures of silver." These words are the first equipment of the armor of God; they are not produced by the one that wears the armor, but come from the Maker and Giver of all things.

Yours in hope of immortality,

J. F. BEEMAN.

THE MERCY-SEAT.

It is well for us all to come before the mercy-seat, for here is the sacred place where we must come to search our own hearts and to be judged and to ask for mercy of him who is too wise to err and too good to be unkind. The poet had come to this holy place when he wrote the following beautiful lines:

"Is there ambition in my heart?
Search, gracious Lord, and see;
Or do I act a haughty part?
Lord, I appeal to thee."

Here he has shown the spirit of humility, and a desire to appeal to his heavenly Father for judgment, guidance and mercy, or, in other words, he has come before the mercy-seat. Oh that each and every one who has a blessed hope may come before this mercy-seat and ask to be judged of Him who doeth all things well; for when we are in this frame of mind we will not feel like holding a brother or sister up to scorn, but will wish to search ourselves inwardly to see if we are not full of dead men's bones. Paul had come to this place when he said, "This is a faithful

saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting." The poor publican had also come to this place when he went up to the temple to pray and could not so much as raise his eyes toward heaven, but smote upon his breast and cried, "God be merciful to me a sinner." For it is not sufficient that we should make clean the outside of the cup and platter, but before condemning our brother or our sister let us first make sure that inwardly we are not full of dead men's bones. There is sometimes too much thought of personal gratification or of purpose to justify our own course, and too little thought of justice to others, and this attitude sometimes overshadows brotherly love and all thought of good to the glorious cause of the church, the Lamb's bride, and this course is the course of iniquity; for it is written, Judge not, lest ye be judged. For every tree is known by his own fruit. For a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit. If any of us knew or realized that we were to be judged by the fruit we bear I believe we would hesitate to say of another tree, "Cut it down; why cumbereth it the ground?" for fear that if we were weighed in the balances of justice we, too, would be found wanting and deserve to be cut down. The Savior said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." He gave this new commandment in the world because it was sorely needed, and there never was a time when it was more sorely

needed than it is to-day. He said, Love one another, even as I have loved you. Let us here ask ourselves the question, How much did he love us? He loved us so much that he came down into this vale of sorrow and suffered and gave his life that through him we might live. Oh what wondrous love! Can we obey this commandment, or can we attain to this degree of love by condemning our brother or our sister? Think of the two thieves upon the cross between whom the dear Savior was crucified. They both railed against him. Did he condemn them both on account of this? No, one of them was touched by the spirit of his infirmities, and said, Lord, remember me when thou comest into thy kingdom. Did the Savior say, No, you railed against me in my grief and agony and you shall be condemned? No; he said, This day shalt thou be with me in paradise. Such was the love of Jesus Christ, upon which love our profession of faith is founded. May it be our fervent prayer that this love may be so manifested in us that we shall go out with joy and be led forth with peace, and instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and that it shall be unto the Lord for a name, for an everlasting sign that shall not be cut off. May we be known by the fruits of brotherly kindness, patience, longsuffering, forbearance, charity and that manner of love which the Savior brought to our attention in this new commandment which he gave unto us, and may we be enabled to walk in the paths of wisdom and understanding. For all her ways are ways of pleasantness and all her paths are peace. Then we can say from the heart, Peace on earth, good will toward men.

ALFRED E. TITUS.

TRENTON, N. J.

VERNON, Texas.

DEAR EDITORS:—I am sending you a copy of a letter written to me by our beloved and faithful brother, L. E. Thompson, whom I baptized some years ago, as he states himself, in the Vermejo River, N. Mex. It made my poor soul and heart leap for joy over the good news his interesting christian communication brought to me. I felt to rejoice in the fulfillment of the promises of the eternal God, who has never left himself without witnesses. May the Lord enable him to stand firm upon the watchtower of Zion and ever declare the truth as it is in Jesus, our only salvation for time and eternity. Please publish if you approve.

In gospel bonds,

ASA HOWARD.

LAS ANIMAS, Colo., Dec. 2, 1921.

DEAR FATHER IN ISRAEL:—I was so glad to hear from you once more. Your letter brought vividly to my mind scenes of about twenty-five years ago, when you baptized this unworthy man in the Vermejo River, in New Mexico, also dear brother Guss Dawson, and now to think only you, sister Dawson and I are left on earth. Elder A. D. Bourland, Elder Fetter, the two auntie Boggs, brother Guss, sisters Dean and Vance all gone to be with Christ, which is far better. Also father Dawson is gone, and I wonder what I am left for, but God knows. After that memorable meeting you wrote that you thought I had or would have a gift in the church to preach the gospel of the Son of God. I never felt hard toward you, far from it, but oh, that expression has haunted me ever since. Something told me then that a man of God would not lightly speak such a thing, and at last what I greatly feared is upon me. When I was young I girded myself and

went about whithersoever I would, but now I go about whithersoever I would not, and attempt the thing that at times I most dread. Sometimes my mourning is turned into great joy and my hungry soul is fed with, as I hope, that spiritual manna which only can satisfy the redeemed of the Lord. Last winter the church granted me license to speak in the churches wherever God's providence may lead me. I have been faithful to try, but about half of the time I seem left to myself and fit for nothing; at other times God's wonderful plan of salvation seems all plain before me, and I get comfort and peace of mind in talking about his wonderful works of grace, and I feel to know that my Redeemer liveth and ever maketh intercession for us, the only Mediator between God and men. He who cannot look upon sin has provided a just, pure and holy Mediator, whom he accepted in the sacrifice of himself and in whom he is well pleased; for he satisfied divine justice in every particular once for all, redeeming his people from under the law that they had broken and putting them under grace. By grace are ye saved. He only could do that, as all power was given into his hands, both in heaven and in earth, therefore he had the right and the eternal desire to make earthy people fit to dwell with him and his Father in glory; and for that purpose he came on earth, suffered and died and rose again and ascended to the Father, a conqueror over death, hell and the grave, making the salvation of his people sure. No matter how sinful and vile they were in nature, he paid all their debt, washing their sins in his own blood. Not only so, but in this vain, sinful life he gives faith, whereby we hope that our vile body will be changed from corruption to incorruption, from mortal to immortality, when

he comes again with a shout from heaven to call his redeemed to glory, where they will know as they are known of him; and so shall they ever be with the Lord. This doctrine I am willing to live and die by. Sometimes I murmur and complain when I seem filled with unbelief, and cry over my leanness and unprofitableness, and for his presence to revive my drooping spirit and dispel my doubts. When I am ready to give up in despair he comes with healing in his wings and raises me to Mt. Pisgah's top, where I can once more view the promised land and take fresh courage. The everlasting Father, the Prince of peace, has done all needful things for me, and only demands me to bear a very light yoke of service in his vineyard, where he has promised all I need for time and eternity, and I partake of his manifold blessings and try to be reconciled to his will. Bless him for his eternal truth, mercy and love. I have always been blessed with food and raiment for myself and family, a large family, but now I cannot see how I am to get along in the future. So many worldly things are continually going against me that I have not much left. But most of the time I feel to trust him who has always provided for me, and surely will continue to the end of his time for me here on earth. I feel he has taken from me for my good, and he knows best. My wife has not been baptized. She does not seem to be fully reconciled to the Baptists belief and ways, but God will continue to lead her if he has commenced a work in her heart. We have a nice family of children, four boys and one girl, who is the youngest, twelve years old. My father-in-law and sister-in-law live with us, both Baptists and lovable people. Father B. is eighty-three, but hale; I am fifty-eight, and feel to say with one of old, Few and evil have

been the days of the years of my life. I often wonder if I will ever see you again in this life. However, we have hope of the glory world. May God's rich blessings be with you and his everlasting arms support you in life and his presence be with you in death. If you feel to, pray that I may be useful in his kingdom, for my great desire above all things is to dwell in the house of the Lord forever.

Yours with christian love,

L. E. THOMPSON.

DANTE, Va., Oct. 24, 1921.

DEAR EDITORS:—A brother mailed me a copy of your paper, the first one I have seen for some time, although I remember reading it when I was a boy, especially the editorials of that blessed man, Elder Gilbert Beebe, whom God raised up to be a leader in Israel, and they brought joy to my poor soul. There is a heavenly love and union that the world knows nothing about, and only those who are brought up in the school of grace and are taught the perfect way of salvation by grace can fully realize it. The Primitive or Old School Baptist Church has been my home, and I have in much weakness been trying to preach for them for about twenty-four years, and I sometimes hope I have been blessed with God's sustaining grace through these years. I love to hear from the brethren and sisters from different parts of the world, and why any Old School Baptists should not approve of our religious papers I cannot tell. They serve to comfort many of God's poor and afflicted people who are confined to their rooms and cannot go out to hear preaching, and I feel it is our duty, as much as in us lies, to try to keep alive our papers that are contending for the truth once delivered unto the saints, and I hope, dear readers of the SIGNS OF THE

TIMES, my coming among you will not be for confusion, but that we may all labor for love and unity.

When it is well with you remember me, a poor sinner saved by grace if saved at all,
W. L. EDWARDS.

ARDMORE, Tenn., Dec. 18, 1921.

DEAR EDITORS:—You will please find inclosed a check for two dollars, for which extend my subscription for the **SIGNS** one more year, for I much enjoy reading the many good letters it contains each number. It does not advocate the things I once loved and the things I was taught to believe, nor the things I hear preached by the "religious world" to-day, but it seems the things I once loved I now hate and the things I once hated I now love. I believe it advocates the truth, if I am blessed with any understanding of the truth, and I fear sometimes that it has never been revealed to me, yet it has pleased the Father to hide these things from the wise and prudent and to reveal them unto babes in Christ. It seems to me that the many writers for the **SIGNS OF THE TIMES** are some of the ones who have been taught of the Lord, and I hope they will continue to write, for it is food to my hungry soul and strengthens my little hope. I would rejoice if it were the Lord's will for me to meet every one of them face to face, but if not in this world I hope to meet them in the next. I am such a vile sinner that I cannot do the things I would, but do many things I would not, yet some day, if it pleases the good Lord, I will, I hope, be made a fit subject to ask a home with these good people.

Your friend, I hope,

W. G. PYLANT.

MAY, Texas, Dec. 17, 1921.

DEAR BRETHREN:—As it is time for me to renew my subscription to the good old **SIGNS**, I feel that I want to write a few lines to let you know I certainly love to read that paper, for it advocates the doctrine I hope I love. Our God is a wonderful God, full of love and tender mercy to us poor, weak, dependent worms of the dust. The longer I live the less I see to live for, but may we be reconciled to his holy will and patiently await our appointed time to leave this world of sin and sorrow. May the God of all grace guide and direct his people in the way they should go.

Do as you think best with this, and all will be right with me.

Hoping God will bless you, brethren, in your good work, I am your unworthy sister, I hope,

ADALINE JONES.

WEST FALLS CHURCH, Va.

DEAR EDITORS:—Please find inclosed two dollars for the **SIGNS**. I am truly sorry that I did not send it at the time it was due, but hope you will pardon me this time. I appreciate your kindness in not stopping it, for it is about all the preaching I have had the last year or two, and I do enjoy the editorials of Elders Lefferts and Ker and all the others.

Thanking you very much, yours truly,
SADIE TURNER.

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., MARCH 15, 1922.

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.

AMOS VIII. 11, 12.

"BEHOLD, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it."

We have a request for views on the above Scripture from a sister of Durham, N. C., and shall gladly give such as we have.

It will be seen by reading this chapter and those preceding that the Lord was instructing Amos with reference to the then present condition of Israel, and also the things which should befall them in future before the coming of the gospel dispensation. Because of his foreknowledge and fixed decrees he knew every step that nation took, or should take, and that this point of doctrine should stand he caused Amos to prophesy of coming events relative to the children of Abraham. Of all nations they were the called or chosen people of the world, to the end that they should be used as a type of the spiritual Israel, which nation now exists, and shall endure to the end of all things of time and sense. The goodness of the Lord to national Israel was so marked that even the heathen failed not to observe it and to envy the Israelites because of their numberless advantages over them, hence

wars and rumors of wars among and between them. Of all blessings bestowed upon Israel perhaps there was no greater than the gifts of prophets to declare unto them the plans and purposes of God in the salvation of men. Many other messages also were sent by the Lord to Israel through the prophets, sometimes concerning their temporal blessings, victories and general prosperity, then, on the other hand, messages of condemnation because of their transgressions and backslidings. In delivering their messages the prophets said, Hear ye the word of the Lord. This they said with reverence and fear, realizing they were declaring God's messages to his people and that they spoke in the presence of the Almighty. Sometimes the Israelites received the word with thankfulness of heart, but many times refused to hear and recognize the word as that of the Lord, hence spurned it, persecuted the prophets and stoned them to death. Still the Lord's mercy endured and he would not destroy that nation, because of the blessing (Christ) in the cluster. After the many centuries elapsed, and as the end of that dispensation drew near, the Lord showed Amos, the prophet, the then present fruitful and prosperous condition of Israel, and in contrast told him of the wonderful change that should take place with them before the coming day of the Lord, or the gospel age of the world. Before the arrival of that great and wonderful day there should be days of darkness, days of sorrow, days of depression, days of longing for something they should fail to find. In that condition they would remember the mercies of the Lord in days and years past. They would remember the true and faithful prophets whom they had rejected, despised and put to death, they should long for a message from the Lord, but have

none. This condition is described as "a famine in the land." It was the Lord who gave Israel blessing and prosperity to the extent that they had dominion, practically, over all other nations, abounding in his promises, in the priesthood and possessing the oracles of God. They could also boast of the temple, the most magnificent structure in all the world. On the other hand, it was the Lord who now by Amos was telling of the days of fasting, days of bitterness of spirit and of a famine in the land. He who gave blessing and prosperity also sent the famine. That was a day of "conditional time," or temporal salvation, the Lord dealing with that nation according to the law of Moses written upon tables of stone, but now he deals with spiritual Israel according to grace and the law written by the Spirit of God in the heart. What a difference. Yet many fail to see light at noonday, but we adhere too strictly to the doctrine of God, who gives the spirit of slumber that men see not, they hear not, and who opens the blind eyes and unstops the deaf ears, to condemn those who fail to see the difference between law and grace.

The Lord said, "Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." This famine differed therefore from the one sent in the days of Elijah, when the handful of meal in the barrel and a little oil in the cruse failed not during the three years and a half when it rained not upon the earth. Bread and water were plentiful, but there were no words of the Lord. This means the Lord would cease to send and speak to Israel by the prophets. Between the close of the prophecy of Malachi and the coming of John the Baptist there was a period of about four hundred years, during which time there was no prophet sent to Israel with any message from the

Lord. In consequence of the long silence they supposed the Lord had forsaken them, and they sought everywhere for a prophet to tell them of God and of his words concerning them. They wandered from sea to sea, from the north even to the east, they ran to and fro seeking the word of the Lord, but found it not. How gladly would they in those days of famine have received a prophet of the Lord, and as children listening to stories would have heard with eagerness and delight; even had the word been that of condemnation they would have been assured of the Lord's dealings with them, hence not forsaken of him. But seek as they would, desire as they would, not a word from the Lord came. It seems innate with man to appreciate in a very small degree the blessings and privileges given of the Lord until deprived of them, and even though sought with tears when gone they cannot be found, nor do they return, except in the mercy and providence of Him who gives and takes away. The privileges of the Lord's house are not appreciated until his people are deprived of them. Many testify of having had such privileges and afterwards being separated from them by various causes and now have very little or no preaching, and sometimes no communion with the saints. This is a famine, not of bread, nor thirst for water, but for the living God and companionship of the household of faith. Also there is such a thing in the experience of the Lord's people as a famine to hear the words of the Lord with comfort, assurance and power in the Holy Ghost when in the very midst of the preached word and the association of the brethren. No bread of heaven is broken for some poor hungry soul who longs for another token of their acceptance with God through Jesus Christ, no ray of sunshine from the Sun

of Righteousness greets their benighted soul, but all is dark and vain and wild, and they can scarcely deem themselves children of the Holy One. This is a famine indeed. It does seem that the Lord at times forgets to be gracious, that his mercies are clean gone forever, yet

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

The opening heavens around me shine
With beams of sacred bliss,
While Jesus shows his heart is mine,
And whispers I am his."

During the long silence of the Lord concerning Israel he was preparing them to receive the forerunner of Jesus, John the Baptist, and when he came and preached in the wilderness of Judea he said, Repent ye, for the kingdom of heaven is at hand. (It was he spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.) In eagerness to hear the man of God, or prophet, all Jerusalem, and all Judea, and all the region round about Jordan, came and were baptized of him in Jordan, confessing their sins. Therein was shown the purpose of God in the famine, of four hundred years, to hear the words of the Lord. John was not rejected, but received with all gladness of heart as God's messenger, and his words were gracious to the children of Israel. John, however, with all his greatness decreased, his glory, his ministry, was but a reflection of the glory and ministry of Jesus Christ, the Savior of sinners, the anointed of God. The prophets are dead, yet live unto God. Jesus was put to death, but now is alive for evermore, and by him sinners have access to God the Father, who now speaks to his children by his Son. The days of fasting, the days of sin, are past, and

now grace reigns unto eternal life through Christ our Lord, to whom be salvation, and glory, and honor, and power, forever and ever. Amen. K.

AN APPEAL FOR RIGHT.

It is always with a feeling of sincere regret that we make an appeal to our subscribers, and never do so until necessity forces us to it, which is now the case, as so many of our subscribers have neglected sending in their subscriptions for last year, and some for even longer.

The subscriptions for the SIGNS are supposed to be paid in advance, and when many of our subscribers not only fail to pay in advance, but let their accounts lag behind for a year or more, it works a genuine hardship to us. We appreciate the fact that the last two years have been hard ones for many, and have tried to be easy with those who are in arrears, until now so many have neglected sending their subscriptions that it has become a very serious matter with us, as we are compelled to meet our bills when due, so we earnestly beg our subscribers who are in arrears to send us what is due us. If times have been hard for you and you do not feel you can send the full amount at one time, send on what you can spare, even though it is only one dollar, or even fifty cents at a time, until it is paid. In this way you will not miss the money, and it will be a great help to us in meeting our obligations.

Some have expressed the wish that we add more pages to the paper, but the plain truth is that we have lost so much money the last two years through our subscribers failing to pay us that it has been a hard struggle to keep the paper as it is at present, let alone adding more pages, which would mean more expense for us.

Many who let their subscriptions run behind say they cannot pay us, as they have to pay their doctor, grocer, butcher, &c. We ask in all sincerity, brethren, Do you think there is any more necessity for paying these bills than for paying your bill for your SIGNS? Is not a bill to a brother in the church just as important as a bill to a tradesman?

As said before, we are indeed sorry to be compelled to make this appeal to our delinquent subscribers, but we have let it go until now it is a very serious matter with us, and we hope those who owe us will do what they can toward paying, and thus lift a burden from our shoulders. We are not asking for help, all we ask is what is due us and what we should have.

Look at the date opposite your name on the pink slip on your paper, or on the wrapper in which your paper comes to you, and if it is not up to the present time you will know your subscription is not paid up to date. Any one can tell at a glance just when his subscription expires in this way: 15 Dec. 20, means it is paid to and includes the issue for December 15th, 1920; 15 Aug. 21, means to and including the issue for August 15th, 1921, &c., so please examine your dates, and if you are not paid to the present time let us hear from you.

If you do not wish the paper continued after the time paid for has expired, and will so notify us, it will be discontinued immediately, for we would not continue sending the paper to any who do not want it just for the sake of running up a bill against them, but if you do not so notify us, and allow the paper to continue coming to you, it is only fair that we should expect you to pay for it. Do not ask the postman or some one else to notify us (for they very often neglect to do so), but do it yourself and then you

will know the matter has been attended to. Also, if any member of your family who is a subscriber is taken by death, and the paper is not wanted by any other member of the family, please let us know it. Do not let it run on for a year or so, and then send us word that you do not feel responsible for the debt as the subscriber has been dead for some time.

Between our subscribers and ourselves the money due us is a debt of honor, as we have never taken legal steps to collect any of the large amount due us, so if you owe us anything for your paper just consult your conscience, and do as that dictates.

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INFORMATION WANTED.

I HAVE been trying to get in touch with Elder J. E. Smith for a year, but all the letters I write him are returned to me.

D. B. CAIN.

RAWLS, Ark.

CHANGE OF ADDRESS.

KINDLY change my address from Swoford, Wash., to Mossy Rock, Wash., as I intend to engage in the real estate business at that place. Send me some buyers for good land in a mild climate and a Baptist settlement.

J. M. AMSBARY.

MARRIAGES.

By Elder B. F. Coulter, at his home, 1910 N. 22nd St., Philadelphia, Pa., March 2nd, 1922, James H. McCrone, of Middletown, Del., and Marion B. Townsend, of Philadelphia.

OBITUARY NOTICES.

Anne Mary Gott, our beloved sister in Christ, but more generally known among our people as sister "Mollie," departed this earthly life February 25th, 1922, at her home in Tuscarora, Frederick Co., Md., after having steadily declined in health for the past several months and after having been confined to her bed since the first day of January, 1922. She was born in Poolesville, Md., March 28th, 1850, the daughter of Thomas N. and Eleanor White Gott, both deceased. Of her immediate family she is survived by four sisters and two brothers: Mrs. A. T. Davis and Benjamin Gott, both of Washington, D. C.; Mrs. J. C. Carr and William Gott, both of Leesburg, Va.; Mrs. John Chiswell and Miss Eugenia Gott, both of Tuscarora, Md. Of her family she and sister Eugenia were more closely associated together than any of the others, for they came into the church as members together, lived together, traveled about together to meetings and associations, and where one was the other was most likely to be with her. Sister Eugenia feels most keenly the bereavement that has now come to her, and is well-nigh overpowered with her sense of loneliness, not seeing how she can possibly go forward the remainder of her life's pathway without the companionship of her devoted sister. They were both baptized together by the late Elder E. V. White, at Broad Run, Md., on the evening of Thanksgiving Day, November, 1885, following a meeting in the morning at which Elders Furr, Chick and White were present, Elder Chick having preached from Psalms cxvi. 12, 13, a sermon so impressive as never to have been forgotten by the two sisters. The church has not had a more loyal or devoted member, nor its pastor a truer friend, than sister Mollie. She will be missed greatly in her family, and more especially by sister Eugenia, but the loss to the church is also very great, and I myself have suffered a personal loss not to be made good. She was a good singer, and her voice lifted up in the songs of Zion was a help and comfort to us all.

The funeral services were held from her late home. I tried to speak from 1st Corinthians xv. 35-50, not to explain, but to explore the wonderful doctrine of the resurrection. Her body was laid away in Monocacy Cemetery. May the Holy Spirit reconcile us all to God's will. L.

Nancy Jane Borthwick Scutt was born June 22nd, 1840, the eldest daughter of George J. and Polly Hagadorn Borthwick, and died at her home in Livingstonville, N. Y., October 14th, 1921. She was married to Richard Scutt December 31st, 1861, who preceded her to the grave several years. To that union were born two sons and two daughters, all living. Sister Scutt received a hope in Christ when about twenty years of age and united with the New School Baptists, but very soon found that they were

not her people. I have not the particulars about her leaving them, but May 21st, 1870, she told her feelings and desires to the Middleburg Old School Baptist Church, was received, and baptized the next day by Elder I. B. Whitcomb, and ever lived a consistent and loved member. Circumstances were such that it was not her privilege to meet with the church as often as she would have liked to, but she improved the opportunity whenever offered, and when not able to be with them she said they were in her heart and mind, and the Bible, SIGNS and hymn-book were a comfort to her. She leaves, besides her four children mentioned, several grandchildren and great-grandchildren, four sisters, the church and many relatives and friends to mourn their loss, but we believe their loss is her eternal gain; that the trials and cares of this life are over and for her to die is gain.

Written by request.

(MRS.) J. E. LIVINGSTON.

Elizabeth Orr Jackson was born in Kentucky December 28th, 1841, died January 25th, 1922, aged 80 years and 27 days. When ten years of age she moved with her parents to Scotland County, Mo. She was united in marriage to Thomas J. Jackson September 22nd, 1861. To that union were born eleven children, six sons and five daughters. The husband, two sons and four daughters preceded her to the better land. She leaves four sons and one daughter, twenty-five grandchildren and twenty great-grandchildren, three sisters and a host of friends to mourn their loss. She professed faith in Christ almost forty years ago and united with Mt. Olive Church of Primitive Baptists, in Hickory County, Mo. She removed from there to St. Clair County, Mo., and united with Goshen Church, later moving to Bates County, Mo., and uniting with Bethel Church, where she remained a faithful member until called to her reward. Grandma Jackson, as she was commonly known, was a devoted mother and faithful member of her church, and lived a life worthy of being followed by all her posterity.

Funeral services were conducted by the writer at the home of her son, Charles C. Jackson, about twelve miles northwest of Butler, Mo., with whom she made her home, in the presence of a large number of relatives and friends, after which we followed her to her last resting-place, a cemetery near the home, where she awaits the call of the Master.

M. M. SHUMATE.

Monroe Fenton Frid, beloved son of E. Montagne and Marguerite Fenton Frid and grandson of Edward and Betsy Frid and J. M. and Carrie P. Fenton, was born December 22nd, 1913, and departed this life February 13th, 1922. In looking back over the days of his pilgrimage I find that my life was bound up in his life in a peculiar way from his birth. From his earliest childhood he was interested in my

welfare, as well as others that were near and dear to him. To know him was to love him. His little sister died when he was about two and one-half years old, and at that time his conversation was much about heaven. He loved to go to meeting at Southampton, where his little sister was buried, as that seemed more like meeting to him than anywhere he went with us. Last March he was very sick. When he realized there was no help from those around him he said, "Grandpop, pray the dear Lord to raise me up." My prayer was that the Lord would raise him up in life or in separation from us. He became unconscious for a time, then opened his eyes and said, "No more pain." After his last operation he told the nurse, "Life is not worth while; all I do is suffer, suffer, suffer." The Lord made us willing that he depart and be with Christ, which is far better.

The funeral services were held at 5128 Master St. on Thursday, February 16th; burial at Southampton. His life will be a sweet incense while memory lasts.

J. M. FENTON.

A. J. Demott, of Grandon, N. J., was born March 28th, 1845, and died January 30th, 1922. He was married May 26th, 1869, to a daughter of Deacon Mahlon Hulsizer, who, with one son, brother Willis Demott, and wife and five grandchildren, remain to mourn their loss, which was gain to him. He was a great sufferer for many years from rheumatism, which was the cause of his death. He was confined to the house in his last sickness one week, suffering intense agony much of the time. The friends would hear him quoting the hymn, "O land of rest, for thee I sigh." He and his wife were baptized by Elder Balas Bundy nearly forty years ago, uniting with the Kingwood Old School Baptist Church at Locktown, N. J., where he remained a member until called to his heavenly home, where sickness, sorrow, pain and death are felt and feared no more. Brother Demott was sound in the faith of God's elect and lived and died in that faith and lives with him eternally in glory. May God bless his dear lonely widow, sister Demott, and all that mourn his absence, with his rich, sovereign, sustaining grace, is my prayer for Jesus' sake.

The writer of this notice attended the funeral, which was held at the home Saturday, February 4th, 10:30 a. m. Burial in the cemetery adjoining the farm. The house was well filled with friends and neighbors, as he had always lived in that section and bore the name of an honest, upright citizen and neighbor, which we always love to hear of our brethren.

D. M. VAIL.

James F. Walker was born November 5th, 1826, and died January 18th, 1922. Father joined the Primitive Baptist Church in 1897, and was baptized by Elder B. F. Stewart. He was a reader of the SIGNS OF THE TIMES for several years before his death. He and mother lived together over seventy-one years.

F. I. WALKER.

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S. B. MOFFITT, Pastor.

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

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

Little Flock 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. SPEARS, Church Clerk,

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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.

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. 90.

MIDDLETOWN, N. Y., APRIL 1, 1922.

NO. 7.

CORRESPONDENCE.

THE GIFTS TO THE CHURCH.

THE church is clothed and adorned with such as is becoming to her and is needful, and is given of her Husband. She has nothing that she has not most graciously received at the hand of her Lord and Master. The members in particular are taught this in their experience, therefore we know the truth of the matter. All that she has, and all she is or ever will be, has been determined beforehand by the Father and wrought for her by the Son. “Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”—Hebrews i. 3. There is nothing on earth to which we may compare the church, for her beauty, her graces, her charms, are of the excellency of his glory. He has clothed and adorned her with all his possessions, for all that he received from the Father he has freely given her, and by the Father’s will he is made heir of the eternal possessions of God, and by that peculiar and inseparable relationship ex-

isting between Christ and the church she is made joint-heir with him. There is no division of the inheritance in joint-heirship, the possession remains intact, and the heirs or inheritors enjoy together the whole inheritance. In other words, all that Christ possesses is hers also to enjoy together with him. Such an inheritance can only be enjoyed with him, never alone; the enjoyment is necessarily mutual, equally so as is the inheritance. He as King possesses all power, both in heaven and earth—a monarch who knows no fear or defeat. The King of kings and Lord of lords, the blessed and only Potentate, he himself has clothed his bride as is befitting one of her station, and as there is no king who can measure up to the standard of his excellence, so also there is no queen who can vie with this queen, the church, the bride of Christ. They are separate and apart from all others, and far above all powers and principalities, possessing all things in him who loved her and gave himself for her, that he might redeem her, cleanse and purify her, presenting her to himself a glorious church, not having spot, or wrinkle, or any such thing, to mar her beauty, her pleasure and future happiness

with him who is the chiefest among ten thousand, the One altogether lovely. And in order that she may be well formed, perfect and beautiful, he has placed certain gifts in her, that she might meet with all the requirements that are required of her, that she might grow in grace and round out into perfection, being fed and nourished by these gifts while here in the flesh. There are many gifts in her and to her, though all are not manifest at one time, but are manifest and put to use as her needs require. The church has nothing to do with bringing these gifts about, they being gifts to her from Christ. It is written of him: "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men."—Psalms lxxviii. 18. The apostle Paul refers to this and says, "When he ascended up on high, he led captivity captive, and gave gifts unto men."—Eph. iv. 8. Therefore we see that all which he received for men he also gave men. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. iv. 11, 12. So we see that these gifts are given to the church for a specific purpose, and all are not alike, no more so than the various members of our natural body, but differ in function, yet all working to the same end. Our hand cannot perform the duty of the eye, nor the eye that of the foot, yet they are essential and the body is not perfect without them, and they each perform the respective work for which they were designed. So the gifts in the church can only perform the duties for which they have been fitted, but they are all for the good of the church, that she may be perfected and edified. There is a duty de-

volving on the church which is a most sacred one, and one that should ever be gone into with prayer and solemnity, that is, the recognition of these gifts. We do not recognize the gift of an apostle or prophet these days, and evidently they are absent, having performed their respective duties and passed on; but there were some to whom he gave prophets, and they prophesied of his coming and the glory that should follow. Some he gave apostles. It seems that the church has passed the prophetic age, also the days of the apostles, yet no man knows what is yet to come, but this we do most assuredly know: that whatever the need of the church may yet be, it will be most bountifully and graciously supplied by Him who is not slack concerning his promises. "Lo, I am with you alway, even unto the end of the world."—Matt. xxviii. 20. Without doubt each member of the body is a gift, and is essential, although there seems to be but two principal gifts in the church to-day, i. e., preachers and deacons. In the gift of what we recognize as preacher there are many differences, different abilities, no two seem to be just alike; some good and comforting preachers lack the quality that makes a good pastor, and there are many good pastors that are not what may be termed able expounders of the word. In some instances one person seems to be given the ability of pastor, also to go deep in the word, but not in all cases. No man should be found fault with if he has not these qualities combined, but the church should make use of and profit by that which is given. The office of deacon is very necessary to the church, and can only be filled by those to whom is given this particular gift. The church cannot make a pastor, preacher or deacon of its members; no amount of

training can accomplish God's work, and it is his work exclusively to qualify and fit any man for the work of the ministry or the office of deacon, and all that the church can do is to recognize the gift or ability in one, and when thoroughly convinced of his ability to set him in position to exercise his ability, but haste or natural feelings should never attend such acts of the church. Paul expressly admonished Timothy in this particular, which is left on record for our learning. A bishop must be of good behavior, given to hospitality, apt to teach; that is, he should be apt in teaching, possessing the ability to teach others and to comfort others with the things wherewith he has been comforted, or to use our own language, one should preach before he is set to preaching. We cannot rightly recognize a gift until we see it. Men may be taught to do things, such as filling worldly offices, learning by practice, but no amount of practice can ever make a preacher. We should be thoroughly convinced that a man is called to the work of the ministry, and thereby fitted for it, before a church gives him liberty to speak in public, and this should not be done until the church (unanimously) sees the ability in him to teach. One should preach before he is set at liberty, for to set a man at liberty who is not ordained of God to the work of the ministry, how shall we as a church fit him for this stupendous task, which neither we nor he can do? Therefore we should exercise great care and prayerfully consider the act first, for we cannot correct the first error by committing a second; that is, to ordain one simply because he had been licensed would not be proper, his liberty had best be withdrawn; but to save this humiliation of the church, and the member in particular, it should be proven to the complete

satisfaction of the entire church that the one can preach before any steps are taken. With the deacon, let these things first be proved, and as soon as they are proved loose him and let him go. While the gifts are of a different nature, one can no more learn to fill the office of deacon than one can learn to preach. They are both gifts—gifts in the church, to the church, for the perfecting of the saints, the work of the ministry, the edifying of the body of Christ. One who has the gift of a deacon will manifest it before the church can recognize it, for how can we recognize anything that is not manifest? The work of a deacon is not merely that of passing the bread and wine in the observance of the ordinance of the Lord's supper, although many seem to think that is the prime duty of the deacons. This is an act that any can learn to do, and do it with as much accuracy as another, though unquestionably it is one of the duties of the deacons and should be performed by them. A good deacon sees and knows the distress and natural afflictions of the members of the church, and visits them when in distress of any kind, either natural or spiritual, and ministers to their needs, and in order to be able to properly fill his office he will have the ability to do these things, doing it of a willing mind, and it is in recognition of these abilities to know of and to attend to the distress of its members that the church sets one apart to the office of deacon, that he may go on unhampered; and these things should all first be proved before any action on the part of the church is taken. It is an erroneous idea that we must, or must not, have a certain number of deacons. If the Lord has qualified only one for the office we had better do with one rather than to install one who is not fitted, for no amount of

instruction by the church can make a man see the duties of a deacon, as it is the deacon's place to see and show them to the church. We should set things in their own order and keep them so; but the fact that one sees his duty and does his duty is a proof of his gift which should be recognized, regardless of how many have preceded him to the office; for rest assured the Lord places no useless material in the church, but only such as is needed, and qualifies each one for his respective place. All things should be done decently and in order. The church should be of one mind, and when that is the mind of Christ there will be no strife nor regrets for having acted. Where unanimity of thought does not reign it is a bad sign for future prosperity and a healthy condition of the church. We cannot be too careful in our deliberations, for we are dealing with the members of the body of Christ. Then why be hasty about setting one up to minister to that body until it first be proved that he can minister? and the only proof that one can is that he has done so. The deacon is a minister, but not necessarily a preacher. There are many ministers in the church. A word in season, or, as it were, a cup of cold water to the thirsty, is the act of ministering, but is not preaching. Many have the ability of ministry and do minister in countless and unseen ways, and are doing the work designed for them, who cannot, nor ever will, preach, that is, enter the public work of ministry. There are many gifts to the church, and they all have their place and work. The gifts of preacher and deacon are public gifts, if we may use the expression; that is, they may be exercised in public, or in a public way. These little gifts are essential, yet are not to be recognized in a public way. Simply because one may have felt impressed to

speak of His name in a public way is of itself no evidence of his call to the work of the public ministry. No doubt there are those who are given the same impressions and experiences of a preacher who are not designed to enter the work. This may seem contradictory, but it is not, and is necessary if for nothing else than that there be greater fellowship between preacher and people, a better understanding, a better knowledge of the burdens borne by those who labor in the ministry, a better knowledge of their wisdom and authority to speak, a closer relationship. We cannot tell why God does things, why he gives one experiences, impressions and burdens, why he shuts and none can open, why he hedges us about with thorns and incloses us with a wall of hewn stone, why we are shut up and cannot come forth; but it should be sufficient to us to know that it is God's way with us, that it is infinitely more to his honor and glory and our good than it could possibly be were it any other way. Therefore there is great necessity of care, discretion, good judgment and prayerful consideration, that we may judge carefully and righteously with our brethren in these things, for "a man's gift maketh room for him, and bringeth him before great men."—Prov. xviii. 16. His gift brings him before the church, for there are no greater on earth, for they are judges of the world, and He has made us kings and priests unto himself. What the Lord has designed he will also do.

I realize now, after having written the amount that I have, that I have but faintly touched this all-important subject. There is so very much that could be said along this line that might be profitable, yet who am I to bring these things before the Lord's people?

F. SELBY FISHER.

SALISBURY, Md.

WILLIAMSTOWN, Kansas, Feb. 27, 1922.

DEAR BRETHREN:—I am inclosing a check to cover my remittance for the SIGNS OF THE TIMES. I owe you an apology for having allowed my subscription to get so far in arrears. Will you kindly pardon my neglect and continue to send the paper to my address? I can only plead my case as one of the poor of the flock, if indeed I belong to the flock. Poor not only in this world's goods, but poor in spirit, if indeed I know anything of the Spirit. I often fear that I am too carnally minded to claim relationship with any who are indeed spiritually minded. If it were not for the fact that I do feel to really enjoy listening to spiritual conversation, and also to take part in the same with my small ability, and also the fact that I do often feel to hunger and thirst after righteousness; I say, if it were not for these facts my outlook would be gloomy indeed. I can view these signs in others as signs of life; it may be so in my own case, nevertheless I am often doubting, and fear that mine is an outside case; the Lord knoweth.

While I am writing I feel somewhat impressed to write a few thoughts on church discipline and order, as I trust I have been led to view it, and also to remark that nearly all of our brethren out here in Kansas are taking the SIGNS now. We were once a strong association and enjoyed a large correspondence. Our ministry consisted of a number of gifts who were pronounced able and devoted servants. At present we have no correspondence at all, and those old servants have all been released from their labors and called to their eternal rest. We are now without a minister, save one poor weakling in the person of myself. I am often made to lament my weakness and inability to speak acceptably or to per-

form the duties in general devolving upon one who is called to preach the word as I would like to do, yet there is a certain comfort in going forward to labor with the ability that God is pleased to give. Be that ability ever so small, there is an especial comfort when some dear brother or sister bespeaks an evidence of having received a little crumb. I have not spoken of our decline into our present condition with a view to murmuring, believing it is wrought through the fulfillment of some eternal purpose of Him who worketh all things together for good to those who love him, but it does cause us sometimes to wonder and almost dare to ask, Is it in his purpose to remove our candlestick altogether? Be it far from me to charge indiscreetness or imprudence to our old fathers in Israel; I would not wish to insinuate that they have dealt unwisely, hence our declension, but they were men the same as we, and if left to themselves perhaps no less liable to err. There always have been divisions, and I presume there always will be, therefore it becomes the people of God to give the more earnest heed to the things which we have heard, lest at any time we let them slip. According to my observation I am led to believe that good brethren sometimes err by being too technical concerning doctrine and order. By this I hope I shall not be understood to mean that we must make friends with antichrist, or even compromise with unsound doctrine. This we cannot do, but I fear that we are too apt to make a brother an offender for a word, too apt to strain at a gnat and swallow a camel, or behold a mote in our brother's eye and consider not the beam that may be in our own eye. Dwelling upon technicalities sometimes results in dear brethren being rent asunder, when it really seems that a more rational, more

spiritual mode of procedure might easily have resulted in a reconciliation of differences. It is right, it is incumbent upon us to contend earnestly for the faith once delivered unto the saints, but we should not overlook the admonition, Let your speech be with grace seasoned with salt. It is commendable in all to manifest a zeal for the doctrine of God our Savior and for the order of his house, but we should not forget the divine injunction, Take heed unto thyself, as well as the doctrine. It is strangely and sadly true that brethren well gifted in expounding the Scriptures, and who see eye to eye concerning the vital points of doctrine they set forth, will sometimes disagree on some technical point, a very small matter, but it is allowed to develop into a great fire, even to the declaring of nonfellowship for one another, seeking occasion against one another, seeking to devour one another. Brethren, these things ought not to be. In such a case an unscrupulous brother may seek to justify himself by calling to his defense such Scriptures as these: How can two walk together except they be agreed? or, They went out from us, because they were not of us. Or again, it might be said, If any brother walk disorderly withdraw thyself from him. These Scriptures all fill their place in the divine catalogue of inspiration, and all are alike profitable, that the man of God may be perfect, thoroughly furnished unto all good works. They are important, we dare not disregard one single word in them. We sometimes come face to face with an occasion when their sentiment must be expressed in actions; but we are not justified in regarding them to the exclusion of other Scriptures, those tender admonitions of Christ and the apostles. Let all bitterness and wrath and evil speaking be put away from you,

with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Jesus said, If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses. Gospel order is a study for every child of grace. Study to shew thyself approved unto God, a workman that needeth not to be ashamed. None of us will ever become a graduate in this study, but if we are given grace we may learn that to indulge in backbiting, making our brother an offender for a word, or to maintain a haughty spirit, is not an observance of gospel order. We cannot whip our brother into line; more can be accomplished by beseeching, and gospel order may be briefly comprehended in the words of the apostle when he said, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. To exercise that wisdom which is from above, which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy. The apostle said, Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection. This Scripture does not mean that the people of God should relinquish their zeal for the doctrine, and it should by no means discourage any from taking heed to it or contending earnestly for it, but it does show us that there are other things besides these principles of doctrine that are quite essential to an orderly walk. Let us go on unto perfection. Neither should any be puffed up in their imagination, believing from this that it is possible for

us to arrive at a state of perfection here in the flesh. There is but one being who can claim perfection, the perfect man Christ Jesus, yet there is a light in which the apostle regards some as a "perfect man;" no doubt those whose walk and conversation are above reproach. "My brethren," he says, "be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." We hope we are not so vain as to believe we can of ourselves walk above reproach or render any service acceptably. Indeed, without him we can do nothing, but, says the apostle, we can do all things through Christ who strengtheneth us. Therefore, in conclusion, we might say, of the things which we have spoken this is the sum: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." The God of peace make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

Do with this as you see fit.

L. L. SCHENCK.

PINEVILLE, Ky., Dec. 30, 1921.

DEAR BRETHREN:—Please find inclosed money order for twelve dollars to renew my subscription to the SIGNS and to pay for five new subscribers. I could have sent in a larger list than this if I had gone after them as I should, but I now promise you that I will continue to send in new subscribers. Every brother and sister who believes that the printing of this paper is of God is under obligation to seek its welfare, as they are in anything else that pertains to the kingdom of God. This applies to me as much as it does to any one. The brother and sister that think they should eat bread without laboring are deceived, and he or she that labors just in order to eat cannot and shall not eat. We must labor for Christ's sake, and not for the loaves. Then how are we to labor for Christ? Strive for the welfare of the little ones in Christ. Then if we can send them a message through the medium of the SIGNS we are performing that which is right. Let us hear the words of Paul: "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." Paul's prayer was that all the brethren in all time be followers of them who through faith and patience inherit the promises. James says, "Shew me thy faith without thy works, and I will shew thee my faith by my works." James says faith is dead without works. How many of us have living faith? If there be yet any faith in us, I pray let us begin at once to exercise it, for we know

that if any living thing remains inactive too long it will perish. Woe be unto them that are at ease in Zion. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." 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. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly; not as fools, but as wise, redeeming the time, because the days are evil. The quotations that I have here written are a few of hundreds that emanated from Christ and his apostles for the welfare of the family of God. Christ is the foundation of the church, the house of God. Let us examine ourselves to see whether or not we belong to this building. Are we yearning for the welfare of our brethren? Are we manifesting that yearning? If so, then we are part and parcel of the building; but I am fearful that some of us are like the servant that said he would go and do his master's bidding and did not. How important it is, brethren, that we, one and all, awake out of our lukewarmness before our Master spues us out of his mouth. We are too much interested in the cares and riches of this world;

we are looking at the things which are seen, which are temporal, and not at the things which are not seen, which are eternal. God is not the God of the dead, but of the living. Are we living, or have we lived after the flesh until we are dead? There are people that are spiritually dead, therefore there must be of necessity a spiritual graveyard. When we read in the last issue of the SIGNS of Elder J. F. Beeman's demise we were deeply pained; we were sensitive of our loss in our immediate presence, and seemed to realize that something was gone. The spot seemed dreary and lonely. The pen that had been wielded for years so ably and faithfully we knew was at rest. A brave and faithful soldier has fallen in battle, crowned with honor and glory. We have lost a father in Israel, but our loss is his eternal gain. The question came to my mind, Is there any one to take up Elder Beeman's pen? I prayed sincerely for God to send some one to take up the idle pen, and seem to hear similar prayers ascending from all parts of our land. Lord, may we all pray, for we know that the time of the Gentiles is about up. May we all awake to our duty and give the SIGNS OF THE TIMES, the dear old family paper, the support that is due it. While writing this letter I have another subscriber for the SIGNS.

Yours in hope of immortality,
L. D. HOSKINS.

PALESTINE, Texas, March 18, 1922.

DEAR EDITORS AND READERS:—I have just received and read the March 15th number of the SIGNS, so ably and firmly defending the great doctrine and cause for which we stand. Yes, I have read it all, and passing over the last of the paper found there an article entitled, "An appeal for right." I proceeded to read it,

and do sincerely trust this article has struck every Old Primitive Baptist reader just as it has me, for I know that I am in arrears myself, though just how much I cannot say at this moment. I have been trying to think when my paper would come to look for the date on slip, but was eager to see inside, so would forget. I am now inclosing check for five dollars, which I am sure will place me in good standing in this respect. The matter of meeting these small obligations individually is a minor one, but in the aggregate to the publishers is a tremendous one, taking into consideration the scope of country they cover. Our neglect, I am sorry to say, is as a rule not from necessity, but from mere carelessness. To our dear readers permit me to say that especially should we attend to this, our dues as subscribers to the SIGNS OF THE TIMES. It comes to our homes a messenger from our brethren from all parts of the country, telling the great truths of our blessed Master, as well as the many beautiful stories of the dear saints in their humble travels through this life, all so sacredly and closely related to each other. Many times I find some of the sweetest experiences and blessings which are mine to enjoy through this medium of union and fellowship, especially during the winter months, when it is so hard for our brethren to meet their appointments and the congregations to come together, and the further fact that this little paper should be, and I believe is, very sacredly held by our brethren throughout the country. The many storms of heresy, divisions, dissensions, &c., the coming and going of many periodicals, some designed to divide and lead away, others born to build up, strengthen and edify the people of Zion, for various reasons have ceased. When the SIGNS was launched it came at

a time when it appears our people were divided and scattered throughout the country, the very foundations of our faith and principles were being threatened; yes, at a time when the dear saints, as it were, were calling for a Moses to lead them out of the chaos, this great defense was ushered in. We find this dear old paper still standing firm in the defence of that doctrine, which to us is so wonderful, and which Christ once delivered unto the saints, defending and making more precious to us that hope which is as an anchor of the soul, both sure and steadfast, and entereth that within the veil. We find through all our zeal and love for these spiritual refreshments coming to us through this medium that we forget our brethren are continually having demands made on them in a temporal way as well as the rest of us, and while individually it is a small item (two dollars a year) in the aggregate with the publishers it runs into a tremendous sum; therefore, brethren and readers, let us not be "slothful in business," especially in these things. While it may do for the world, it will not do for Old Baptists.

I have only offered these thoughts to (as one of old said) "stir up your pure minds," praying that the Lord may continue to bless these dear brethren in their efforts to comfort and strengthen this great host, which we believe to be truly the church of the living God, and which we believe, too, to be the body of Christ.

Your little brother, in fear, but in hope of life everlasting,
L. D. ROSE.

HOPEWELL, South Dakota, Jan. 5, 1922.

DEAR EDITORS:—Inclosed find money order to pay for my 1922 subscription; also I wish you all a happy and prosperous year. While editors and writers are necessary as fuel, you might say the

publishers are the "motive power" that keeps the machinery going, so I would like to say encouraging words to you if I knew how, or could be of benefit. As to the "get up" of the paper, I do not know how you could improve it in any way, only to get it back to its old size. The size of type, workmanship, general make-up, all seem perfect. I know some say the paper is high priced for the size of it, but they do not take into consideration there are no advertisements as in other magazines or papers in which the subscriptions only figure as paid subscribers, to get circulation to procure the advertisements. As I once wrote you, I would gladly raise my subscription to three dollars a year rather than have the size cut as now; twelve and one-half cents per copy, and we pay from ten to twenty-five cents per copy for others that are half advertisements. Then in the SIGNS there is a class of reading we get nowhere else. I have seen several Old School Baptist papers, but I have yet to see the one with the good "get up" and reading matter the SIGNS contains as a whole. I have yet to see even an ordinary editorial from the pen of Elder Lefferts. The pleasant, loving way he has, yet nothing weak, so much like Elder Chick, whom I knew, and to know was to love, and how I wondered who could take his place, as we did when Elder Gilbert Beebe was taken.

My father commenced taking the SIGNS in the twenty-second or twenty-third year of its existence and continued it until he died, in 1900, and I have taken it almost continuously since 1870, so we feel it really is our family paper.

I intended to say something regarding your "Word to Subscribers." It is too bad that our people will neglect or overlook these matters; they ought really to come the very first thing. We claim to

love one another, and if we do we should show it by our works, and also show it toward our ministers. To be away from all such associations for a few years cures one of closeness maybe.

Faithfully yours,

E. R. MYERS.

BENSON, La., March 16, 1922.

DEAR EDITORS:—Please ask in your paper the whereabouts of some church of our faith in the Ozark Mountains or foothills in Arkansas. I am searching for a small farm home free from malaria and excessive heat in summer. Prefer small stream for water power. Especially am I anxious to find a church that holds to the doctrine as fully as the SIGNS OF THE TIMES does, for nothing less really satisfies. I do not feel worthy of such a home, but hope I love the truth that declares an all-wise, all-powerful Savior, who works and none can hinder. I would like to rent small place at first, and expect to visit place soon.

Your sister, I hope,

LENA LANGFORD.

INFORMATION WANTED.

SLATER, Mo., R. D. 2, March 20, 1922.

I WOULD like to hear of the whereabouts of brother John Barnes, as he is about the only one left that I know of brother Copen's church.

L. G. THOMSON.

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 April (30th). All are welcome.

L. B. FORD.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1922.

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.***ANTINOMIANISM.**

HERE is another word which is frequently hurled against Old School Baptists as being what they believe and preach. It is a big word, but it simply means the doctrine that faith frees the christian from all the claims of the moral law; that is, if one is a christian it does not make any difference whether one lives up to the code of morality or not. We do not believe any true Old Baptist ever preached it, and our only reason for taking the matter up now is because the word has been revived of late and used against us as in days gone by; and we are considering the meaning of the word in no attempt to enlighten our adversaries (for we can do them no good), but to add our mite by way of instruction to those who have inquired as to what the word means. There are those not among us who reason that if the doctrine preached by the Old School Baptists, that one is saved by nothing that they do themselves, but wholly by the free favor of God, irrespective of any merit or worth in themselves, then why not enjoy one's self in sin and fulfill the lusts of one's flesh without restraint? Such is the construction put upon what we believe by those who do not comprehend the truth at all, and if that construction were correct then it might be said that we are "antinomi-

ans," because in that case we should be saying that faith frees the believer from the claims of morality. However, the charge is absolutely false, and arises out of a misunderstanding of what we do preach and believe. The world never understood Christ in the days of his flesh, and it is not at all surprising that the world does not to-day understand his church. The doctrine of Christ is the doctrine of his people, and if the preaching of Jesus was a mystery to the Jews, certainly the preaching of his servants in this or any other age will always be a mystery to the world. The world knew Him not, neither does it know us, and because it does not know us it invents false charges against us. There is one point at which all worldly Bible readers stumble, and that is because of the veil of unbelief before their eyes, which prevents them from being able to distinguish between the two covenants: the law and the gospel, the one which came by Moses and the other which came by Jesus Christ. These two covenants are distinct the one from the other, they never mix nor blend, yet the law is figurative of the gospel and its elements do shadow forth gospel things. The law which came by Moses contained in itself commands regarding the morality to be maintained among the Israelites: they were not to steal, nor to kill, nor to commit adultery, nor to lie, nor to covet, nor to worship idols. This code of morality has come to be recognized by many of the nations of the earth as being a good rule to go by in regulating the dealings of members of the human society with one another. So far as its moral worth is concerned Old School Baptists do not dispute it, but we do say, and shall keep on saying, that living up to the standards of morality will never take away one's sin nor atone

for one's transgressions in the sight of God; that while morality is right and proper and necessary in its place, it is not a way of salvation, and never can be. It surely is not necessary for us to dwell upon what our readers well know; that is, that justification comes not by obedience to the commands of the law of Moses. The Scriptures abundantly enforce the truth that no man is ever justified by the deeds of the law, that the altar of the old covenant service never could make the comers thereunto perfect, that the blood of beasts never could take away sin nor present one sinner holy before God. The numerous texts that over and over again repeat this truth satisfy God's people that salvation cannot come through their own works nor their own obedience. Therefore it was necessary for the accomplishing of salvation that a better covenant be brought in, and this better covenant was brought in through the blood of Jesus, who is the Mediator of that new covenant: that covenant which was made between the Father and Son before time began. This covenant made effectual through the shedding of Jesus' blood is the new and living way of access for all the redeemed into the holy of holies, the presence of God. This new covenant could not come except the old covenant pass away. This is what Old School Baptists preach and believe: that the old covenant has passed away and that Jesus has redeemed his people from under the curse and condemnation of the law and that the claims of the old covenant have now nothing to do with God's redeemed children. The fact that we preach our entire and eternal release from the law through the work of Jesus Christ leads some to misrepresent us by charging that we therefore believe that we are free from all claims of morality, since

Christ has redeemed us not according to our works, but according to his purpose. They say this because the present code of morality being observed by nearly all the civilized world was a part of the law of Moses, and they conclude us to mean that if Christ has freed us from the law we are therefore free from moral obligations. But, please observe, when we say that God's children are redeemed from under the law, and that they are no more under the necessity of obeying the law in order to be saved, it must not be inferred that God's children are under no law at all. True, they are not under the law of sin and death, they are not under the law of Moses, but Christ has brought them now under law to himself. The law of the Spirit of life in Christ Jesus has made us free from the law of sin and death, and this law is written in the heart and conscience of every true believer, and is an infinitely higher law than the law of Moses, or than any moral code of any human society. This law of Christ is the law of love, and were God Almighty to shed abroad his love in the hearts of all the world as he does in the hearts of his people the world would have no need of jails or reformatories, for no one could have any inclination to do wrong while under the law of the love of God. This law of Christ gives liberty, but not license, to the believer, and there is a world of difference between liberty and license, since liberty is freedom from captivity and license is ability to do as one please without let or hindrance. The grace of God does not lead to license nor to the unbridling of human passions, but it teaches us in the secrecy of our own hearts the denial of worldliness and unholy lusts, to the end that we should live soberly and godly in this present evil world. The law of Moses promised re-

ward for well-doing, and the present moral code of society keeps many men in bounds of decency, because they fear ostracism if they break the code; but the law of the Spirit of life in Christ Jesus, which he puts in the heart of every believer, teaches the doing of right because it is right, and not for the sake of reward, and teaches the pursuit of truth for truth's own sake, and not from any ulterior or selfish motive. Where this law of grace is in the heart no moral code is necessary in order to make that one live a decent life, for where the love of God is, one cannot steal, nor kill, nor be adulterous or idolatrous. Thus it will be seen by all who have eyes to see it that faith in Jesus does not negative morality, but breathes new meaning into legal things and fulfills the righteousness of the law in those who walk not after the law, but after the Spirit. However, from time out of mind, those who preach that the gospel and not the law is the only rule of life for the believer have been accused of antinomianism, and we judge it shall be so always, because men's eyes are holden from seeing the infinite beauty of the gospel of Christ, and from realizing the utter failure of the law as a way of salvation. Mr. Wm. Gadsby, one of the ablest defenders of the doctrine of grace England ever had, says in his little work entitled, "The Perfect Law of Liberty," "It is an awful fact that we live in a day when the best name which the truth as it is in Jesus can obtain among the bulk of the professing world is that of Antinomianism." A preacher once said to Mr. Gadsby that the preaching of such doctrine encouraged licentiousness. Mr. Gadsby asked him, "Does it lead me to licentiousness?" "Why, no, I do not mean you," the man replied. "Well," said Mr. Gadsby, "does it lead the people

I preach for to licentiousness?" "No, I cannot say it does," answered the man. "Well," said Mr. Gadsby, "does it lead you to licentiousness?" The man said, "No, because I do not believe it." "Then," said Mr. Gadsby, "if it does not lead either believers or unbelievers to licentiousness, who are the characters it does so lead?" Only those who love God believe and enjoy the doctrine of free and unmerited grace. It cannot lead them to do evil, because grace in them teaches the contrary; and the doctrine of free grace cannot lead the world astray, because unbelievers cannot believe it. L.

OBITUARY NOTICES.

Susan Jones, widow of Drury Jones, of Ball township, Sangamon Co., Ill., passed gently away January 5th, 1922, at the home of her daughter, with whom she lived, in Springfield, Ill., aged a few months over eighty-four years. Four sons, two daughters, two sisters and one brother, with scores of friends and neighbors, survive, by whom she will be greatly missed, but by none more than the little church where she had her membership, and it was seldom she ever failed to attend the meetings for nearly forty years. During all these years she loved and lived the faith she professed. Her beautiful and exemplary life was recognized and remarked upon by every one whose privilege it was to know her and be in her presence, and especially was this true of those of like precious faith, who never failed to draw heavenly inspiration from her cheerful conversation and hopeful recognition of the wonderful plan of salvation as shown in the sufferings and death of Jesus, who was delivered for our offences and raised again for our justification. The love she bore the dear Savior, and the household of faith, was what prompted her regular attendance at the meetings of her church. When listening to the sweet messages of grace sent of the Lord through his servants, that the joy of his little children might be full, her face would light up with a radiance beyond words to express. Her faith in the power of God was firmly established. It was the joy, peace and strength of her life, and as it served to sustain and uphold her through life's toilsome journey it also became her sure support, her light, strength and unfading joy in death. So sweetly was she supported in her last illness, which was painful and of considerable duration, that no murmur or word of complaint escaped her lips. She seemed to be looking far down the future's

broadening way for the peace her God only could give, and say, With thee, O Lord, let me live. While patiently waiting the message calling her up higher the dear old mother in Israel calmly requested that when her spirit had taken its flight the writer and Elder B. L. Nay, of Cedar Falls, Iowa, should conduct the funeral service, which was accordingly done, in the presence of a large gathering of relatives and friends in the old meeting-house of the Salem-Sugar Creek Church, where so often in life she had met with others to worship the true and living God. The occasion was a solemn and impressive one, after which the body was laid to rest in the nearby cemetery beside that of her loving companion and husband who passed away some years ago. May God graciously bless the surviving members of the family, who so lovingly ministered unto mother in her last sickness, leaving nothing undone that could be done to alleviate her sufferings. Surely such a life as she lived is well worthy of exemplification.

JOHN G. SAWIN.

MATTOON, Ill., March 20, 1922.

Mary Susan Miller, our beloved sister in Christ, and wife of brother Deacon A. S. Miller, of the Mill Creek Church, West Virginia, died at their home, Kearneysville, W. Va., March 7th, 1922. She was the daughter of brother Thomas Turner and sister Aune Thompson Turner, both deceased, and was born in Huntingdon County, Pennsylvania, October 12th, 1854. She leaves five brothers and two sisters surviving her: Robert Turner, of California, David Turner, of Claysville, Pa., Joseph Turner, of Chicago, Ill., E. D. Turner, of Hamilton, Va., Mrs. George McGlinicy, of Herndon, Va., and sister Anna McKinny, of Ottawa, Kansas. She was married to A. S. Miller in July, 1874, and to them were born seven children, five of whom are living: Mrs. Alice Mullaney, of Ft. Wayne, Ind., Gilbert Beebe Miller, of Morgantown, W. Va., Herbert C. Miller, of Kearneysville, W. Va., Mrs. Clarence Thompson, of Herndon, Va., and Paul Miller, Kearneysville, W. Va. There are also thirteen grandchildren and one great-grandchild. Sister Miller was baptized by the late Elder Joseph Furr during his pastoral care of the Mill Creek Church, in the month of July, 1877. She was strong and uncompromising in the doctrine of God as revealed in Jesus Christ, was a faithful and devoted member of the church, a true mother in Israel to me and to the rest of the flock. She was a great lover of the holy Scriptures and could readily quote them. It could truly be said of her, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart," for she was enamored of the gospel of her Lord, and verily had lived it. She had a most unselfish disposition, which bore fruit in constant self-sacrifice for her husband and children and in unstinted hospitality for her pastor and brethren. She was one who by the mercy of God presented her

body a living sacrifice, holy, acceptable unto God. We believe she is at rest and at peace in the paradise of God, but words cannot express how we shall miss her in the family and in the church. Our hearts go out in sympathy to our dear brother Miller in his loneliness, also to the bereaved children and the stricken church. The Lord alone can heal the wound and reconcile us to his will. May he give us all strength to bear it and to go on contending for the precious truth which our sister so whole-heartedly loved.

At the funeral services I tried to speak from the words in the twenty-fifth and twenty-sixth verses of the eleventh chapter of John, a portion of Scripture which had been resting in brother Miller's mind after the death of his wife. Interment in the cemetery at Shepherdstown, W. Va. L.

Emma Rebecca Campbell was born October 17th, 1848, died February 21st, 1922, and interred at Welsh Tract Cemetery February 24th, 1922. Sister Emma came to the church at Welsh Tract Sunday, December 4th, 1869, and was baptized the same day by Elder Hartwell. She was a true and consistent member until the day of her death; of a very reticent nature, deep and broad minded, sound in judgment in both church and temporal affairs. She seldom spoke unnecessary words, was a sincere friend and a most valuable adviser. She loved her Bible and was ever present in her place at meeting. The church loses a dear sister, but it is her eternal gain. She was born on the old homestead farm, near Iron Hill, Cecil Co., Md., and lived there most of her time, she and her sister Sarah A. surviving a family of eleven, including father and mother, and who are all interred at Welsh Tract, except one, a brother, and sister Sarah, the only one living now of this Baptist family. Sisters Emma and Sarah sold the farm and removed to Newark, Del., in March, 1920. She had remarkable executive and administrative ability in managing and financing the large farm, which their father left them for a home for all the children, until one by one they gradually passed away, leaving the two remaining sisters to dispose of, and owing to their advancing years they elected to remove to town, relieving their minds of the responsibility of supervising the farm. September 1st, 1920, she was stricken with paralysis on the left side, but recuperated temporarily until January, 1922, when she rapidly declined mentally and physically, suffering severely until the end.

Elder John G. Eubanks, her pastor, spoke beautifully from Ephesians ii. 6, and after reading two hymns, and commenting on her past life, we repaired to the cemetery and returned her dust to the earth from whence it came, her spirit having gone before to God who gave it. She has but fallen asleep in Christ.

J. B. MILLER.

NEWARK, Del., March 12, 1922.

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THE "SIGNS" TO
THE POOR OF THE FLOCK.**

J. H. Evans, Md., \$1.00; Mrs. R. A. Bufkin, Miss., \$2.00; P. M. Sherwood, Del., \$1.00; Mrs. M. J. Petty, Ill., \$1.00; Grace Veech Smith, Mo., \$1.00.

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SALLIE E. HOWARD, Church Clerk.

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.

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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.

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.

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

Little Flock 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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(ESTABLISHED 1832.)

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

ISAIAH XI. 6.

“AND a little child shall lead them.”

I have felt since hearing a Methodist preacher use the above for a text on the funeral occasion of my little grandson, my namesake, that I would write my view of the same text for publication, hoping that I am led by the Spirit of Jesus, the little child the prophet was speaking of. My youngest daughter's sweet little infant, two months and eleven days old, was taken from our fond embrace by the hand of death. Oh how our hearts ached to give him up, but all we could do was to be still and know the Lord had taken him home to be at rest in the paradise of God. My daughter, being of the Baptist faith, had a Baptist minister come to her house, sing a hymn, pray and preach a short (comforting) discourse, after which the body of our darling little babe was taken to its grandmother Wallace's, where the father had made arrangements for their Methodist preacher to preach what they call a funeral sermon, and he read the text at the head of this article: “And a little child shall lead them,” and I suppose he

did as well as any of them could have done. Being blind to the meaning of the text, he made it appear that this little child by its death would lead father, mother, grandparents and all who loved him to that upper and better world. I must say we are left to mourn the loss of our sweet little William, but do feel of a truth that our loss is his eternal gain. To my mind, the prophet Isaiah, was speaking of Jesus, the little child born in Bethlehem of Judea. “For out of thee shall come a Governor, that shall rule my people Israel,” also declaring that righteousness shall be the girdle of his loins (readiness for action), and faithfulness the girdle of his reins (inward emotions of love), in carrying out his Father's will, leading them the Father gave him to fountains of living waters where they shall drink and quench their thirst. Jacob being the lot of his inheritance, the Lord led him about and instructed him. This being true, it is equally so with every redeemed child of God. He leadeth them in paths of righteousness for his name's sake; he keeps them as the apple of his eye. O how tenderly, lovingly and mercifully is the Little Child leading the redeemed of the Lord about, for he careth for them,

and he teaches them as never man taught. The prophet was presenting to us something we witness in our experience daily: that is, the evil propensities of our nature that dwell in our mortal bodies, which are represented by the wolf, the leopard, the lion and the bear. These animals are of a different disposition to that of the lamb, kid, calf and cow, which represent that meek and lowly Spirit of Jesus dwelling in the heart of his children, for greater is he that is in you than he that is in the world, and a little child shall lead them. The wolf also shall dwell with the lamb until death separates them, when mortality is swallowed up of life, then the spirit returns to God who gave it. He said, I give unto them eternal life, and they shall never perish. Hence it is the wolf that shall dwell with the lamb in this our natural life, and a little child shall lead them. The leopard shall lie down with the kid. The clearer view we have of ourselves the more the spots of the leopard appear in our sin-defiled bodies, and with the old prophet Jeremiah we see the heritage of the Lord—speckled, for the Lord by the mouth of Jeremiah has said, Mine heritage is unto me as a speckled bird. We see Jacob's cattle were "ringstraked, speckled, and spotted," and the more the light of the knowledge of the truth shines in our hearts the clearer to us the specks (spots of sin) appear. "And the sucking child [Jesus] shall play on the hole of the asp," poisonous serpent, which was represented by Herod. The serpent, being cunning and full of subtlety, thought to destroy this sucking child. When he saw he was mocked of the wise men he became exceeding wroth and sent forth and slew all the male children from two years old and under to make sure the death of this sucking child. But Wisdom was at the helm, acting in the preserva-

tion of the sucking child, hence it was but a play on the hole of the asp, a wonderful display of divine power in the preservation of the sucking child. What Herod meant for the destroying of this child was to the end that the prophecy of Jeremiah be fulfilled, saying, "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."—Matt. ii. 18. Herod, that old serpent, gratified himself in putting those children to death in order to destroy the sucking child, but his act was to the end that the prophecy which was spoken by the prophet be fulfilled: "He shall be called a Nazarene." "And the weaned child [Jesus] shall put his hand [power] on the cockatrice' den [antichrist incubator, where she hatches her brood of green-eyed monsters in opposition to the truth]." Mark you, they are hatched (not born again) and brought up in their brooders (Sunday-schools). Let us see what Isaiah says in the fifty-ninth chapter, fourth and fifth verses: "None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper."

In this eleventh chapter of the prophecy of Isaiah, which was addressed to ancient Israel, or Jerusalem under the law, was shadowing forth the government of the Messiah in this gospel day under the grace covenant, the new Jerusalem, the prophet says, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understand-

ing, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither remove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." To my mind the prophet was speaking of Jesus, the little child, sucking child and the weaned child, he being the Elder Brother of the redeemed family, and his Spirit dwelling in them as one family creates in them a desire to be holy as he is holy, and from the depths of a broken heart and a contrite spirit they cry, "O that thou wert as my brother, that sucked the breasts of my mother!" For "out of the mouth of babes and sucklings thou hast perfected praise." "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts." "The weaned child shall put his hand [power] on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." These earthen vessels, of the earth earthy, Christ in them, the hope of glory, are led into the whole truth, wisdom and knowledge, and are made to know him whom to know is life eternal. Earthen vessels, vessels of God's mercy, endued with wisdom from on high, are wise unto salvation, hence they are full of the knowledge of the Lord, as the waters cover the sea. The waters do no more than cover the sea; the gospel of the Son of God is a savor of life to the living, who are full of the

knowledge of the Lord, and it is a savor of death to the dead, who know not the Lord Jesus in the pardon of their sins. This gospel shall be preached in all the world for a witness to all nations, a witness of the things of God, his attributes, love, justice and mercy, with all spiritual blessings the heirs are entitled to by the suffering and death of the Lord Jesus on the cross, perfecting forever them that are sanctified by God the Father, preserved in Jesus Christ and called with an holy calling. Let it be remembered that the testimony of a witness in court is as much against one of the parties as it is favorable to the other; so the preaching of the cross is a stumbling-block and foolishness to some, while it is a comfort to those whom the weaned child (Jesus) has made free. For if the Son shall make you free, ye shall be free indeed.

J. W. McCLANAHAN.

POCA, West Virginia.

MAPLE FALLS, Wash., Jan. 27, 1922.

DEAR EDITORS AND READERS:—My address is changed from Sumas, Wash., to Maple Falls, R. 1, Wash., and as the SIGNS is so dear to me that I do not want to miss a single copy, please change the address of my paper.

It seems that my lot has been cast among the briars and thorns of this evil world, but I have found much comfort even among the thorns, for there is a Friend that sticketh closer than a brother that has been my constant companion and has caused me to rejoice with joy that is inexpressible and full of glory, for he has made me to feel that it was better to walk the rough and rugged road with him for my guide and comforter than to have dwelt in a king's palace with all the wealth of an earthly king at my command. It makes our trials and afflictions

a comfort to us when we know that we were appointed thereunto, and when we know that He will be in the fire with us, guarding and protecting us from all the harmful effects, we rejoice in tribulation. I also feel that God's mercy and kindness toward me have been great, and I know that I have not merited the least one of them. Titus iii. 4, 5, reads, "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." This is the same as to say it was, and is, all of grace, without any works of man; and to further prove this, let us take a look at man in his natural state and see whether he deserves anything at the hand of God except banishment. Paul tells us in Romans iii. 9-18, "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin: as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace they have not known: there is no fear of God before their eyes." Is this not enough evidence against man in his natural state to condemn him? Would any court of justice pardon one who was guilty of all these offences? No, it could not and maintain its integrity, for they are sworn to give

justice according to the law and testimony of the witnesses, and according to God's holy and righteous law, the soul that sinneth it shall die, and there is no reprieve nor suspended sentence, as in our courts, but a positive "shall die." The Scriptures say, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Then where is their chance the Armenians talk about, since by the deeds of the law there shall no flesh be justified in his sight? But as in Adam all die, even so in Christ shall all be made alive, for whereas sin did abound unto death, grace did much more abound unto life. For God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) 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, for while we were enemies, in due time Christ died for the ungodly. Could anything be more magnanimous? Behold what manner of love! The Father giving his only begotten Son, who had never done any wrong, to die the ignominious death of the cross to save his enemies, who were justly condemned to death for their wrongdoing, which they gloried in. But they were dead, without hope and without God in the world, aliens from the commonwealth of Israel and strangers to grace, though very much alive in a natural sense, as is shown in the third chapter of Romans, but dead in a spiritual sense, totally depraved, not having a spark of spiritual life. For the spiritual life bears fruit, and its fruit is very pleasing to God, and to all who are made alive by

the quickening power of the Holy Ghost. To show how dead they were, let us go back to the type which is a true pattern of the reality, in Ezekiel xxxvii., "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, [notice carefully] there were very many in the open valley; and, lo, they were very dry [not much chance for them]. And he said unto me, Son of man, can these bones live?" By Ezekiel's answer he must have been amazed at the thought, but having faith in God to do all things he answered, "O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live." Not much self-righteous works here, is there? In the eleventh verse, "Then he said unto me, Son of man, these bones are the whole house of Israel: behold they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophecy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. * * * And shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Now these dry bones comprise the whole house of Israel, and there is not one outside of these dry bones, and they are all brought to life alike, for they are very dead and very dry. The whole house of Israel here referred to is not national Israel, for they are not all Israel

that are of Israel, for although Israel be as the sands of the sea a remnant shall be saved. An Israelite indeed, and those under consideration, are those who are circumcised in heart and ears, who worship God in the spirit, rejoice in Christ Jesus and have no confidence in the flesh, because they have been enlightened and know the exceeding sinfulness of sin, and the weakness of the flesh in its proneness to evil, so their daily cry is, Lord, be merciful to me, a sinner. There is no self-righteousness in this prayer, which is the prayer of every one of God's little ones, and in this we have found a new and living way, whereby we can come boldly to the throne of grace, where we obtain mercy and find grace to help in time of need. Yes, dear ones, we do enter into the holiest of holies when we approach the throne of God's grace by this new and living way, which is Jesus, and unto him we go to pour out our petitions for mercy, and say, Oh forgive us our trespasses, for we know we are vile and have sinned against thee, our precious and only Savior; and what joy it is to feel his love welling up in our hearts, thrilling our whole being, causing us to say, O, my precious Savior, I know thou dost love me, unworthy as I am. So I can say in the language of the text, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Then, my precious brethren and sisters, wherever you may be, since we have all been cleansed in and by that fountain that was opened to the house of David and to the inhabitants of Jerusalem, which fountain is Christ, let us follow his admonition, or command, and let brotherly love continue. Oh how I would like to take you dear editors, as well as all those who con-

tribute to the dear old SIGNS, by the hand and tell you how you have comforted this poor old sinner, who feels too unworthy to be called by His name; but where else can I go for comfort? There are no other people in the world whom I love, there is no treasure I prize as I do my dear Savior and my God, and I do hope he will keep me humbly at his dear feet, and at the feet of my dear brethren and sisters, whom I love to serve with the ability he gives me, though it is small. I know he is great, all-wise and ever present, and from everlasting to everlasting; he is God, and beside him there is no Savior.

Submitted in love.

DAVIS BURCH.

I AM THE WAY.

God's way and man's way are entirely diverse in this life or time state. If man is to follow God's way, then he will do God's works, but, "Ye must be born again." This spiritual birth is essential, and man has no more control over that than of his natural birth. He tells us almost at the very beginning of creation, "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."—Genesis vi. 12. Christ verified it during his advent upon earth: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." Just before his crucifixion Jesus spoke these words to his disciples to comfort them, but they, at that time, did not understand the Spirit which spoke them, but later knew when they received the holy Comforter. "And whither I go ye know,

and the way ye know." Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by me. Philip said, Shew us the Father, and Jesus replied, Believest thou not that I am in the Father? The Father that dwelleth in me, he doeth the works. Therefore to follow or execute God's way or works there must be life first, for Jesus said in his prayer to the Father, As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Job said, He knoweth the way that I take. To prove that man knoweth not this way of God, refer to where he challenged Job: Where is the way where light dwelleth? He only knoweth this way. "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."—Isaiah xxx. 21. And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there, but the redeemed shall walk there. The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. See where Jesus discriminates again. I am the way, the truth and the life; no man cometh unto the Father but by me. He is the right way and the only way. After Paul's conversion he assayed to join himself to the

disciples, but they were afraid of him, but Barnabas took him and brought him, and declared unto them how he had seen the Lord in the way. So he leads those who are born again in the way, and he has promised he will never leave them nor forsake them. Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine. 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. For I am the Lord thy God, the Holy One of Israel, thy Savior. I am the way, the truth and the life; no man cometh unto the Father but by me. I am the resurrection and the life; he that believeth in me (not on me), though he were dead, yet shall he live; and whosoever liveth and believeth in me (life first) shall never die.

May we all be comforted by his Holy Spirit unto the end.

J. B. MILLER.

NEWARK, Del., Feb. 26th, 1922.

LA GRANDE, Oregon, Feb. 12, 1922.

DEAR BROTHERS:—I am sending herewith the remittance from my church for renewals of the SIGNS. This has been delayed because of a fire three weeks ago, which destroyed my home and about half of my household goods. By extra effort on the part of myself and family, and by assistance from brethren and friends, we are again fairly well fixed in another house near our destroyed home.

While sorting some papers a short time ago I came across some writing I did eight years ago on the eve of moving from Baker to La Grande, and it seems to fit my situation and faith so well at this time I am sending it to you for your disposal. The SIGNS is a most welcome

visitor at our home, and I trust the divine Hand may continue to direct you in its publication.

Yours in tribulation and faith,

C. W. BOND.

BAKER, Oregon, Feb. 3, 1914.

DEAR EDITORS:—I have come again to the point reached after by most mortals in this world, of making a change in location in the hope of getting a better reward for my labor and making this life more pleasant. In reflecting upon the causes and reasons for such changes I find sweet consolation in making a comparison between the spiritual and temporal affairs of God's people, or rather the things of this world, with their changeable and uncertain value, to those of the world to come and their true worth and never changing value. I shall endeavor to write a few of these thoughts for your disposal.

The first reason that would be given for this choice of places to live and work by most of mankind would be "free will," the vital principle with most professed religionists, and the one on which depends to them the justice of God and the accountability of man. Upon the exercise of this wonderful power of mind man is either an heir of eternal salvation or eternally lost. When it is applied to worldly business it at first may appear to operate unmolested, for we freely choose the places we live and the business we follow. But even in this freedom of choice we are restricted by unmovable difficulties, and we do not choose the things we would if it was simply a question of choice, with a free will to dictate what the choice should be. Some educated and refined persons live on the frontiers, with none of the comforts and conveniences of modern life around them,

striving for years to overcome the hardships necessary to have a pleasant home. Why do they not choose a place already developed and live there in peace and happiness all their lives? A man starts to town on foot, a journey of several miles. Soon others dash by him in an automobile. Why does not the footman choose to have an automobile? There are millions of acres of fertile land in the world yielding bountiful harvests for a moderate amount of labor bestowed. Why do not the striving laborers of our country choose them a home in such a place? The reason for remaining in the unpleasant situations named, instead of taking the more pleasant ones, is something besides "free will." Each individual is free to operate in his sphere; the frontiersman is free to live on his homestead, the footman is free to walk to town, the laborer is free to strive at his occupation for his daily bread, but beyond these allotted spheres none of them has the means to operate, it makes no difference how strongly their wills may be inclined to the better conditions.

Just so it is in religious matters. The free will religion is a little sphere in which those of that class may freely operate, and it is bounded on all sides by human means and possibilities; it is natural, or carnal, and its wealth is of a natural or carnal quality. Those persons have full liberty to explore and obtain their satisfaction of this religion. Saul could freely persecute the church, and in this he thought he was doing God service. We are told that the natural mind cannot take of the things of the Spirit, neither can it know them, because they are spiritually discerned. Having this spiritual mind and being able to discern and enjoy spiritual things is a gift from above, and every one who has this must receive it

just as Paul did, not by the will of the flesh, nor of man, but as a gift of God. Some one may say that Paul followed the direction of the heavenly vision of his own free will and a ready mind, but if he did he had higher desires and finer motives than when he was going of his free will to persecute the church. The first situation was inspired by self-righteousness and the best desires the natural mind could attain to; the last was inspired by a revelation of the Lord Jesus in his soul, this revelation being death to the first intents and purposes and the birth of heavenly desires and heavenly glory and a beginning of the knowledge of true righteousness. When a man is born into the heavenly kingdom he does truly act freely in the steps he takes, for He says that his people shall be a willing people in the day of his power, and nothing but his power can accomplish the new birth. We would not lose sight of the twofold nature of the children of God, nor claim that they always of a free will act according to the standard of righteousness, for when the carnal mind is in exercise they freely act out their carnal natures and are thus sowing to the flesh, the end of which is death; but when exercised by the Spirit they act after the manner of spiritual things, discerning the truth and avoiding error, because the power impelling them implants a love of righteousness in them, and they freely walk in the paths of righteousness because they love to do so. In all these free will acts, both of natural and spiritual minded persons, we find that the freedom with which they always act is a secondary condition. The cause is something with which they cannot deal, and they merely act freely in the sphere in which the cause permits them to act. When it is suggested that a natural mind can

freely take the plan of salvation and thus become spiritual and an heir of glory, there is no truth in it, nor is the idea sustained by the Scriptures. How glad we should be when wafted on the changing scenes of this life, and when disappointed in our choice of worldly attainments, that our hope and faith are heavenly jewels implanted in us poor striving mortals, and they shall never fail. Also the life we now live is Christ in us the hope of glory, and we know that in all disappointments and hardships our life is hid with Christ in God, and in this priceless gift we are secure. Nothing can destroy or injure this inheritance which he has in store for all who love him.

"This world shall soon dissolve like snow,
The sun forbear to shine,
But God, who called me here below,
Shall be forever mine."

C. W. BOND.

FREEWATER, Oregon.

DEAR EDITORS:—If you will allow me space in your most valuable paper, I would like to answer the many letters of sympathy and love with which the brethren have remembered us in the sad hour of our great loss in the death of our youngest daughter.

Dear brethren, I would love to write you all personally, but it seems impossible, so I take this way of letting you know that your precious letters brought to our broken hearts the sweet balm that none but God our Savior can apply. If you remember, Jesus said as often as you ministered to his little ones you did it unto him; and the only way we can serve Jesus is serving one another. This brings to our mind that peculiarity which characterizes God's people. They are a peculiar people; not that they are different from the rest of Adam's race by

nature, but the change which is wrought by grace does place that peculiar mark upon them, and this mark is manifested in their experience, which is the password, or mark, that identifies them as of the chosen of God. This being so, we would love, God being our helper, to find some of those peculiar marks of the dear Lord, who marked out the way and set markers along the way for the safety of the pilgrims, until the last traveler reaches the great goal, which is heaven and all that heaven is, and in doing this will call your minds to God's chosen people (Israel), which is a true type of spiritual Israel. We hear Moses, the chosen leader of that people, after giving all the precepts to them as God had commanded, say, The land which you are going over to possess is not like the land of Egypt. Now we have two lands, and they are types. The land of Egypt represents darkness, or the condition of God's people under the power of sin, and the land which they were going over to inherit was the promised land, which is a type of the church, or gospel land, which spiritual Israel possesses to-day. As we enter it we want to notice the peculiarity of that land. It is a land of hills and valleys. We in our travel come to some places that seem the most dismal that mortal ever got into, and it is there we learn the sweetness of that soul-comforting hymn, "Like one alone I seem to be, oh is there any one like me?" Then in our travel we come to the hill of the Lord's house, and it is so beautiful that our soul is lost in wonder and amazement; we walk about it, we view the bulwarks, salvation hath God appointed for her defense; we consider the grandeur of her palaces. Oh how sweet and restful to our souls after laboring so long in the valley of despair now to feel secure in the love

of Jesus, feel his sweet and encouraging words, Here, Father, are those which thou didst give me out of the world (Egypt), I give unto them eternal life and they shall never perish. All that thou hast given me shall come unto me, and such I will not cast out, but will raise up at the last day. The soul that has ascended the holy hill Zion can sit and sing with rapture and surprise. How sweet the name of Jesus sounds in a believer's ear; it soothes his sorrow and the wounds which the cruel hand of sin has made in the cold valley. It is a name above every name. To his name every knee shall bow, and every tongue shall confess to the glory of God. So we see the peculiar mark. We see God's humble poor in this life in great tribulation, but in Jesus we see them peaceful, and so confirmed that they sit and sing, I know that my Redeemer liveth. How sweet to feel the abiding faith of God in the soul so that we can say,

"At home, and abroad, on the land, on the sea,
As thy days may demand, shall thy strength ever be."

Dear ones, it is a hilly country, and it has its valleys, but it is a rich and fertile country, and the Lord will water it with the showers of heaven.

Dear brethren, if the thought is in your mind that Jesus had to die (which he had reference to when he said, I go to prepare a place for you) to prepare heaven for his church, just stop and think what was his mission in this sinful world. Was it to prepare heaven for his church, or was it to prepare his church for heaven? Christ died for our sins, and arose again the third day, according to the Scriptures. This being so, he became the first-fruits of them that slept. So it behooved him to suffer and die and be raised the third day. The last enemy of the church is now conquered, the valley of the shadow of death, which is in the land we travel, is

so prepared we can walk through it and fear no evil, because Jesus has broken asunder the bars and has come again to his dear church, and I hear her break forth in praise and bless the God and Father of our Lord Jesus Christ who has begotten us again unto a lively hope. Yes, dear ones, the church can and does sing, Come, welcome death, I will gladly go with you, for I feel my dear Jesus holds the victory over you. To my mind the Father's house here mentioned by our Savior is the antitype which Moses described to the Israelites, and the mansions represent the many conditions of the exercise of the mind and heart of the children of God, and this I believe is the peculiar mark they bear here. You often hear them say, I feel cast down. David, a man after God's own heart, calls to his soul, and says, Why art thou cast down, O my soul? You see there is a mansion where when you are weak and cast down you can enter in and weep with them that weep, and when the waters are smooth, and the south wind blows, and the vessel of mercy is gliding serenely over the sea of time, and you feel you are in the sweet embrace of your loving Lord, there is a mansion you can enter in and rejoice with them that rejoice.

Dear ones, I did not think of writing so much when I commenced, but wished to give an expression of my thankfulness to you for your remembrance of us in our great and sore afflictions. While we have been called to pass through the deep waters, we have had the dear Lord very near us in love and mercy, and it seems our afflictions have drawn us nearer our blessed Savior and caused us to kiss the rod with delight, and not with regret, so asking a continuation of your forbearance and sweet fellowship, I will close.

Yours to serve in the gospel of God our Savior,
J. T. BARNES.

CANADA, Ky., March 1, 1922.

DEAR EDITORS AND READERS:—I can no longer refrain from writing. Such letters as brother J. E. Fincher's, in the February 1st issue, and the editorial by our ably gifted editor, Elder Lefferts, on the subject of "The Sense of Sin," fill my soul to overflowing. Jesus says, Let brotherly love continue. Oh that we all may be constrained by grace divine to so live in the church that brotherly love, peace and unity may abound among God's people everywhere. "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord." When we consider what we are by nature, poor, vile sinners, enemies to God, lost, ruined and undone under the condemnation of the law, no hope, no way of escape except through the mercy and longsuffering of our precious Savior, what manner of people ought we to be, O people saved by the Lord? I sometimes wonder if any of us feel as grateful for these everlasting blessings as we should. I know I am lacking. I fall infinitely short of living the life I want to for his name's sake, of that humble devotion, adoration and praise that is due his holy name for the privilege of meeting his saints at our places of worship, Do I love my brethren as I should when I realize that they are heirs of God and joint-heirs with Christ, heirs of eternal life, of heaven and immortal glory? Oh, blessed inheritance, in which they stand holy and without blame before God in love by the will of God. Who is like spiritual Israel? Where can we find such a highly favored people as the Old School Baptists? whose hope is in the Lord, who love to preach and sing his almighty power to save from every trouble, who love the unity and fellowship of the church, which is our home, the refuge, a place of peace and

rest, the like of which is to be found nowhere else on earth. We love to read his precious promises in the Scriptures of eternal truth, love to think upon his name. "Happy art thou, O Israel." Yes, they are a happy people. The world can never know nor understand the joy of one poor trembling soul released from sin. At the moment they feel their sins forgiven tongue cannot express the spiritual joy, that sweet peace of soul, when the troubled waters are stilled. Oh the unspeakable joy to be privileged to walk about Zion for even a few moments. We view her vast wealth, we cry out in wonder, Who is like unto thee? What a joy when in the midst of trials, troubles and sorrows to be blessed to say, Thy will be done; to lie passive in his hand and know no will but his. While in the world, in the flesh, we all have our troubles, and many times wonder if his mercies are not gone forever from us. We are filled with doubts and fears and examine ourselves and find nothing good in our flesh, all is unbelief and sin. When we thus view carnality we see it a horrible, bottomless pit from which we desire to be delivered. We see nothing but trouble there, death and destruction. But look unto Jesus, in him we have peace. I want, if it be God's will, to look beyond carnality when writing or preaching and have nothing in view but Jesus, for his name is sweet in a believer's ear. May the present year bring peace and prosperity to Zion, God willing.

I hope Elder Lefferts will continue to write, for I enjoy his editorials, also Elder Ker's. I feel that our God will cause the SIGNS to prosper, for surely it is needed at this present time.

Yours in hope of eternal life in Christ,
G. B. BIRD.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1922.

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.***2 PETER III. 13.**

"NEVERTHELESS, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

We shall endeavor to comply with the request of brother H. H. Barton, of Cottage Grove, Tenn., to give our views of the above text. In so doing, however, we shall be compelled to take up its connection in order to reach the matter en-
couched in the text.

The first verse of this chapter states that this is the second letter to the brethren by Peter, and that the second epistle is intended to stir up their pure minds by way of remembrance, to the end that they should be mindful of the words spoken by the holy prophets, and of the commandments of the apostles of the Lord and Savior. First is set forth the great importance of being mindful of the words of the Lord by the prophets, as being steadfast, unalterable, sure to come to pass in every detail. This was the foundation for them to build upon when assailed by the world, the flesh and the devil. The things of the legal covenant were according to the mind and commandment of the Lord, and in shadow were as perfect as the substance, or body, that made them, but as shadows had to pass away when the Light came, doing away with legal things. Peter also tells

his brethren that it is equally needful to be mindful of the commandments of the apostles. If the word spoken by angels (prophets) was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation? which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. If transgression under the law received punishment for every act of disobedience, how shall any escape now who neglect so great salvation: the commandments of the apostles? To obey their commandments means salvation from that certain fearful looking for of judgment and fiery indignation which corrects the unruly. It was a sure fact that scoffers should come, walking after their own lusts, saying, Where is the promise of his coming? for since the fathers, prophets, fell asleep, all things continue as from the beginning of the creation. To suffer the ridicule of the scoffers was one of the many things the brethren had to endure in the days of the apostles, and if there has ever been a time when the church has not had to suffer this same thing we have never seen that part of its history. Peter tells us that the scoffers were willingly ignorant of the flood and the wonderful changes caused thereby, even that the world that then was, being overflowed with water, perished. The apostle makes this statement to contradict the assertion of the scoffers that all things from the beginning had continued the same, therefore the promise of his coming had failed, and that those who were looking for him were deceived. It has always been, and always will be, the duty of every believer to contend earnestly for the faith once delivered unto the saints, thereby resenting any and every thing that in any sense reflects

upon the faithfulness and immutability of God, who cannot lie, who promised eternal life before the world was. Verse seven tells that "the heavens and the earth that are now, by the same word [authority of God] are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." This world here spoken of does not mean this material globe upon which men live, but the old covenant of legal works contained in offerings and sacrifices which could never make the comers thereunto perfect. It is sometimes forgotten and sometimes not understood that while the apostles were preaching salvation through the blood of Jesus Christ, the Jews at Jerusalem were still keeping to the Mosaic law, as that nation had done before the coming of Christ. All that work, together with the temple, must be destroyed, and according to the word of prophecy was destroyed in the day of judgment of that ungodly nation. Ungodly in the sense that God was not with it longer. Concerning time Peter says, One day with the Lord is as a thousand years, and a thousand years as one day. Therefore if the promise of his coming unto judgment, and the bringing up of the legal world, and of bringing in the new heavens and the new earth, be delayed, no one should be discouraged nor doubt his word. He was not slack concerning his promise, as some men count slackness, but was longsuffering to the elect, not willing that any should perish, but that all should come to repentance. In this is seen that God had an appointed time to do his will in the matter of destruction of all patterns, figures and shadows. His longsuffering meant salvation, or repentance, of the elect from legal worship to serve and worship him. The day of the Lord, when he should gather together all nations to war against Jerusalem, that the city be destroyed by battle and fire, came as a thief in the night,

when the inhabitants were not expecting it, hence unprepared to meet the enemy. This was all in fulfillment of the word of the Lord, who was not slack concerning the promise. That legal world, the first heavens and the first earth, passed away with a great noise and those elements melted with fervent heat. These terms are figurative of the wrath and displeasure of God upon that wicked and adulterous generation, called by the Lord Jesus a generation of vipers.

"Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The word of the Lord, by his holy prophets, promised the setting up of a kingdom that should abide forever, wherein dwelleth righteousness. The former kingdom was the dwelling-place of works, but here is shown the wonderful contrast between the shedding of the blood of goats and calves, which could never take away sin, and the pouring out of the blood of the Lamb of God that took away the sin of the world. The gospel covenant is today the new heavens and the new earth, in the church of the First-born dwells the righteousness of God. John tells us that he saw the holy city, new Jerusalem, coming down from God out of heaven, adorned as a bride to meet her husband, and the voice said, The tabernacle of God, the new heaven and the new earth, is with men. He will be their God, and they shall be his people.

We hope that brother Barton may examine our exposition of the text to see if the things we have written are the things of God.

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 April (30th). All are welcome.

L. B. FORD.

OBITUARY NOTICES.

Elizabeth Freeborn Scates, my wife, was born in London Township, Ontario, May 14th, 1840. We were married October 25th, 1882. She was baptized by Elder H. C. Ker May 10th, 1910. She had little to say on spiritual things, but she felt herself a guilty sinner and knew there was no help or salvation for her only in Jesus, but I could see the work of grace going on, for when we were married she did not care for the Old School Baptists, but a real love for them afterward became manifest, which love lasted until the day of her death. She united with the church after listening to a sermon by Elder Ker; with tears streaming from her eyes she said to me, O Robert, I want to be baptized. She came before the church, and though her timidity and fear prevented her from telling her mind she was received, and was a consistent member to the end. She loved to have any of the brethren or sisters visit us, and always said to me how unworthy she felt. Her memory and mind began to give way several years before she died, and at last she got very childish and quite out of her mind. In January, 1921, she fell and broke her hip, and gradually failed until September 21st, when she fell asleep in Jesus, I hope, like an infant going to sleep in its mother's arms. She said the day before she died, "Oh that beautiful land;" no other words of a spiritual nature. She was a loving, devoted, faithful wife.

R. SCATES.

Dr. D. V. Bailey was born November 25th, 1867, to James W. and Margaret E. Bailey, died March 16th, 1922, being 54 years, 3 months and 19 days old. He was married to Loea F. Queen, of Boyd County, Kentucky, December 21st, 1905. He graduated from a medical school, in Louisville, Ky. Before he was married he practiced medicine in Boyd Co., Ky., twenty months, then came to Union District, Kanawha County, West Virginia, and took charge of the farm where he was born, obligating himself and wife to take care of his father and mother, which they did faithfully until his death. He soon built up a large practice, and was highly esteemed as a doctor by all who called him in the hour of sickness or distress. The last eighteen years he had been in the saddle most of the time, riding far and near, night and day, through all kinds of weather, to administer to the sick. He was a strong believer in the doctrine advocated by the Old School Baptists, and has often gone with the writer to associations when it was so he could leave his patients, and when the time came for the Pocatalico Association to convene with the Hope-well Church, near his home, he was one of the first to give a public invitation, as he was well prepared to take care of many, and did it with pleasure, having a faithful companion to assist him. He was one of the writer's near neighbors, and to-day the entire neigh-

borhood seems to be draped in mourning. On the morning of March 16th the writer was called to his bedside, there to hear him state his willingness and readiness to bid farewell to this world of trouble, and requested that Elder A. J. Mullens and the writer officiate at his funeral. He then called three witnesses to his bedside that he might make known to them his will, fearing the one he had sent for to write it would not get there in time; but the Lord blessed him to see his will executed before witnesses, and he signed his name to it and died in less than two hours. Surely the good Lord was with him and softened his dying bed, for he died in his right mind, showing no symptoms whatever of any misery. He leaves to mourn their loss, his wife, father and mother, two brothers and one sister and a host of relatives and friends, but we feel our loss is his eternal gain.

The funeral services were conducted by Elder A. J. Mullens and the writer in the presence of a large congregation, who had come to pay their last tribute of respect to one who had been a friend to them in sickness and in health. His remains were laid in the family burying-ground to await the resurrection of the dead. God alone can comfort his bereaved wife, father and mother, brothers and sister, and all who mourn.

J. W. McCLANAHAN.

Herbert J. Badger, son of the late Elder J. N. Badger, died in the hospital at Poughkeepsie, N. Y., March 19th, 1922, after a very brief illness from influenza, pleura-pneumonia and jaundice. His mother was Elder Badger's first wife, Miss Helen M. Hinkley, of Hallowell, Maine, and he was born in Jay, Maine, August 7th, 1864. He is survived by his widow, but no children. One sister, Mrs. Helen B. Wilson, of Wilmington, Del., and one brother, Gilbert J. Badger, of New York city, survive him. He was away from home on a business trip at the time of his death, which was wholly unexpected, those in the hospital thinking he was improving when he suddenly passed away. He was not a member of any church, but I think he had formerly gone occasionally to hear Elder McConnell. Elder John McConnell, of the Ebenezer Church, New York city, was at the funeral, whether he officiated or not, I have not learned.

Written at the request of sister M. C. Badger.

L.

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

J. W. Newton, Ga., \$10.00; R. B. Jones, Tenn., \$4.25; Henry C. Merryman, Md., \$3.00; S. A. Campbell, Del., \$1.00; Mrs. Eliza Jones, Ill., \$1.00; Mrs. Sirena Bowen, Ill., \$1.00; Mrs. W. C. Stephens, Ga., \$3.00.

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SALLIE E. HOWARD, Church Clerk.

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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BAPTIST CHURCH
1304 Jefferson Street
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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.

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

Little Flock 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.

Monnt 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 SWORD OF THE LORD AND OF GIDEON.”

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NO. 9.

CORRESPONDENCE.

“HE WENT IN TO TARRY WITH THEM.”

(LUKE XXIV. 29.)

What a guest! What a companion they had on their way from Jerusalem to Emmaus! As they two journeyed together they communed one with another and were sad. Much of the communion among the dear people of God in these days is of like nature. They unbosom their sorrows, tell of what seems to them blessed hopes, of bright anticipations clouded, opening buds of promise have been nipped by the frost, and winter again seems to have returned. While thus believers in Jesus “talk one to another,” Jesus appears. Their eyes are holden, they do not know it is their beloved Savior, but he opens up in their experiences the Scriptures, and their hearts burn within them. Have you not, my brother, my sister, when you have told of your heart’s troubles to some of the dear kindred in Christ, and in return they have told of their sorrows, felt your poor heart kindle within you? And you have felt it was indeed good to have companions in tribulation. (Rev. i. 9; Isaiah lxiii. 9.) It is when we feel bereaved of the presence of the Redeemer, and in

our sadness, with tardy steps, we wander in the vale of humiliation, that we are instructed and the precious Scriptures are unfolded in our experience. Jesus is near us all the time, “in another form,” though unrecognized, yet we are learning of him, and our heart is all a flame of love to our suffering, bleeding, dying, risen Redeemer. In our own sorrows we are brought into the fellowship of the sufferings of Christ, and to us it is also most precious given, in faith in Christ, to taste in some measure the power of his resurrection.

When they came to Emmaus, Jesus “made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent.” How could they part with such a fellow-traveler? Had they ever known a more companionable companion than Jesus? “Abide with us.”

“Abide with me; fast falls the eventide;
The darkness deepens; Lord, with me abide:
When other helpers fail, and comforts flee,
Help of the helpless, oh abide with me.”

Not a brief glance, I beg, a passing word,
But as thou dwellest with thy disciples, Lord,
Familiar, condescending, patient, free,
Come, not to sojourn, but abide with me.

“And he went in to tarry with them.” The visits of Emmanuel to the souls of his own blood-bought people are highly prized. To them he manifests himself as he does not unto the world. The believer cannot long do without the presence of the dear Savior. The world with its cares and its pleasures interferes with their peace and comfort as they sojourn in the world. They long, therefore, for frequent visits from the One altogether lovely, and when he comes, revealing himself as our Lord and Redeemer, he says, “I will sup with him, and he with me.” We commune with our Savior and everlasting Friend; we tell him our fears, how we are plagued with sin, how we are harassed by the enemy; we show before him our troubles, we express our delight in his person, and wonderful acts done to redeem, to justify and glorify such poor sinners as we feel ourselves to be; we tell him how we want to praise, yearn to love him, to cleave to him, and we crave his mercy and grace to be our portion while here below, and sometimes, like the queen of Sheba, we tell him all that is in our heart, and prove him with hard questions, questions that often perplex us, which we and no creatures can solve, but which we feel assured, if it be the will of our beloved Lord Jesus, he can answer and comfort and calm and satisfy our disquieted heart. Is it thus we entertain our Beloved? Are these the things with which we spread the table and of which Jesus partakes? “I will sup with him, and he with me.” The Lord Jesus communes with us, entertains our souls with his own mercy and grace. He reveals his everlasting love, manifested in his being made flesh, in his living, suffering, bleeding, dying and rising again from the dead to save us from our sins; he cheers us with his smile, tells us that all shall

end well; that in his unchanging love to our souls he will bring us through all our sorrows, through the waters, through the fires, through the wilderness of tribulation; that we shall be more than conquerors, for he loveth his own with an everlasting love and will bring them all home to his eternal glory. Was there ever such a feast of fat things full of marrow, of wines on the lees well refined? (Isaiah xxv. 6.) When we sup with him he is indeed made known to us. “They knew him.”—Luke xxiv. 31. Of some we read that they “besought Jesus to depart from them,”—Luke viii. 37, but of others it is recorded, “They besought him that he would tarry with them.”—John iv. 40. To which do we belong? Oh, is it not that we exclaim, like the psalmist, “Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.” Sometimes we complain of the shortness of his visits; sometimes Jesus appears, lifts the gloom, shows his reconciling face, tells us of his cleansing blood and justifying righteousness, and oh the blessedness of the man whose iniquities are forgiven, whose sins are covered. Then he vanishes out of our sight, and, like Abraham, we return to our own place. (Gen. xviii. 33.) Read how Jeremiah speaks: “O Lord, though our iniquities testify against us, do thou it for thy name’s sake: for our backslidings are many; we have sinned against thee. O the hope of Israel, the Savior thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?”—Jer. xiv. 7, 8. Such is the condition of Israel at times. The Lord as a stranger in the land, journeying through the tribes, as having no permanent abode, but as a wayfaring man turning aside to tarry for a night. Happy

the household where the Hope of Israel tarried. But oh, how the prophet longed, not for a transient visit only, but that the Holy One of Israel, the hope and salvation of the church, might make his abode among his people. So sacredly blessed are the moments when Jesus comes in to tarry with us we long for these visits to be more frequent, and that they would last longer. When Christ is our guest, like the spouse of old we say, "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please."—Solomon's Song iii. 5. But the time of love will come when freed from earth, when in the resurrection we shall see him as he is, and this mortal shall put on immortality. We shall be like Jesus Christ, our ascended and glorified Head, and so for ever we shall be with the Lord, the Lamb. "Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—Rev. iii. 12. No farther go to-night, but stay, dear Savior, till the break of day. Turn in, dear Lord, with me, and in the morning when I wake, me in thy arms, dear Jesus, take, and I will go with thee. Now, Lord, be with us on our way; unveil thy face, thy arm display, thy glory let us prove. Do thou, dear Savior, with us walk, and while with thee we sweetly talk, our hearts may burn with love. May we in faith still journey on till we arrive where thou art gone, and see thy face in heaven. Then, when in glory we shall meet, in what sweet concert shall we sit and sing of sins forgiven.

Your brother in Jesus,

FREDERICK W. KEENE.

MATTHEW XXI. 42.

"THE stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes."

This quotation was made by the Lord to the Jews from Psalms cxviii. 22, 23, to refute them when they questioned his divine authority. From the two parables he had spoken just previously they perceived he was picturing them. This greatly angered them. They thought the institutions under the law of Moses were endangered by such teaching; indeed, that the very law itself would be subverted and nullified. But Christ assured them that he came not to destroy, but to fulfill; that not one jot or tittle of the law should pass until it was all fulfilled. (Matthew v. 18.)

There is a legend concerning the building of the great Jewish temple in the reign of Solomon like this: The stones and timbers to erect it were all prepared in the quarries and forests far from the site of the temple. They were all so perfectly hewn and then marked that when they were assembled at the building site they fitted so perfectly together that there was no sound of hammer or chisel heard. But there was one stone so strangely and curiously fashioned that as the building rose there seemed to be no place for it. It was tried in many places, but would fit in none. It lay unused and unusable in the way of the builders. They stumbled over it many times as they went about their work, until at last it was called a stone of stumbling and a rock of offence. (Isaiah viii. 14.) The temple rose in all its beautiful and majestic proportions, nearing completion. Only one stone at last was lacking to finish it. All the material was used save this one rejected stone. The workmen could not think that this stone of stumbling and rock of

offence could be the needful one, but at last they brought it forth and put it in place. It fitted perfectly. They cried in their delight, Grace, grace unto it; and so was verified the Scripture: "The stone which the builders rejected, the same is become the head of the corner."

This temple building with all its beautiful and costly appointments doubtless represents the moral institution of the Mosaic law. With the numberless ceremonies and sacrifices enjoined and performed therein, it only served to the purifying of the flesh. Its service was outward and formal, and could not make the comers thereunto perfect as to the conscience. True, the teaching of morals in all our institutions of learning, from the lowest to the highest, is based upon the moral code of Moses. The rules of equity in our courts of justice also have their origin there, but like the temple stones, they are destitute of life—spiritual life. They contain only moral and legal prohibition and injunctions, are not builded together as lively stones which groweth unto a holy temple in the Lord. Its thou shalt, and thou shalt not, represent the duty of the natural man to God and his fellow-man. "Fear God, and keep his commandments: for this is the whole duty of man." (the natural man)—Eccl. xii. 13. Christ came to teach that though this moral and legal life was much, yet it was not enough; still he did not come to destroy it, but fulfill it. When God, the Judge of all the world, shall judge in the last day, he will judge it by Jesus Christ. This means that man cannot when judged enter the plea that God gave him a law impossible to keep, for the man Christ Jesus did keep it, he fulfilled this law of God in every jot and tittle. He is the "Ecce Homo," the perfect man. No wonder his faultless life made him the

head of the corner. He truly loved the Lord with all his mind, might and strength, and his neighbor as himself, perfectly fulfilling all the other requirements of the law. Though sinful man had broken it, he fulfilled it, even magnified it. Every moral virtue and perfection was his. He was the Capstone of the moral institution of the law, but the keeping of it did not merit eternal life. True, it would do much for the peace and welfare of the world: it would make wars impossible, create peaceful and prosperous communities, give worldly honors, promote health and happiness. To the law-abiding Jews, as a nation, it held the promise of long life and prosperity in the land the Lord God had given them. Paul stated it thus in Romans: What advantage then hath the Jew? Much every way, but chiefly because unto them were committed the oracles of God. The Jews, however, thought the law contained the promise of eternal life. Jesus said unto them, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John v. 39.

To briefly summarize. The moral law was adapted to the moral government of the Israelites; it was incumbent as such upon them. Many beautiful and useful lives were developed under its precepts and teachings, but often under its guise was found the whited sepulchre, beautiful without but vile within: the coat to cover the wolf, the profession to hide the Judas.

Now the other side. "Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded."—1 Peter ii. 6. Here is another temple that God should build. Christ, instead of being only the head of the corner, shall be its very foundation. "Upon this rock [or stone] I will build my church; and the gates of hell shall

not prevail against it."—Matthew xvi. 18. Its material, too, will be prepared in the quarries and forests of nature. Jacob knew; He found him in a waste howling wilderness, Moses in Midian, Ruth in the land of Moab, Paul on his murderous errand to Damascus, and all his people in the wilds of nature. Upon them all in their natural state he performed his miracle of grace. Though they dwelt in the kingdom of darkness, yet there he fitted them for translation into the kingdom of his dear Son. All are there so well prepared and marked that they come, or are brought out and together by the gospel, and are fitted into the temple of the living God without hammer or chisel or the work of man. They are no longer the dead stones of a nonspiritual morality, but living stones builded together for the habitation of the Spirit through the Lord. John the Baptist said, "The axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire."—Matthew iii. 10. An empty profession is not enough for this new temple. It is not builded of material spiritually dead, but out of dead material spiritually quickened. Paul explains it: "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: * * * and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved)."—Eph. ii. 1-5. This material thus prepared by the great Architect of the temple not made with hands for a place within it now is brought together and groweth unto a holy

temple in the Lord. It is builded upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone. Unlike the Jewish institution of the law, of which, as we have seen, He was the head of the corner, here he is both the Foundation-stone and Capstone as well, because he is declared "to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 22, 23. The Alpha and Omega, the first and the last.

"Do we then make void the law through faith? God forbid: yea, we establish the law."—Rom. iii. 31. Is the lofty morality of the law as supplied by the old temple service set at naught by the spiritual service of the new temple? Nay. God forbid. Works without faith under the law were as sounding brass. Faith without works under the gospel is only a barren fig tree, but faith which worketh by love is the perfection and fulfillment of the moral code in all its fullness and beauty. Morality alone is the artificial flower with an outward show of beauty, but destitute of growth and fragrance. Spirituality is the true temple of God, the living tree planted by him, and reaching, ever reaching, upward toward the Light, not only with rarest loveliness and beauty, but the richest fragrance and fruitage of the heart's delight. This spiritual temple is of His building. It is the Lord's work, and is marvelous in our eyes. It is not the moral teaching of men, or the schools of men, but of God. There the tribes go up, the tribes of the Lord, for the testimony of Israel. Of it David exclaims, One day in thy courts, O God, are better than a thousand. There Christ has promised to declare his name unto his brethren. In the midst of the churches will I sing praises unto thee. Peace be within thy

gates, O Jerusalem, and prosperity within thy palaces. "Pray for the peace of Jerusalem: they shall prosper that love thee." "Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." "Upon this rock I will build my church; and the gates of hell shall not prevail against it."

"Glorious things of thee are spoken,
Zion, city of our God;
He, whose word cannot be broken,
Formed thee for his own abode."

Amen.

[THE foregoing is the substance of a sermon delivered by Elder D. B. Nowels, at the home of sister Mary Morris, Lamar, Colo., October 16th, 1921, and sent to the SIGNS at the request of sister Sarah Curry, of Canon City, Colo.—ED.]

DANTE, Va., Feb., 1922.

DEAR BRETHREN:—If I am blessed with an understanding I will write upon the following Scripture: "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?"—Solomon's Song v. 3. David says, In thy light shall we see light. Then if I am blessed with this divine light I will write something that will be food to some poor wayfaring child of God. It is my desire that what I may say be tried by the testimony, because I know that when I have not this divine light I am but a poor mortal subject to error. There are two things necessary for us to understand: what the speaker or writer is speaking or writing about, and who or what is under consideration. The coat here spoken of by Solomon, like other Scriptures, has its meaning, whether I am blessed to see its import or not. However, we know a coat is a covering, or worn as an outside garment. Jacob gave his son Joseph a coat of many

colors. As I see, this is the first tabernacle, or covenant, "which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building." Here is the first Abraham covenant of divers washings, which means various, or different, which are the many colors in Joseph's coat. The Lord says by the mouth of Solomon, "I have put off my coat; how shall I put it on?" In putting off this coat, or old covenant, is the time of reformation spoken of by Paul. Therefore Christ being come an High Priest of good things put off this coat, or old covenant of works, and, as the apostle says, he took away the first that he might establish the second. Here is this second that the Lord spoke by the mouth of the prophet: "made sure in all things." The Lord again speaking by the mouth of the prophet of this blessed new and everlasting covenant says, "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel." Here the days had come for the putting off this coat. Let us note the fact that this new covenant was not made with any other people than Israel, God's own chosen people. Concerning this people the psalmist says, "I have made a covenant with my chosen, I have sworn unto David my servant." Gracious thought! that these people had a great High Priest worthy to open the book, and to loose the seals thereof. "No man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." John wept because no man was found worthy, but one of the elders said unto him, "Weep not: behold, the Lion

of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Here is the putting off of the coat, or law covenant, that never could show mercy to its violaters, but thundered forth its sentence: The soul that sins it must die. But thanks forever and ever, these people had a blessed and holy Savior who died for them. Oh glorious love! Oh glorious thought! Yet we are given an eye to see our unworthiness of such love, and all our sinful and rebellious ways. We hear the Lord saying by the mouth of the prophet, "Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant." This same John says, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet." Here is the bride, or church, clothed with the righteousness of Jesus Christ, here are the feet that are washed and cannot be defiled, here the law has been fulfilled, here are the feet under grace "shod with the preparation of the gospel of peace." Here are the two covenants: "For the law shall go forth of Zion, and the word of the Lord from Jerusalem." Then no wonder John saw the holy city, new Jerusalem, coming down from God out of heaven, because when Christ came his people in the like sense came with him, for they were eternally with him. Paul says, "Now hath he obtained a more excellent ministry, by how much more also he is the mediator of a better covenant."

There are many more things connected with these lines I would like to write of if time and space would permit, but let this suffice, knowing when it is God's will to carry us out on the Lord's day, as

he did Ezekiel, we can with Isaiah say, "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks."

W. L. EDWARDS.

HAMMOND, W. Va., Dec. 19, 1921.

DEAR EDITORS:—I am sending a copy of a letter I received from my brother, who is eighteen years old; do with it as you wish.

(MRS.) WESLEY LINN.

MONTROSE, W. Va., Dec. 7, 1921.

DEAR SISTER BERNICE:—I will try to answer your letter, received this evening. I was glad to hear from you.

Well, I feel so weak and low down tonight that I do not know that I can write my experience, as you requested, but I will try, if the Lord will enable me to do so, but without the will of God I can do nothing. I feel too unworthy to try to write.

About three years ago this past summer I was made to see what a sinner I was. I thought I surely was lost, without any hope in life at all. The things I once loved (worldly things) I then despised, and the things I had not loved I then loved, but I could not tell how such a sinner as I could love divine things. I would try to read the Bible, but could not, for my eyes would fill with tears. Night after night I would lie and weep, and try to pray to the glorious God of heaven to save me, for I thought I was as sure of everlasting punishment as if I were there. This condition continued until the first of June, 1921. I had gone to bed as usual, weeping and trying to pray. I went to sleep and dreamed that it was meeting day and Elder J. J. Poling was there, and that I went before the

church and was received and was baptized by him. When I awoke all my trouble was gone, and all that day it seemed as though I wanted to sing the good old hymns. I was at work in the cornfield and sang what few hymns I knew. There were two that seemed to suit my case, and were on my mind more than the others; they were 679 and 1149, Beebe's collection. I then wanted to be baptized, but this was the question: Was I a fit subject to be a member of the Old School Baptist church? which I believe with all my heart is the church of God. I felt too unworthy to tell any one of my feelings, so thought I would keep them to myself; but no, it could not be done. If you remember, at the July meeting sister Hunt came to the church, and oh how I did long to, but the time for me was not then. After meeting was over it seemed as though I was bound to tell some one how I felt, so I told brother Burr, and then Elder Linn asked me about myself. I told him the best I could, and said that if it were God's will for me to do so I would go to the church at the August meeting, and so I did, and that was a very happy day indeed to me, but I have been in very deep darkness at times since. It has seemed as though I surely am a deceiver, and I think and say many times, O God, if I am deceived undeceive me.

I have thought of sending my experience to the SIGNS OF THE TIMES, but I do not think it would be fit to be published in so good a paper and among the good letters it contains. I surely do love to read them.

Well, as this is quite a lengthy letter I had better close. I do hope there will be nothing to keep you from coming home the 25th, for that is about the only time

during the year that we all get together any more.

Hoping to hear from you soon, your brother,

BENTON D. MURPHY.

STERLING, Va., March 16, 1922.

DEAR BROTHER OLIVER:—I received your kind letter of March 6th, and certainly enjoyed its contents. I was sorry to hear of your illness, but hope you are enjoying good health at this time. As for myself, I feel tolerably well at times, and sometimes weak, but put all my trust in the Lord, knowing he is able to heal all our afflictions and to add unto our time if he sees fit, for the Lord has said, Call on me in the day of trouble and I will deliver thee and thou shalt glorify me. Oh that I could glorify him more for the goodness and mercy he has bestowed upon me in the past, praying him to create a clean heart and to renew a right spirit within me. Dear brother, I know the Lord has spared me beyond my allotted time. I believe our souls and bodies are in his hands, and also that all power in heaven and in earth is in his hands. I often wonder, Shall I at last be a castaway, and shall I one day hear those awful words, Depart from me; I never knew you? Yet I feel that though he slay me, yet will I trust in him.

I hope you will not be disappointed with my poor letter, for I know you are much further advanced in the gospel kingdom than I am. Your letters to me were both precious and consoling, and I hope to receive more of them in the near future. I should love to have been with you all at your last meeting at that sacred old meeting-house, Frying Pan, but could not. I hope the Lord may spare me and give me strength to meet with you all to participate of that heavenly food the

Lord sends to his poor and afflicted children.

I will have to close, hoping this will find you and sister Oliver enjoying good health.

Your brother in hope of a better world,
B. W. PRESGRAVES.

(See obituary on page 142.)

VARINA, N. C., April 19, 1922.

DEAR EDITORS:—My remittance is some thirty days past due, but as it has been my custom of late years to pay two years in advance I hope you will pardon my delay. I am now inclosing my check for five dollars, four of which please place to my credit, and one to help some one who is not able to pay for the paper. It might not be amiss to allow me space to say that I have been a subscriber to the SIGNS for a long time. I like the clean cut, clear type style of your paper, but I like the God-honoring doctrine set forth in it more than all. It seems to just suit a poor sinner like me. When I was but a child the Lord said to me (in a dream), I am the Way, the Truth and the Life. I never could forget that dream. In later years I read the same in John xiv. 6. I trembled from head to foot at the thought of these words being left with me so young. I had no hope, and could not understand. Later still, in the year 1886, the Lord revealed himself to me as the way, the truth and the life. My soul was all wonder and love, my burden was gone and I really thought I had nothing left to be done but to rest in the arms of his love, and at his call lay my head upon his precious breast and breathe my life out sweetly there. Oh what a simple child I was! I did not know I must be made tired before I could rest. I did not know that all my strength must fail before I could realize that his everlasting

arm was underneath, and that in him alone I must trust for all things. A dear brother said to me some years ago, I do not see how some of our brethren and sisters wait a whole month for a regular church meeting and when it comes let some trivial matter keep them from the meeting. He said, Why, I love to go. Then he burst into tears, and said, But the Lord has given me a mind to go. His words have been precious to me. If I have ever done a good thing it is because my blessed Savior, who is my way, my truth and my life, has led me; yea, given me a mind to do it. My natural inclination is to live in sin. I am carnal, sold unto sin; a slave to sin. I am now about sixty-five years of age, and have been, and am still, such a slave to sin that it has reduced me almost to utter despair. I often feel, and sometimes say, that I am the poorest living man that ever walked on the face of the earth. I do not mean by speaking of myself as a vile sinner that I am known as a common liar or a drunkard. Perhaps my neighbors would say of me, He is a good man and a good neighbor. But they do not see and feel what I do.

I must close. I had no idea of writing so much, but before I close allow me to add that I enjoy all the writings in the SIGNS, and especially do I enjoy the editorials. I often feel I get from one editorial that which is worth more than the cost of the paper for a year. Especially does Elder Lefferts often so express what I hope has been written in my heart that I feel I want to see him face to face and tell him over and over again that I love him for Christ's sake.

With love and best wishes to the household of faith, I am, I hope, affectionately yours,

W. J. STEPHENSON.

FORSYTH, Ga., March 20, 1922.

DEAR BRETHREN:—I am in receipt of the last issue of the SIGNS OF THE TIMES, in which I notice your appeal to subscribers in arrears, so many and so far behind that you are made to suffer financial loss. This ought not to be. Honesty calls for better attention to our obligations than to let them run along in an indifferent way. If we cannot pay the subscription price and want the paper, some provision can be made for them to get it. If we do not want it let us order it discontinued. I am persuaded that there are but few who want the paper and are not able to pay for it. There may be a few old and afflicted people who would like to have it, those who believe in the doctrine set forth in your paper. Many such you are no doubt furnishing with it now. If any who are in arrears come under this head, and will so notify you, and you will make an appeal to those who are subscribers and are able to come to your rescue for their benefit, I am sure you will get assistance. I would love to see the SIGNS enlarged, more reading matter from such able gifts as have always contributed to it, as well as the editorials. If you need help in this line, and the brethren who are able are willing to help, your statement is enough to arouse them. I send you a small contribution to show my interest. May others do likewise, is the prayer of yours in hope,

J. W. NEWTON.

JONESBORO, La., June 20, 1921.

DEAR EDITORS:—I am a sinner to begin with, but I just want to let you know the pleasure I get twice each month from your pure, clean paper. It is the only christian paper I ever read that just exactly suits me. I cannot begin to tell how

I do hunger and thirst for real food, but cannot get it here, although we have four denominations, but when I go I never get even a crumb. Dear editors and brethren (if I might be worthy to say brethren) pray for me. It sometimes seems my burdens are heavier than I can bear, and that I am doomed to destruction, for I cannot see one good thing in me. I am passing the paper on to a neighbor, as she has asked for it. I never insist on any one reading it who does not want to, for if they are hungry they will ask for it. Oh, if the paper can fill a hungry soul like it does mine I shall be satisfied. I do hope and pray I may be one of His, if only the least one, but I feel so unworthy.

Yours in hope,

(MRS.) L. E. POOLE.

BEMENT, Ill., March 21, 1922.

DEAR EDITORS:—I must say good-bye to the dear old SIGNS OF THE TIMES, but want to thank every one who has been so kind as to contribute what they have in helping to pay the expense in sending it to the poor of the flock, for I am one of that number, but I am so old and blind I cannot see to read it any more, and must bid you all good-bye. My prayer is that God will bless every one of you. If I could see I would write more. I will send this little remembrance and many thanks.

Your poor sister, I hope,

MARY J. PETTY.

BROTHER A. S. Rowe, church clerk, has sent us a few copies of A Sketch of the History of the Ebenezer Baptist Church, of Baltimore City, by her pastor, Elder Joshua T. Rowe, which he requests us to sell at twenty-five cents per copy. Address orders to J. E. Beebe & Co., Middletown, N. Y.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1922.

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.***2 PETER I. 10.**

"WHEREFORE the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail."

A brother in Alabama asked us more than a year ago to write on this Scripture. We have failed to do so, not willingly neglecting or ignoring the request, but feeling our inability and lack of light to do justice to the subject. Even now we attempt to write upon it with much hesitation, fearing we may not have the correct understanding of it, but we are willing to leave the matter to the judgment of our readers.

Looking back to the beginning of this first chapter of the second epistle of Peter, we find the message addressed by the apostle to those who have obtained the same precious faith as that held by the apostles, and that it is not addressed to any others. We find further that this same precious faith has been obtained in no uncertain way, and by no efforts of the believers themselves, but obtained through the righteousness of God and of the Savior Jesus Christ. The apostle next expresses his desire that grace and peace be multiplied unto the saints, but wants it understood that they cannot themselves multiply grace and peace, but that it is to be multiplied unto them through the knowledge of God and

of Jesus. Thus, the like precious faith of all the saints comes to them through the righteousness of God and his Son, the grace and peace is multiplied to them through the knowledge of God and his Son, that knowledge which comes by revelation of the Holy Spirit, and not by dint of study or hard work on their part. Going further, the apostle says that everything relating to life and godliness is given to believers by divine power. This means not that divine power gives his people some of the things belonging to life and godliness and that they must get the rest of the things themselves, but all things and everything that belong to life and godliness are given by the divine power of God. Nothing could be plainer than this, and the statement could not be broader than this, for it expressly includes everything, no matter what, which belongs to the life and the godliness of the children of God, and expressly states that these things come not by efforts of the fleshly nature of the saints, nor by any exercise of their own power, but all come by divine power. Still further, that the divine power gives these things through the knowledge, not their own knowledge, but of the knowledge of that same God who has called them (not invited them) to glory and virtue; and that by this divine power and by this divine knowledge of God and by this calling of God there are given or applied to the church exceeding great and precious promises, and that by all these divine things and gifts of God believers are made partakers of the divine nature, having escaped the corruption that is in the world through lust. Our first parents in the garden of Eden lusted for the very fruit which had been forbidden them to eat; the satisfaction of this lust brought sin into the world, sin brought death, or

condemnation. Therefore all the corruption in the world to-day is the result of sin in the first place. This corruption the children of God escape, because Christ has redeemed them from it by the shedding of his blood, by his death and resurrection from the dead. Now, after telling the saints that all the things they possess come to them through divine power, that their faith comes to them by God's righteousness and that grace and peace come through the knowledge of God, the apostle tells them to add up, or add together, all these divine gifts and blessings in order to show them and to remind them how wonderfully God has blessed them in giving them all these things. Therefore he says, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." This, you notice, is a sum in addition, not in multiplication. He is not telling them to multiply their faith and get virtue, to multiply their virtue and get knowledge, and so on, but to add together the things which they already have, which things have been given them by divine power, for all these things (virtue, knowledge, temperance, patience, &c.) pertain to life and godliness, and therefore have been given them by the power of God, and not by their own power. We must remember that the church is the bride of Christ, and that it is to this bride, and not to the world, that Peter is here writing. We must remember that all her beautiful garments are and have been prepared for her in the righteousness of her husband, Jesus Christ, that the filthy garments of her own ragged righteousness have been removed from her and these beautiful gar-

ments put upon her by her Lord. Simon Peter, therefore, in this chapter names, one by one, and in their proper order, the garments belonging in the spiritual wardrobe of the bride, and tells her to add them up that she may see how wonderfully she is blessed. Now, it must be quite evident that we cannot add two and two together unless we have the two and two to add together; we cannot add together things which we do not have. Therefore, the church already has all these gifts which are enumerated here, and the apostle plainly tells the saints where and how they received them. He calls on them simply to add them together in order to behold how wondrously rich they are; not in the things of earth, but rich in that heavenly treasure which moth and rust cannot corrupt, and into which thieves cannot break and steal. There are times when the child of God forgets the goodness of God, times when faith and virtue and temperance and patience and all these other gifts are lost sight of or are not in exercise, times when the wardrobe door is closed and we cannot see the beautiful garments, and lose sight of how rich we are, and see only our own nakedness and poverty. Then is when we lack these things, and are blind; then is when we see only the things that are near, the earthly and temporal things, and cannot see afar off unto those things which are unseen and eternal; then is when we forget that we have been purged from our sins. This ninth verse applies as well to the children of God as do the eight previous verses. Because of the fact that believers are often subjected to doubts and temptations, because they do often lose sight of the goodness and mercy of God, is all the more reason why Peter is inspired to cheer the saints with the list of the gifts given them by the

power of God, adding them up to show them how rich they are in the bounty of heaven, and exhorting them to make their calling and election sure. The election of the saints unto glory was in Christ Jesus before the foundation of the world, and their calling is by the effectual working in them of the grace of God. If one was not chosen in Christ before the world began, is there anything that one can do in time to procure that election? Certainly not. If one is not, or has not been, effectually called unto repentance by the grace of God, can that one of himself get himself called? Certainly not. Then there is nothing that any one can do to make his calling or election more sure than it is, for if one has been elected unto glory from eternity it is a sure election. If one is called by grace to the knowledge of salvation it is a sure calling. Both the election and the calling cannot fail, but are as sure as the promises of God, all of which are yea and amen in Christ Jesus. But look at these things from the standpoint of experience and see if there are not times when you have felt that these things are not sure to you, times when you are tempted to think you have been mistaken in the whole matter of religion, times when it all seems a delusion or a dream. The election and the calling are both sure to all the seed of Christ, but am I one of the seed, are these things mine, and dare I claim them? These sore questionings come at some time, and at many times, to the child of God. These are times when one needs consolation, and needs to have one's pure mind stirred up by way of remembrance of God's goodness and mercy. This is just what Peter is doing in this letter. He is bringing to the remembrance of the saints things which they already know, reminding them of God's gifts to them,

adding up for them their spiritual wealth, and asking them to diligently examine themselves to see if they have any of these things in them, so as to be assured of their election and calling. Are we not commanded to try the spirits whether they be of God, and are there not many diverse spirits which at various times exercise the saints, some of them being of the flesh and others of them being of the Spirit? Are we not commanded to examine ourselves whether we be in the faith? Are we not told to prove all things and to hold fast the good? Is it not in this way that the believer makes his calling and election sure, by searching himself to see if there be any faith, any virtue, any temperance, any patience, any godliness, any brotherly kindness or any charity? If, at times, we find evidences of these things within ourselves we are never in doubt as to how they came within us, for there is only one way in which they can come within us, and that is by the divine power of God, as Peter writes. If, therefore, we are encouraged to believe we do have faith, or temperance, or kindness, or charity, or any other fruit of the Spirit within us, then are we not to that extent assured of our election and calling? Further, if we are possessed of this spirit of self-examination it will lead us to careful walking, so that we shall not fall. Thinking we know something when we know nothing is bound to lead to a fall, but the believer's safeguard is a fearfulness lest he fall into temptation, and the snare of the devil, and this very fearfulness compels us to diligently try the spirits, and to examine ourselves to see whether these fruits be in us and abound. These heavenly garments are not to be bought in the market-place, they come only by divine power. Peter does not mean for the saints, if they have them

not, to make some effort of their own to get them and thereby get themselves elected or called. The election and calling come first, then follow the beautiful garments given by divine power; therefore look within yourselves and go over the way the Lord has led you to see if you can find evidences of these garments ever having clothed you. If so, your calling and election are sure. We know nothing of what took place before the foundation of the world only as the spiritual evidences of those eternal things blossom within us. If there be any faith, or kindness, or charity, or any of the other fruits, then there must have been the election and the calling, for these fruits are proof of them. L.

OBITUARY NOTICES.

L. T. Hawthorne was born in Warren County, Ga., October 10th, 1848, and died at his home, Provencal, La., March 22nd, 1922, aged 73 years, 4 months and 20 days. His parents moved to Arkansas when he was a child, lived there a few years then moved to Jackson Parish, La., where he grew to manhood. He professed a hope early in life and joined the Missionary Baptists in 1865. September 15th, 1870, he was married to Miss Fannie McBride. Nine children were born to them, seven boys and two girls, all of whom lived to be grown and married except the youngest, who served in the United States Navy during the European war and died September 14th, 1920. Cora, the younger daughter, died October 18th, 1919. In the year 1875 brother Hawthorne joined the Primitive Baptist Church called Zion Rest, in Jackson Parish, La. He lived there for a few years, then moved with his family to Natchitoches Parish. In wandering around he found some people who believed in salvation by grace, the same doctrine that he did, but had never heard a gospel sermon preached. He wrote for a preacher to come down south, and found a little band of people who said they would like to hear preaching. The preacher came and preached to them the doctrine and was gladly received, so they organized a church with about twelve members. That was about thirty-two years ago. He was ordained deacon of the church, and served faithfully until about two years ago, when his health failed and he could not attend to the duties. He never failed to attend his meetings

when his health would permit. He was nearly always chosen as delegate to represent the church in the district meeting and the Louisiana Primitive Baptist associations. He was well known among his brethren all over the state, and always loved to have his brethren and sisters visit him at his home. He was a close student of the Bible, strong in the faith. His mind seemed to run upon the Lord's dealings with his people. The last time he attended meeting he had to have help to get in and out, as he had been unable for about two years to go about without help, but bore his suffering with patience. His affliction was rheumatism and creeping paralysis. He had all possible attention from his family and physicians, but the Lord's time had come. The Lord giveth and the Lord taketh away; blessed be the name of the Lord. He leaves his dear companion and seven children with brothers and friends to mourn their loss. While we feel lonely and sad to give him up, God help us to say, Thy will be done.

Written by request of his wife, by his brother,
R. A. HAWTHORNE.

Burr W. Presgraves, our brother in Christ, died at his home, Sterling, Loudoun Co., Va., April 11th, 1922. He was born in Loudoun County July 15th, 1840, and lived there all his life. He was the son of W. W. and Rebecca Presgraves, both deceased. He leaves one brother surviving him: Thomas L. Presgraves, of Herndon, Va. He was married to Miss Rosa Havener in 1866, who died in 1903. Of this marriage there are living at the present time three sons and one daughter, as follows: B. W. Presgraves, Jr., and Miss Ellen Presgraves, Sterling, Va.; George W. Presgraves, Baltimore, Md.; Henry C. Presgraves, Herndon, Va. Of these children Miss Ellen will miss her father most keenly, because it was she who kept house for her father and who tenderly and lovingly cared for him in his last days. A vacancy has come into her life which she feels unbearable now. May the Lord be with her and strengthen her, as well as with the sons, to reconcile each and all to his most holy will. Brother Presgraves was baptized by the late Elder E. V. White into membership with the Frying Pan Church, Fairfax County, Va., some twenty or more years ago. As to his belief and feelings regarding the truth and the church, I know of nothing better than to refer our readers to brother Presgraves' letter written to brother John F. Oliver, which will be found in another section of this same number of the SIGNS. This letter to brother Oliver was the last thing written by our brother before his death.

At the funeral we read Psalms ciii., and tried to speak from the first five verses, also sang his favorite hymn: "There is a fountain filled with blood," &c. He was buried in the cemetery at Sterling, Va.

L.

MEMORIALS.

RESOLVED, that we, the Shiloh Primitive Baptist Church of Washington, D. C., do sincerely regret our loss in the death of brother **John K. Yerkes**, who died February 18th, 1922. While he always maintained his membership with his old home church in Pennsylvania, yet he was very earnest in serving us in any capacity where his help was needed. He was for many years one of the trustees and also treasurer of this church. Unless hindered by Providence, brother Yerkes was always present at church meetings. In his every day life, as well as in his church relations, he seemed always to desire to do for the good of others, rather than for himself. While we sincerely regret our loss, we feel that our loss is his gain, for we believe that his life and service among us here on earth showed him to have been one of the elect, rich in faith and abounding in good works.

A. B. WILLIAMS }
E. C. ROSS } Committee.
J. W. DAVIE }

Brother Yerkes left a widow, who was formerly Miss Mary Frankland, of Warrenton, Va. Funeral services were held February 20th at the chapel of John R. Wright Co., our pastor, Elder J. T. Rowe, officiating. Interment was private in Glenwood Cemetery.

MEETINGS.

THE Baltimore Association will be held with Ebenezer Church, in Baltimore city, on Wednesday, Thursday and Friday, May 17th, 18th and 19th, 1922. The meetinghouse at 210 E. Madison St., near Calvert St., will be open on Tuesday p. m. May 16th, where visitors will be met and taken to places of entertainment. To all friends, brethren, sisters and ministers of our faith and order a cordial invitation is extended to meet with us.

A. S. ROWE, Church Clerk.

THE Delaware Old School Baptist Association is appointed to be held with the Welsh Tract Church, Newark, Delaware, beginning Wednesday, May 24th, 1922, and continuing three days. All lovers of the truth as it is in Jesus are cordially invited to meet with us.

Only ministers and messengers of churches who feel that they can meet with us in peace and love, and who are in good standing with the churches and associations with which we correspond, will be received to sit in council in our deliberations. In the issue of the SIGNS for May 15th we expect to announce the time of the running of trains, when Day-light Saving goes into effect.

J. G. EUBANKS, Pastor.

P. M. SHERWOOD, Church Clerk.

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

Meetings every Sunday in the meetinghouse, corner Intervale Ave. and Home St., Bronx.

11:00 A. M.

2:00 P. M.

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 (ESTABLISHED 1832.)

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

KNOXVILLE, Tenn., April 6, 1922.

DEAR BRETHREN EDITORS:—I have a desire to write you my views of the atonement. There are not many brethren who write or preach upon this subject, but it has always been interesting to me. Atonement means, in Hebrew, to cover the offences of a transgressor. The Greek, “at onement.” In our language, reconciliation. We have been reconciled to God by the death of his Son. Christ is made unto us wisdom, righteousness, sanctification and redemption. “We also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.”—Rom. v. 11. We notice the atonement was made by the blood of a sin offering. I will present this subject to you under the head of type and anti-type. The tribe of Levi was set apart to execute the priests’ office. In building the temple, or tabernacle, there was a room in that building set apart for the purpose of the atonement, which was called the inward court, or the most holy place, or the holiest of holies, or the sanctum sanctorum. In it was deposited the ark of the covenant and mercy-seat; on each end of the mercy-seat was the image

of a cherubim, and also the golden altar of incense. In the ark of the covenant was deposited Aaron’s rod that budded, and two tables of stone, on which were written the commandments, and the golden pot that contained the manna. The order of God was, See that ye make all things according to the pattern showed thee in the mount. We claim this a pattern of heavenly things. Aaron was chosen of God as high priest; his work was to make atonement for the congregation of Israel specially. Chosen blood applied to his right ear proved his ear was circumcised. Blood was applied to the thumb of the right hand and to the great toe of the right foot. This is a type of cleansing by blood. Deposited also was the molten sea, borne up by twelve oxen made of brass, in which was holy water in which the high priests always washed and then put on a clean garment, which represents the righteousness of saints. Around the fringe of his robe were attached pomegranates and bells, and on the breast-plate of his girdle was the image of the twelve tribes of Israel. On his head was placed the golden crown, and in front was engraved in large letters, Holiness unto the Lord. We see then the princi-

ples of the doctrine of election shown in the high priest. First, he was chosen; second, blood applied; then washed and dressed. In those days the high priest had a holy oil, and with this he was anointed before he entered into his official work. The high priest always made a choice of a certain beast for the atonement for himself and for his household. The beast was always slain without the camp and its blood caught in a silver basin and was brought in and sprinkled on the lintel and door posts of the tabernacle. The high priest then went within the veil and sprinkled the blood upon the mercy-seat and golden altar and poured the remainder thereof beside the bottom of the altar, then bowed before the altar and made intercession for himself and his household. The congregation waited without in the outward court. The congregation could see the reflection of the glory of God in the holy water, and hear the sound of the bells that were attached to his robe, which was evidence that God was well pleased with the work of their high priest. After this the high priest came out from behind the veil and made choice of two kids of goats; one was to be the people's goat, and one the Lord's goat. They cast lots upon the two goats, and the one the Lord's lot fell upon was to be slain without the camp, where the bullock was slain, and his blood caught in the same silver basin, and the blood applied the same as before, on the lintel and door posts, and the high priest entered the sanctum sanctorum again behind the veil and applied the blood as before stated, upon the golden altar and mercy-seat. The high priest also made intercessions for the congregation. The cloudy pillar that followed Israel from Egypt always appeared and stood over the mercy-seat, which is called the grand

Shechinah, the visible presence of God, for God said, I will commune with thee from between the cherubim. The high priest then came out from behind the veil and took the people's goat, which is called the scapegoat, and laid both his hands upon the head of the scapegoat and confessed his own sins and the sins of his household, and then the sins of all the congregation of Israel. The scapegoat was delivered into the hands of a fit man and carried to a land not inhabited and let go. We see, brethren, the proceedings of the atonement in the type show God's election or choice of his people and high priest.

Now the autitype. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, who verily was foreordained before the foundation of the world, but was manifest in these last times for you. We were chosen in Christ 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 unto himself. Jesus Christ, who is the image of the invisible God, the first-born of every creature; for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him, for he is before all things, and by him all things consist, and he is the head of the body, the church, who is the beginning, the first-born from the dead, that in all things he might have the preeminence; for it pleased the Father that in him should all fullness dwell. This refers to Christ. Christ was referred to as coming from Edom and Bozrah with dyed garments, and said to be glorious in

his apparel, and traveling in the greatness of his strength. His answer was, I am he that speaketh in righteousness, mighty to save. He was asked, Why art thou red in thine apparel, and thy garments like him that treadeth in the winepress? He replied, I have trodden the winepress alone, and of the people there was none with me. The time came, according to God's eternal purpose which he purposed in himself, that these things should be made manifest. "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." It behooved him in all things to be made like unto his brethren. He is the antitype as shown in the type of the atonement. Christ possessed two natures: human and divine, that he might be a merciful and faithful High Priest in things pertaining to God. The two goats shown in the type are symbolical of the two natures of Jesus Christ, who bore our sins in his own body on the tree of the cross. For the Lord laid upon him the iniquity of us all. Therefore let us go forth unto him who suffered without the gate, bearing his reproach. He says, I came down from heaven not to do mine own will, but the will of him that sent me. Father, I have finished the work thou gavest me to do; glorify thy Son, that thy Son may also glorify thee; and now, Father, glorify thou me with thine ownself, with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou hast given me out of the world; thine they were and thou gavest them me, and as thou lovedst me, so have I loved them thou hast given me, and thou lovedst me before the foundation of the world. This makes his love to the church

parallel with his Father's love to him. Christ then is the High Priest of our profession. The ancient high priest made the atonement in the most holy place, but the blood of the victim was always shed outside the camp. Bear in mind that in the type was shown the pattern of heavenly things. So Christ poured out his blood on the tree of the cross, and by his own blood entered in once into the holy place, even heaven itself, having obtained eternal redemption for us. "Us" meaning God's family, the children of God, the elect of God, all have redemption through his blood, the forgiveness of sins according to the riches of his grace. This family was chosen in Christ before the foundation of the world, for God says, I place salvation in Zion for Israel my glory. Then if they were chosen in Christ before the foundation of the world and made perfect in one, Christ in the Father and the Father in the Son, Christ in them and they in Christ. Hence as Christ lives by the Father, so the church lives by Christ. He is their life. When Christ, who is our life, shall appear, then shall we also appear with him in glory. The poet certainly had the right idea when he said,

"In union with the Lamb,
From condemnation free,
The saints from everlasting were,
And shall forever be.

In covenant from of old,
The sons of God they were;
The feeblest lamb in Jesus' fold
Was blessed in Jesus there.

Its bonds shall never break,
Though earth's old columns bow;
The strong, the tempted and the weak,
Are one in Jesus now."

Brethren, I have written these few lines for your consideration, feeling very imperfect in myself, but these are my views on the choice and salvation of

God's people. I submit them to you, and if you think it best to publish them, do so; if otherwise, use your pleasure.

I esteem your paper very highly,

J. S. LEWIS.

COLUMBUS, Ga., March 14, 1920.

DEAR BRETHREN EDITORS:—I am admonished to renew my subscription to the SIGNS, our dear old family paper. Every number comes laden with good tidings of great joy, bringing to our remembrance the things that are ever new and lovely, for the half can never be told. The editorials are instructive and strengthening to the children of our King in the way of truth and righteousness and in the order of God's house. We read with joy the writings of the brethren and sisters, telling of the goodness and wonderful love of Jesus, his abounding grace and plentiful mercy to his poor afflicted people, how that Jesus hath done great things for them, whereof they are glad. This medium of correspondence for the Lord's scattered people is one of his many blessings, given them for their great comfort and consolation. The Lord's portion is his people, and all things work together for their good. His loving hand is underneath, and he keeps them and holds them up. Oh the manifold mercies of our Lord to his chosen generation! God is rich in mercy and great is his love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. Wonderful love, no tongue can tell, no pen describe.

"Love is the sweetest bud that grows,
Its beauty never dies;
Below among the saints it blows,
And ripens in the skies."

The Lord hath raised us up together and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his

grace in his kindness to us through Christ Jesus. For by grace are ye saved through faith, and this precious faith is the gift of God. So then we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Our Savior is a complete Savior, he will supply our every need according to his riches in grace, for in him all fullness dwells. There is nothing else poor sinners need in all the world if they have as their all Jesus Christ, and him crucified. We rejoice that all is complete in Jesus, that all is of grace, all in God's own way. We are glad our works are not counted in at all. We hope we worship an all-powerful God who saves to the uttermost, for he is the only one who can be of benefit to us. "How firm a foundation." Sometimes these words come to me in sweet power and I am enabled to look upward to the Rock, but when left to myself it seems that my mind is as barren of spiritual things as the world around me, or more so, for there are natural beauties here of mountains, valleys and clouds. Oh that he may let his mercies come upon me, open mine eyes that I may behold the wondrous things in his law, for the things which testify of our blessed Lord and his wonderful truth and grace are the delight and the counsellors of his dear children. What soul-cheering consolation we have in the precious promise that nothing can separate us from his wonderful love. Not one that he loves will he ever cease to love; not one of the cords shall be broken.

"Drawn by such cords we onward move,
Till round the throne we meet,
And captives in the chains of love,
Embrace our Conqueror's feet."

Dear children of the Most High, we are told in his word, Be ye therefore merciful, as your Father is merciful, filled with love one to another; condemning not, but for-

give, and ye shall be forgiven; loving one another with the love wherewith ye are loved. Brethren, the children of God, do we really and truly love one another? Surely if we love him that begat, we love also them that are begotten of him.

May God bless you, dear editors, and all who write for the dear old SIGNS, that you may write on for the benefit of the household of faith, whom I hope I love for Jesus' sake. We hope to have God's rich grace and sweet Spirit to direct us all in the way of truth.

With best wishes and love from a sister, the least of all,

(MRS.) F. J. NORRIS.

PHILADELPHIA, Pa., Jan. 24, 1922.

DEAR EDITORS:—I have an inclination to write a short article for your paper to let my friends know I am still in this world of wickedness. I said my friends, for I feel all those who write for the SIGNS are my friends, because many of them in their writings describe my feelings and condition much better than I can, and it appears to draw the cords of love toward them much tighter, and makes me realize my weakness more than ever. I know I am a poor weak mortal, and I wonder why the Lord has permitted me to remain upon this earth so long, as to-day I am eighty years old. I cannot realize it is so. It is recorded, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow: for it is soon cut off, and we fly away." So it appears as if I am soon to fly away and be forgotten, but so it is ordered. I will ask you to read hymn 511 in the hymn and tune book: "A few more days on earth to spend," &c. It seems to be so applicable to me. We are living in an age that is entirely different

from any that I have ever experienced; it is full of wickedness, and seems to be getting worse every day. It is one of God's mysteries, and he has a purpose in it, although it may seem dark and gloomy to us, and it will come out all right in the end. It is not for us to judge. He worketh all things according as he planned. He does not consult poor worms of the dust, and I am thankful it is so. If we had the arrangement of these matters what a miserable mess we would make of it. I am satisfied to let it remain just where it is, knowing full well that we would not be able to make any improvement in the matter.

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

When I take a retrospective view of my life I feel ashamed of myself. I am thankful no one can see or know of all the shortcomings of my life; but God alone sees and knows them all, and I can only look to him and ask forgiveness. I have no merit to bring to him to ask pardon upon, all is black within; it is all of him. If I am saved it will be through his rich and sovereign mercy; I see no other way. There is no other way; there is but one way. I have fears that I am deceived, but I still have hope that I am not; although that hope becomes very small at times, yet it still holds me, I do not hold it. We all know the anchor holds the ship, not the ship the anchor. Thanks to almighty God that it is so arranged, if it were otherwise what would become of us? I mean me, as I am the one interested in this matter; it is a personal matter with me. Probably I am too selfish, but I cannot help it. I sometimes wonder how it is possible that God saves such a wicked wretch as I am; not tries to save if we let him. We know

that nothing is impossible with him; he makes no mistakes. The trouble with me is, Am I a subject of his divine grace? If I only had full assurance that I am I would be one of the happiest mortals on earth; but I have my doubts and fears, and I suppose it is so ordained that I should. I suppose it is well we have not that assurance, for if we did we would become careless and negligent and often go astray. We too often go astray as it is. It seems that I am going astray nearly all the time, hardly ever going in that strait and narrow way that leads to life everlasting. My prayer is that he will lead me in the right way. Blessed be his name evermore. I cannot have one good thought unless he guides me. Bad and wicked thoughts are continually uppermost, the devil is haunting me continually. He goes to bed with me, and gets up with me in the morning, and follows me all the day long; he is even with me in my dreams, so I need almighty God to conduct and lead me every hour. My dear friends, are any of you tormented like this? If so, you can sympathize with me. I often wonder if any other mortal on earth is tormented like this. It seems almost impossible that such could be. I have the assurance that the devil has his bounds; he can go so far, and no farther. His bounds are set, and he cannot go beyond them. He was placed here upon this earth for a purpose, and that purpose is being fulfilled each day. God has a purpose in all things, and if it is according to his holy will that I am to be so tormented, so let it be. He will bring me out more than conqueror, I hope, that I may rejoice upon my deliverance.

If any of you have had like experiences, and feel inclined to write me, your letters will be much appreciated, and

would let me know I am not alone in this cold world. May God lead us in a gentle and submissive way, is my heartfelt desire and prayer. I know I am one who is as liable to fall as the sparks are to fly upward, and again I say, Lead me in the way thou wouldst have me go.

Probably I have written enough for the present. May the God of heaven and earth guide us and lead us in that strait and narrow path, is the prayer of your unworthy friend,

C. S. FETTER.

ENTWISTLE, Alberta, Canada, March 18, 1922.

DEAR EDITORS:—The SIGNS OF THE TIMES is all the preaching of Jesus and his love I have been permitted to have for more than twelve years, and not one person have I met with in that time who believes the doctrine the SIGNS so faithfully, clearly and comfortingly sets forth to the poor in spirit, to those who hunger and thirst after the Bread of life. I have no power of language to express the great comfort the paper has been to me in my exiled condition. I know goodness and mercy have followed me all the days of my life. In 1907 I separated myself from my kindred in the flesh, and the brethren in Christ, to come to northwest Alberta, Canada, and I am confirmed more and more in the belief that God works all things we do, be it good or bad, to the good of all his believers, and to those who are called of him. Thirty-one years ago the strong man was bound and his goods were spoiled, and the spoils were divided, and to my sorrow and shame, but to the glory and praise of the covenant-keeping God, the strong man held the most important gift ever given to mortal, sinful man: that of charity. A short time back, at my breakfast meal, my selfish self-will was opened to my view. Like mountains

my sins rose up before me, and with sorrow and tears I cried, O Jesus, Father, have mercy on me. Forgive my debts as I forgive my debtors. Love took the place of envy and selfishness. How true that the love of God leadeth to repentance. Oh how I would have loved to have been with the brethren I left and asked their forgiveness. Soon after I was looking through some back numbers of the SIGNS, and came to the editorial of Elder Ker's on love, and tears flowed again, to the praise of such great and glorious love as was manifested in that article. During the sixty odd years of my poor, sinful, selfish life it has never been mine to see or feel such great love, but that great Shepherd of the sheep has pleaded with the Father these many years, Let him stand a while longer, till I dig and dung it, peradventure it may bear fruit. How true that faith without works is dead; works without faith are also dead. Faith and works combined are nothing if charity does not manifest itself as the foundation, Jesus Christ being the true foundation. "If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." Glorious, that "some men's sins are open beforehand, going before to judgment." For one to be quickened unto a living hope after thirty years or more of burned up works, wasted time, is glorious beyond words to express. It is the Spirit that quickeneth, the flesh profiteth nothing. The let-

ter kills, the Spirit makes alive. "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!"

"My times of sorrow and of joy,
Great God, are in thy hand;
My choicest comforts come from thee,
And go at thy command."

I do not know that I should send this to be published, but do with it as you wish, and all will be right with me.

J. W. LAWS.

MOUNT UNION, Pa., March 25, 1922.

DEAR ELDER KER:—I hope by the Spirit of truth to write you with regard to the London Confession of Faith. I feel that all true Old Baptists have the true interpretation of it, and that it is sustained by a "thus saith the Lord." I feel, as a Baptist at heart, that the regular Old Baptists are being grossly misrepresented by those who pretended to be Old Baptists, but turned out to be limited predestinarians. For my part, I, if I know myself, am an absolute predestinarian. We read in the Scriptures as follows: "Predestinated according to the purpose of him who worketh all things after the counsel of his own will." Again, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Again, "According to the eternal purpose which he purposed in Christ Jesus our Lord." I have been stigmatized as an "absoluter," because I believe and teach the doctrine of the predestination of all things. Now it is sure that our God did predestinate all things that come to pass or he predestinated nothing, for if he did not predestinate all things he could not have declared the end from the beginning, or make all things work together for good to them who are

the called according to his purpose; neither could he make the wrath of man to praise him and restrain the remainder. Did our God make peace and create evil if he had no purpose in it? Would he form the light and create the darkness and have no purpose in them? Could the devil have deceived Eve had not the Lord made him more subtle than any beast of the field that the Lord God made? If by him all things consist, how could evil conceive and bring forth sin against the will of God? If our God had no purpose for sin in the world what purpose had he for the coming of Christ? If sin came into the world against his will, and he had no power to keep it out, how could his Son, our Lord Jesus Christ, destroy sin? Certainly he had no more power than God, his Father. God has all power, and the powers that be are ordained of him. When Jesus said to Pilate, Thou couldest have no power at all against me except it were given thee from above, did he tell the truth? I say, Yes. Our God had a wise purpose in giving men power to do wickedly, and it is for his purpose that God raises them up, that he might show forth his power in them who are ordained of old to this condemnation. It is said they shall wax worse and worse, deceiving and being deceived. It is declared that men shall be lovers of their own selves, proud, boasting of their own good works and righteous deeds, turning the truth of God into a lie, and, if possible, would deceive the very elect. I feel that the time has come when we should reaffirm the old London Confession of Faith. I know of some churches where a portion of the members believe the doctrine and others do not. How can two walk together except they be agreed? Should we not be of one mind, and speak the same thing? If the Lord be God,

follow him; but if Baal be god, then follow him. We cannot serve two masters. If the doctrine of predestination be truth we should see that those who do not preach it be taken out of the way, so as not to divide the church by limited predestination. Paul said he declared the whole counsel of God, not just a part of it. I believe the Scriptures plainly teach predestination of all things whatsoever come to pass. If I were to claim to hold in fellowship those who deny this doctrine, or they were to hold me in fellowship, would we not be acting hypocritically? Would it not be better for all concerned on either side to be enrolled where we belong? Those who are limited are against the "absoluters" of all things. A house divided must surely fall, and is already fast falling. Many whose hearts are in the absolute predestination of all things never go to meeting at all, and long to be enrolled with believers, there to live and die. For my part, I stand on the doctrine as advocated by the SIGNS, and it has withstood the storms for nearly ninety years, and I have read it a great deal for nearly seventy years, or since I was a small boy, with pine laid in the fire-place at night to make light to read by. I have never doubted in all that time that God predestinated all things, as he rules all things in heaven and earth, and no man can stay his power or will.

Brother Ker, your and brother Lefferts' editorials, and the letters of the correspondents, are fine. I live all alone, and must give vent to what I believe. My race is nearly run, as I am seventy-eight years of age. Please cast the mantle of charity over what I have written, and excuse all errors.

Your old brother, in hope of eternal life,
R. M. BROWN.

NASHVILLE, Tennessee.

DEAR BRETHREN:—I am feeling very poor in spirit this morning, and that I cannot pour out my soul unto the Lord. I will try to lay my complaint before the readers of the SIGNS and let them pass judgment on me, for I feel that of all the people on the face of this earth they, and only they and their kind, are able to discern between soul and spirit and joints and marrow. We read, The word of God is quick (life) and powerful, sharper than any two-edged sword. Like the Jews under the law, who were given the oracles of God, they (the Old Baptists) have the word of God given unto them, hence they have the advantage over all others in discerning between the truth of God and the doctrines and commandments of men. This city in which I live is full to the brim of the doctrines and commandments of men; idolatry prevails everywhere, and there are just a few who can see the difference between this and the truth as it is in Jesus. The Missionary Baptists have just passed a great drive (as they call it) in winning souls for Jesus, and they have gathered in from the Sunday-schools (which one "great divine" told them from the pulpit, is the foundation of the church) in great numbers, and they are calling it a grand victory for Christ. One man who is at the head of a great theological school has made the statement that the Sunday-school is the foundation of the church. Inasmuch as the Bible is not his authority for such an assertion, then it must have originated in the shallow mind of a man, and hence they have laid another foundation, which is not Jesus Christ, so they are not operating on the word of God, but upon their own word. My understanding of the Bible is that nothing else will stand the test of God's fiery law but his own work.

Other foundation can no man lay, says Paul. This foundation that God laid was none other than Jesus Christ, and him crucified. I am made to shudder at the very thought of living my time here in this world, and then coming to my end with no hope except in the doctrines and commandments of men. Cold chills run over me, and I cry out of my poor weak and almost ready to faint soul, God, be merciful to me, a sinner. That is a thought that has its origin in the word of God; I read it there, and it was the production of a burdened conscience, as the poor man with his head hung in shame, who could not so much as lift up his head, but stood afar off, not fit to approach, but a poor beggar on the dung-hill, and it was he that poured out his poor miserable self at the throne of God's rich grace, "God be merciful to me a sinner." Jesus said, "This man went down to his house justified." Justified from all his sins. Jesus himself had done it all for him, and the rich mercy of God was stored away in his love for just such sensible characters as he, something that the law which came by Moses could not do. To be justified is to be cleared from all guilt, just as much so as if sin had never entered into the world by one man, and death by sin. All this is just because God himself laid the foundation, not when the first Sunday-school was organized, but in heaven before ever the earth was. This foundation was laid deep down in God's eternal decrees, predicated upon his wills and shalls. Hence the prophet says, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder." This is God's way, and the Sunday-school is man's way. God's way will stand, and man's way, like man himself, will go down. It had its origin in time and it will end in time,

or with time. The wrath of God against sin when it is revealed will shake to pieces such a little cob house foundation and it will crumble, and away will go all the works that poor, feeble, ignorant man has built upon it. Oh may God freely give us all a better hope by which we may draw nigh unto him. My poor soul would draw nigh, and I dare not go nigh only in the blessed righteousness of his holy Son, and I am afraid to lay any claim to that and it makes me feel poor in spirit this morning, and think of how I have by my own filthiness forfeited all right to such a wonderful privilege; but this sweet and blessed privilege belongs alone to God's living family, and am I one? that is the great question. Lord, decide the doubtful case, is my cry. May the Lord bless us all out of his unwasted fullness, for Jesus' sake. Amen.

Yours in trouble,

C. M. HOOD.

FLORA VISTA, New Mexico, March 30, 1922.

DEAR EDITORS:—I will send in my subscription, as it expired the first of this month and I cannot afford to miss a number, as I am alone out here, with no one of our faith and order near me, so the dear old SIGNS comes twice a month laden with good news from a far country. I do not suppose there is a Primitive Baptist within two hundred miles of me. I live among all kinds of "religious" people, with little pure and undefiled religion. It looks like formality; God pity them. I let my neighbors have the SIGNS to read, and they seem to like it, but I do not see how they advocate what they do and can also advocate what the dear old SIGNS sets forth.

Dear editors, what is the nearest point to me that you send the SIGNS? and what are the names and addresses of the sub-

scribers? I would go a hundred miles to have a talk with a dear Old Primitive Baptist. There are only three of us here: my wife, daughter-in-law and myself, and we are very lonely. You see we cannot afford to do without the dear old SIGNS, so please find inclosed a money order for two dollars. May God ever bless your labors and give you faithful minds, and may he bless all the dear writers of the SIGNS in every way. May God give you strength to continue to proclaim his blessed truth.

From a poor old afflicted brother, in hope of eternal life,

J. L. JOHNSON.

ATLANTA, Ga., Nov. 24, 1921.

DEAR BRETHREN EDITORS:—Please change my address from Smyrna, Ga., to 69 Josephine Street, Atlanta, Ga. I want to thank you for your kindness in sending me the SIGNS so long. The editorials and the many good letters from the dear brethren and sisters are a great comfort to me, and also to many of God's little children who are so situated that they cannot hear preaching. May the good Lord long spare you to feed his lambs.

I would write more, but am in too much pain. My limbs are badly drawn, and I suffer all the time, yet can get about with crutch and cane. I have been in this condition for seventeen years.

Your brother in Christ, I hope,

G. W. ALMAND.

NOTICE.

BROTHER A. S. Rowe, church clerk, has sent us a few copies of A Sketch of the History of the Ebenezer Baptist Church, of Baltimore City, by her pastor, Elder Joshua T. Rowe, which he requests us to sell at twenty-five cents per copy. Address orders to J. E. Beebe & Co., Middletown, N. Y.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1922.

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 XIV. 33.**

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Brother Asa Baxter, of Ruston, La., asked us some time ago to write upon this text, but we put it off, thinking the time might come when we might have more light upon it, but that time has not come, and we shall have to attempt it with such understanding as we already have.

The relationships in the kingdom of heaven are new and spiritual, while the relationships of earth are fleshly and natural. All earthly relationships are based upon sex, the heavenly relationships are of the Spirit. In the kingdom of heaven there is neither male nor female, neither marrying nor giving in marriage. When the sinner is quickened by the Holy Ghost, and when afterwards he is born of the incorruptible seed of the Word of God which liveth and abideth forever, there then exists between him and all other such regenerated persons a new and spiritual tie and relationship. This relationship is higher and purer than the carnal or earthly relationship which exists between those of the same flesh and blood. Therefore in Luke xiv. 26, where Jesus said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can-

not be my disciple," he meant that if one is a disciple of Jesus the new or spiritual relationship existing by reason of that discipleship is so wonderful and powerful, so pure and elevating, that in comparison with the relationships of earth it is as though one hated these earthly ties. A disciple of Jesus need not be lacking in his duty to parents, or children, or wife, or husband, but the claims of the heavenly kingdom come first, and must be attended to first, and these spiritual claims will so enforce themselves upon the disciples of Jesus that they demand attention first, even though flesh and sense have to be denied; that is, hated. When the children of Israel crossed over Jordan into the promised land the men of the tribe of Reuben also crossed with them, but left their wives and children behind, and though the men of Reuben had to fight the battles of their brethren in the land of Canaan, many were the anxieties of mind and heart experienced by those Reubenites because of their families left behind. The Scripture says that because of the divisions of Reuben there were great searchings of heart; that is, great care and anxiety, because the heads of families were separated from those dear to them by earthly ties because the situation demanded they fight the battles of their brethren, and at the same time compelled separation from those back on the other side of Jordan. Many, many times it is true that the disciple of Jesus experiences the conflict of the two minds: one mind taken up with the cares and duties of earth, the other mind impelling him forward in the service of his brethren. This division within the disciple is sure to cause great searchings of heart to know whether he is being dominated by the flesh or by the Spirit, whether his service is one of love and of grace or

simply from the force of duty. If there is no conflict between one's natural inclinations and the Spirit within one, we might well question whether we are disciples of Jesus. Where true discipleship is, there must be a continual bearing of the cross, a steady denial of self, a constant crucifixion of the fleshly nature and all that belongs to it. There will be an experience of the sentence of death within one's self, to the end that we shall not trust in ourselves. By reference to Matthew xii. 47-50, Jesus plainly shows that the relationship of his mother, Mary, to him did not compel him to yield obedience to that earthly tie, but that he must be, and that he was, faithful to those the Father had given him, and that he must live and die for them, not for Mary alone because she was his mother. "Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren." It is not meant that when one becomes a disciple of Jesus he must take all his money and throw it away, or give it away, that he must run away from those dependent on him and leave them to get along the best way possible. If anything, a true follower of Jesus will feel to be more faithful to his earthly obligations than ever before, but he will feel resting upon him and dwelling within him that which urges him to faithfulness to the truth of God and to the people of God, a call to bear the burden in the heat of the day, something which impels him to contend earnestly for the faith of the saints, and willingness to suffer with the Lord's people or to re-

joice with them, as the case may be. To the disciple the kingdom of heaven comes first, and he feels inclined to seek it first, and when the demands of that kingdom are felt the call of earthly duties must move out of the way. This, we understand, is what Jesus meant by leaving all that one has. Not that one must run away from earthly duties and obligations resting upon one, but that the kingdom of heaven is loved more than these, and counted of far more worth than these, so that the earthly love which one has for earthly things is not to be compared with the love in the Spirit for Jesus and his truth and his church. These latter spiritual riches seem so infinitely more valuable than all the things of time combined that one feels to hate, in comparison, the things of earth and all the ties connected with them. We have known preachers to leave their families for weeks and months at a time, to get along the best they could, while the preacher himself was traveling from place to place, living on the fat of the land, spending his time among churches already well served by pastors of their own, and giving as their excuse for so doing that they felt the urgent call of the ministry so binding upon them that they could not stay at home. Personally, we have had no patience with this, because it is entirely contrary to our own experience, and we agree with Paul, that he who provides not for his own house has denied the faith, and is worse than an infidel; and we do not understand the words of Jesus in Luke xiv. 33 to uphold any such conduct. One can be faithful to all one's earthly obligations and yet at the same time not be tied up in affection; thus, in heart, leaving them and forsaking them.

OBITUARY NOTICES.

Elder John McConnell, pastor of the Ebenezer Old School Baptist Church, of New York city, died of pneumonia Saturday, April 29th, 1922. Funeral services were held Tuesday, May 2nd, 1922. A suitable obituary will be published later.—Ed.

Julana H. Dickson departed this life March 17th, 1922, at the home of her daughter, Mrs. Laura Whitson, Afton, N. Y., where she had gone to spend the winter, from her home at Arena, N. Y. Sister Dickson united with the Middletown Old School Baptist Church in August, 1862. She was its oldest member, and for about twenty years held the office of church clerk. Our beloved sister was a consistent and faithful member, and never allowed anything to keep her from meeting when her health was good. Her home was open at all times for her brethren, and it was her delight to welcome and entertain them. She was highly esteemed by all who knew her, and often visited the associations in various places. She was blessed with the ability to express to the comfort of others her abiding trust in the God who had been her support and comfort so many years. Our loss is felt very much by her brethren and kindred in Christ, but we would not mourn as those without hope, for we believe that her sufferings are over and that she has joined the heavenly throng, to be forever with the Lord. She leaves to mourn their loss two sons, Edward H. and William, both of Arena, N. Y., one daughter, Mrs. Laura Whitson, Afton, N. Y., several grandchildren, one brother, Edward O'Connor, Delhi, N. Y., and one sister, Harriett Harkness, of Delhi, N. Y. She was devoted to her children and their families, and they to her, and she received loving and constant care from them.

The funeral services were held at Arena, and were largely attended. The writer tried to speak to the comfort of the bereaved, using as a text, "And his rest shall be glorious."—Isaiah xi. 10. The mortal remains were laid in the Arena Cemetery, Arena, N. Y.

GEORGE RUSTON.

Phebe A. Beal, wife of Elder Z. M. Beal, pastor of the Old School Baptist Church at Bowdoinham, Me., was born August 1st, 1834, and died March 22nd, 1922, aged 87 years, 7 months and 21 days. Sister Beal died at the home of her daughter, Mrs. Osborn Estey, Lisbon Falls, Maine, where she had been making her home during the cold weather. In 1853 she was married to Elder Beal, and for sixty-nine years was a loving and dutiful wife. Six children were born to them, the oldest daughter dying two years ago. Besides her husband, who is nearly the same age she was, she leaves to mourn their loss, one son, Judge George A. Beal, of Lisbon Falls, Maine, four daughters, eleven grandchildren and six great-grandchild-

dren. Sister Beal joined the Old School Baptist Church at Bowdoinham, Me., July 30th, 1871, where she remained a faithful member for over fifty years, always attending the meetings when health and duties would permit. The Bowdoinham Church will miss the dear sister very much. Our sympathy goes out to the members of the family, especially to Elder Beal in his advanced age. We trust that he will be blessed with that abiding faith in the Savior of sinners which he has so earnestly preached to us.

At the funeral the writer, Deacon J. C. Clark, read passages from the Scriptures, made a few remarks and offered prayer, after which the remains were laid away in the Woodlawn Cemetery, Bowdoinham, Maine. The bearers were her four grandsons.

J. C. CLARK.

Mary J. Hull (maiden name Morris) was born in Vanderburg County, Indiana, June 17th, 1849, and died in Hemet, California, March 27th, 1922. November 19th, 1874, she was married to Mr. J. N. Hull, and they were the parents of four children. Of these Miss Mabel only is left. Sister Hull lived near the place of her birth until 1902, when they moved to Tennessee, where her husband died October 10th, 1908. Twelve years ago she and her dutiful and attentive daughter Mabel came to California, where she lived until God called her home to rest. April 11th, 1885, she was baptized in the fellowship of Big Creek Church, by Elder Lemuel Potter. She was a noble christian sister and mother. I never knew her until I came to California. Her christian virtues drew me close to her in spiritual fellowship, and she was much loved by the Baptist people here. She suffered much the last few years of her life, and before her death she had a leaking and dilated heart.

There were no funeral services held here, as it was her request her body be taken back to Indiana, where services were conducted by Elder A. A. Shultz. Her body was laid to rest by her husband and children. She was a reader of the SIGNS, and I am writing this by the request of her daughter. It is sweet to record the death of such a sister, knowing her as a christian, and knowing by faith that she rests from her troubles here and lives in the presence of her Redeemer.

GEORGE A. BRETZ.

John L. Ball, our brother in Christ, died of apoplexy, at his home, Buckeystown, Maryland, April 24th, 1922. He was born March 11th, 1848, the son of William and Eleanor Lee Ball, both deceased. He leaves two brothers and one sister: Notley Ball, of Purcellville, Va., Matthew Ball, of Colorado, and Mrs. J. A. Linn, of Loudoun County, Va. He was married to Miss Mollie J. Cawood, of Tennessee, November 4th, 1875, who died in 1887. To this union were born three daughters and three sons, of whom two

daughters and two sons are living: sister Susie Dade, near Jeffersonville, Md., Mrs. Oscar Braden, of Loudoun Co., Va., and John and Garnett Ball, of Frederick Co., Md. Brother Ball's second wife is sister Mary Virginia Ball, nee Chiswell, whom he married September 24th, 1889, and who is left surviving her loss. Brother Ball was baptized something over thirty years ago, by the late Elder E. V. White, at Hughesville, into the membership of the New Valley Old School Baptist Church. Previously he had been identified with the Missionary Baptists, but found they did not preach his experience, nor the doctrine he believed, so he could not fellowship them and therefore left them. Brother Ball was very firm in the doctrine of the absolute predestination of all things, and loved to talk about it, as well as the kindred doctrine of salvation wholly by grace.

The funeral services were held at his late home, Buckeystown, Md., burial in the cemetery at Frederick, Md. I used as a text the words in Psalms lxxi. 20: "Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth." May the holy Spirit of the Lord abide in our dear bereaved sister Ball to reconcile her to his will, and may he comfort all who mourn.

L.

Willoughby Whidden was born near Bounts Ferry, Florida, Feb. 5th, 1836, and died Feb. 2nd, 1922, lacking three days of being eighty-six years of age. He served in the 56 Indian War in Florida, also in the Civil War. He suffered many hardships, but came through without a wound. His parents moved to Tampa when he was small. He was married in 1868 to Susan C. Durrance, and settling in Polk Co., Fla., raised a family of ten children. He joined the Primitive Baptist Church in 1889, remaining a member until death. He told his children at the beginning of his sickness of two weeks that he had not much longer on this earth, but was just waiting his summons to go, and had no fear. He was very feeble the last two years of his life, and spent most of his time reading his Bible and the SIGNS. He quoted quite a number of passages of Scripture while he was sick, and a few days before he died he tried to sing that beautiful hymn, "Amazing grace," &c. He did not seem to suffer much pain, and his last moments were calm and peaceful. His body was laid to rest in the Bethlehem Cemetery, near the church of the same name, of which he had been a member for years. He leaves a wife, ten children, thirty-two grandchildren and four great-grandchildren to mourn.

The funeral services were conducted by his pastor, Elder W. O. Futch. The bereaved family appreciated the many comforting words he said in their behalf.

Written by his son,

C. B. WHIDDEN.

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

G. C. Harrison, Texas, \$1.00; Mrs. A. J. Crenshaw, Oklahoma, \$2.00; W. J. Stephenson, N. C., \$1.00; S. G. Lomax, Ind., \$2.00; L. Z. Ross, N. Y., \$1.00.

MEETINGS.

The Baltimore Association will be held with Ebenezer Church, in Baltimore city, on Wednesday, Thursday and Friday, May 17th, 18th and 19th, 1922. The meetinghouse at 210 E. Madison St., near Calvert St., will be open on Tuesday p. m. May 16th, where visitors will be met and taken to places of entertainment. To all friends, brethren, sisters and ministers of our faith and order a cordial invitation is extended to meet with us.

A. S. ROWE, Church Clerk.

The Delaware Old School Baptist Association is appointed to be held with the Welsh Tract Church, Newark, Delaware, beginning Wednesday, May 24th, 1922, and continuing three days. All lovers of the truth as it is in Jesus are cordially invited to meet with us.

Only ministers and messengers of churches who feel that they can meet with us in peace and love, and who are in good standing with the churches and associations with which we correspond, will be received to sit in council in our deliberations.

Those coming from Philadelphia and Baltimore on Wednesday morning will come via B. & O. R. R. Train leaves Philadelphia, 24th and Chestnut Streets, at 8:02 a. m.; from Baltimore at 8:12 a. m. The morning trains on the Pennsylvania R. R., from both directions, will be met on Wednesday morning. Those coming on the Delaware Division will take train on Tuesday leaving Delmar at 11:59 a. m. and change at Porter for Newark, or on train leaving at 3:25 p. m., via Wilmington; also on Wednesday morning leaving Delmar at 7:54, and change at Porter for Newark, Del., where all will be met. As trains run on Standard Time, our hour for meeting will conform to same.

J. G. EUBANKS, Pastor.

P. M. SHERWOOD, Church Clerk.

The Warwick Old School Baptist Association is appointed to be held with the New Vernon Church, at New Vernon, Sullivan County, New York, on Wednesday, Thursday and Friday before the second Sunday in June (7th, 8th and 9th), 1922.

Those coming from and via New York city will take Erie Railroad ferry, foot West 23rd Street, at 4:20 p. m., or the Erie Railroad ferry foot of Cham-

bers Street at 4:30 p. m., for train leaving Jersey City, N. J., at 4:45 p. m., on Tuesday June 6th. Or Erie ferry foot of Chambers Street at 7:02 a. m. on Wednesday, June 7th, for train leaving Jersey City at 7:30 a. m. Get tickets for Howells, N. Y. These trains are operated on Daylight Saving Time.

Those coming from and via Kingston will take Ontario & Western Railway train leaving Kingston at 1:30 p. m. on Tuesday, June 6th. Get tickets for Winterton, N. Y. This train is operated on Eastern Standard Time. Above trains will be met and friends cared for. Those coming by automobile will go to the home of Fred Beyea on arrival at New Vernon.

A cordial invitation is extended to all brethren, sisters and friends.

H. S. COLLARD, 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.

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.

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.

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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PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY
MIDDLETOWN, ORANGE CO., NEW YORK,

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EDITORS:

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 90.

MIDDLETOWN, N. Y., JUNE 1, 1922.

NO. 11.

CORRESPONDENCE.

CHRIST IS OUR SURETY.

“By so much was Jesus made a surety of a better testament.”—Heb. vii. 23.

In Paul's letter to the Hebrews he speaks of the difference between the Levitical priesthood and the priesthood of Christ. First, how that the priests under Moses' law went into the tabernacle daily to make sacrifices, and the high priest went into the holy of holies once a year for himself and all the people of Israel, but Christ only made one sacrifice of himself for all time, and obtained eternal redemption for his people. (Heb. ix. 12.) Second. How the priests entered into buildings made with hands, while Christ entered into heaven itself, now to appear in the presence of God. (Heb. ix. 24.) Third. How that the Levitical priests became old and died, requiring new priests in their stead, but that Christ is a High Priest forever after the order of Melchisedec. (Heb. vii. 17.) Without beginning of days or end of life. Fourth. Under the old covenant the priests were from the tribe of Levi, but under the new covenant Christ was of the tribe of Juda. Fifth. How that if the priesthood after the order of Levi had been perfect there

would have been no need of another priesthood after the order of Melchisedec, and how that as the old covenant was imperfect it could not make the comers thereunto perfect. (Heb. x. 1.) “For it is not possible that the blood of bulls and goats should take away sins.”—Heb. x. 4. There must be another covenant, a grace covenant, and a better sacrifice. “For by one offering he hath perfected for ever them that are sanctified.”—Heb. x. 14. So the old covenant, or testament, was taken away, because it was imperfect, that a new and better one might be established, a perfect one. So when Paul was making these comparisons he gave us our text: “By so much was Jesus made a surety of a better testament.” Not a surety under the law testament, not a surety under the Levitical priesthood, but the Surety under the grace testament, the Surety under Christ's priesthood. In common things we are all familiar with the terms debtor, creditor and surety. In a similar relation we have sinner, God and Christ. A surety is needed when a debtor is limited in means, or honesty, so the creditor may be sure of his pay. An insolvent debtor cannot pay, and is in great need of a surety. The debt cannot

be paid in any other way. We also know that in common things when a surety pays a debt for an insolvent debtor the creditor accepts his pay and the debtor goes free, without the debtor helping in any way. Now under this new and better testament Jesus is our surety, and when we were ten thousand talents in debt, and not a farthing to pay with, he paid our debt in full, and God, the creditor, accepted his pay, canceled the debt, without any help from the sinning debtor, setting him free, because justice was satisfied. If a common surety can pay a debt and free an insolvent debtor, why cannot Christ, who is the Surety under a better testament, pay the sinner's debt and set him free, even without the sinner's immediate knowledge? He can do it. He has done it. It was done more than nineteen hundred years ago. Jesus ransomed the church, the bride, the Lamb's wife, by a holy life in the flesh, a shameful death on the cross and a triumphant victory over death and the grave. Jesus was surety for Abel, Noah, Abraham, Elijah and David, who lived thousands of years before Christ's day in the flesh, but as a faithful surety he paid their debt. Jesus was surety for the apostles, who lived with him in the flesh, and he paid their debt. Jesus was surety for millions of christians who have lived hundreds of years since he was in the flesh, yet as their surety he paid their debt before they were born. When justice was satisfied God set those debtors free, without their help, or immediate knowledge of their condition. In common things a surety only pays the amount owed and due; no more. So with Jesus, our surety, he paid all the debt of all for whom he was surety; no more. As surety for God's elect he came to do the will of the Father, and that will was, that

of all the Father gave him he should lose nothing, but should raise it up again at the last day. Now, it is possible for some sureties to fail, but Jesus had all power in heaven and on earth and did not fail, for the Creditor was heard to say, This is my beloved Son, in whom I am well pleased. If the Father was well pleased with the work of Jesus, our surety, he was no failure, but paid the debt of every one the Father gave him. With those of the Arminian faith a favorite expression is, "Unless you accept Christ as your Savior you will be lost." How could a sinner accept Christ as his Savior until he is saved? Those who believe in salvation by free grace, and have had the spiritual evidence that Jesus is their Savior, with many thanks and great gladness give the Father and the Son all the praise and glory for such a wonderful redemption for poor condemned sinners, even without consulting their wishes. The sinner's debt is paid before he accepts Christ as his Savior, but when that "still small voice" says to his mourning soul, Jesus is your surety, and has paid your debt, he accepts the glad tidings with great joy, sometimes with shouts. All are made willing in the day of God's power, as Saul was. "For when we were yet without strength, in due time Christ died for the ungodly." "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."—Rom. v. 6, 10. Here Paul says our Surety paid our debt and God accepted payment while we were enemies. Again, we read in Romans xi. 29, that the gifts and callings of God are without repentance. We understand from this that God chose, or elected, his people. Jesus as their surety paid their debt, then God by his divine Spirit quickens them from

death in sin into divine life, spiritual birth, then repentance follows, and finally a blessed hope in Christ as their Savior. Repentance does not, cannot, come before the spiritual quickening, which is the calling of God. Then, brethren and sisters, elect according to the foreknowledge of God, the redeemed according to the will of the Father, by Jesus, our surety, let us give God and Jesus all the thanks, praise and glory for salvation which was wrought for us before we knew it, and made manifest to us in regeneration. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Man is not a creator, this new creature is the workmanship of God. Then, believing that Jesus was surety for all whose names were written in the Lamb's book of life before the foundation of the world, we daily cry out in spiritual prayer, O, Lord, is my name there? What a comfort is that little hope that Jesus is our surety!

M. N. WEBB.

WEISER, Idaho.

TOPICKA, Kansas, March 26, 1922.

DEAR BRETHREN:—"To will is present with me; but how to perform that which is good I find not." I have often been requested to write for the SIGNS, and more often feel that I would gladly do so, but "I am so vile, so prone to sin," my unfitness to handle sacred things is ever before me, and Satan at my right hand to resist me. Joshua stood before the angel clothed in filthy garments, and the command was to take away the filthy garments and clothe him with change of raiment. I have hoped in that change of raiment, hoped that

"My filthy rags are laid aside,
He clothes me as becomes his bride;
Himself bestows my wedding-dress,
A robe of perfect righteousness."

"Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number." Tormented by the filthy rags (the works of the flesh) that still cling to me, I forget the robe of righteousness, the garments of salvation, wrought out for his bride on Mt. Calvary, and that he has given her change of raiment and clothed her with garments; forget that he knows all our necessities and will provide all things needful, both food and raiment, for us. Thou shalt not take the name of the Lord thy God in vain. This he distinctly commanded his people on Mt. Sinai, and when Christ came he repeated that command. He also said, Thou shalt not swear by my name falsely, neither shalt thou profane the name of thy God. Profaning his name and taking his name in vain are two very distinct things, and in this day one is about as common as the other. National Israel, to whom the command was first given, and who typify spiritual Israel, the bride, the Lamb's wife, the only people called by his name, are the only ones who ever rightfully took his name, and they did not take it in vain. In the day of her espousal was established the custom of the bride taking the name of her husband. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In this day Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."—Jer. xxiii. 5, 6. In the thirty-third chapter, after nearly the same words, he says, "In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness." There in

olden time the Lord bestowed his name upon his bride. He is the Husband of one wife, and never has given permission to any other woman, or church, or worldly institution of any kind, to take his name, or to do things in his name. How careful ought the bride of such a glorious Husband be to keep clean and unspotted from the world the robe of fine linen, clean and white, which he gives her, and never cast a reflection on his wisdom by trying to do over, or do for herself and others, the work that he himself declares is finished. Safely relying on his gracious promise that he will never leave nor forsake her, but will supply all her needs, she does not then feel that she has taken his name in vain, but trusting him fully she wishes to honor and extol his name above every name that is named. Having espoused her unto himself, he promises to supply all her needs. She was only to ask in his name and all her needs would be given her. He pays all her debts, thus keeping her honor unquestioned. Sin is not imputed to her. He bore it all in his own body on the tree, met every penalty which would otherwise have fallen on her. Her credit is good, for her Husband is her Surety. She has not taken his name in vain, for he not only pays her debts and provides all things needful, but stands by, an ever-present help in time of trouble, and sweetly assures her, Since thou wast precious in my sight, thou hast been honorable, and I have loved thee. Who shall lay anything to the charge of God's elect? It is God that justifieth. Her eyes are ever turned to him, he fights all her battles, defending her against all her enemies, telling her to stand still and see the salvation of the Lord; and she enters into the rest that remains to the people of God.

Looking down the years and centuries, even to this day, the Lord inspired the prophet to say, "In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." Seven being a complete number, it embraces the whole Arminian world and their numberless institutions, and they take his name and attach it to every invention their depraved imagination is continually seeking out. But they take it in vain. He does not promise them any help or support, and he will not hold them guiltless who take his name in vain. These seven do not appreciate the finished work of salvation; they do not ask any help of him, volunteering to go on with their own work, eat their own bread and wear the apparel of their own filthy rags of self-righteousness. "Only let us be called by thy name, to take away our reproach." What is the reproach they are so anxious to escape? "The mother of harlots." These harlot daughters, as such, are certainly a reproach to themselves and their harlot mother, and seek to escape from it by begging the one Man to give them the sanction of his name, so that the illegitimacy of the harlot daughters will not be apparent, for many more are the children of the desolate woman than of she which hath an husband. He does not give them his name, but they take it and attach it with very little show of reverence or honor to anything they wish to carry on. They come to my door seeking aid, saying, This play is gotten up by the Holy Name Church; or, This entertainment is by the church of the Nazarene. How vain and blasphemous to take his name simply to make their harlot little ones appear legal. She tells him she has no other need of his name, only to take away

her reproach. She is perfectly willing, nay, even anxious, to continue in her own work, and, like the troubled sea, is continually casting up mire and dirt. We see this blasphemous use of the name of the Lord on every hand, all over the land. But he says, They shall eat and not have enough. They shall commit whoredoms and shall not increase, because they have left off to take heed to the Lord. Though they compass sea and land to make proselytes, they have not increased or added anything to that kingdom that cometh not with observation. They have only made them two-fold more the children of hell, or subjects of confusion. Left alone they made no disturbance, but after the false proselyting, in which they are deluded to think they are now christians, they are now ready to persecute the saints, to bind and put in prison those who do not agree with them, especially as in this compulsory sabbath observance law now being sought to have enacted in Congress, which is only a little wedge for laws to destroy the liberty of conscience which was fought and bled for by the founders of our government. "Whoredom, and wine, and new wine, take away the heart." They beg to bear the name of the Lord, yet they commit "whoredom under every green tree." They will consort with every denomination, and eagerly fall to and help with every invention the ingenuity of the natural mind can seek out. Only let it be called some religious name; that is quite sufficient to take away the reproach of lack of scriptural authority for it. They help one another, and in this town when the Jews, who deny Christ, and receive him not, made "a drive" for money for their tabernacle, they helped them, too. "There is a generation that curseth their father, and doth not bless their mother. There is a gener-

ation that are pure in their own eyes, and yet is not washed from their filthiness." Christ said, Ye are of your father the devil, and while they are cursing him they are doing his lusts. Neither will they bless or own their old mother, Babylon, the mother of harlots. If God's people should help them, even one penny's worth, to ferment their wine, it is that much whoredom, and their wine, or doctrine, and new doctrine, that is continually springing up only takes the heart from the old corn that has sustained us so long. He does not give them his name. In Zion only is the one place, he has chosen to put his name there. He assures them in Zion they do not bless his name in vain. Their clothing is of fine linen, which is the righteousness of the saints, and your righteousness is of me, saith the Lord. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye." Yes, the poorer you are the more freely come. "Buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David." Oh how can a maid, the virgin daughter of Zion, forget such an ornament as that? even an everlasting covenant with him who assures us that we have not taken his name in vain. There are times in our low estate when we fear that his mercy is clean gone forever, and that he will be favorable to us no more; we have forgotten our name: The Lord our Righteousness; we try to establish righteousness within ourselves

by a more orderly walk, a more circum-spect behavior and a more godly conversation, but it only appears as filthy rags. We have forgotten our attire, the robe of fine linen clean and white, but the heavenly Bridegroom says, Look unto me and be ye saved, all the ends of the earth. I have redeemed thee. Thou art mine.

I cannot apologize for the length of this letter, but tremblingly submit it, and if published may it prove to the honor and glory of his name, The Lord our Righteousness.

From one, the least of all,

MARY ELLISON.

ELECTION.

THE doctrine of election is not indorsed by all of God's children; that, however, does not make it any the less true. From a human or natural standpoint, the doctrine of election and man's accountability to God cannot be harmonized. The apostle Paul tells us that the mystery of godliness is great. The apostle Peter addresses his first epistle to an elect people, and tells them that thereby they have obtained an incorruptible inheritance, reserved in heaven for them. Paul tells the church at Ephesus that they were chosen in Christ before the foundation of the world, to the end that they should be holy and without blame before God in love. The Savior said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and revealed them unto babes (in Christ) and gives no other reason than that it seemed good in his sight (or purpose). The Savior said to his disciples, Ye have not chosen me, but I have chosen you, to the end that they might bring forth fruit, and that it might remain. Peter says the Lord is not willing that any should perish, but that all

should come to repentance, addressing the same elect people. Perish from the blessings that come from God, given his sheep, and will keep them by his power; they will never perish, but be raised up at the last day by that Spirit that dwells in them. Paul says, If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised Christ from the dead shall also quicken your mortal bodies by his Spirit which dwells in you. Not that the dead bodies of the saints will be mortal, but he had reference to their bodies at the time he was writing to them. There have been many unregenerate men from Paul's day to the present who have preached not the gospel, and who have tried to explain away the doctrine of God our Savior, of which election is a part. They tell us that when a person accepts Christ as his Savior he is elected. God's election of his people to glory antedates the creation, as is abundantly proven in the Scriptures. All Scripture is given by inspiration of God, and is profitable for doctrine, and the object, or purpose, is that the man of God may be thoroughly furnished unto all good works. Paul, in his letter to the church at Rome, says, that the purpose of God might stand according to election, it was said to Rebecca, the wife of Isaac, the children being not yet born, neither having done either good or evil, Jacob have I loved, but Esau have I hated. By referring to the Old Testament we learn it was God who said those things to Rebecca. The Scriptures, both of the Old and New Testaments, tell us that God works all things after the counsel of his own will. The prophet and the apostle, to wit, Isaiah and Paul, certainly did not mean to convey the idea that God only works some things after the counsel of his own will, or they would have said so.

The apostle Peter tells God's elect that they are a chosen generation, a royal priesthood, a holy nation, a peculiar people. National Israel were God's people as a nation. Paul tells us they are not all Israel which are of Israel, but in Israel shall the seed be called. National Israel was blessed in obedience and cursed in disobedience, but their blessings were natural; there was no promise of a spiritual blessing for keeping the law. A person might be very wicked, a vile sinner, but if he kept the law he was righteous in a legal sense. God has had a people in all ages of the world, who have had his law written in their hearts from righteous Abel to the present time. When they are all called home time will be no more. They have, and will be, regenerated, or born again; even the infant John the Baptist was born of the Spirit before he was of the flesh. Witness the conversation of Elizabeth, his mother, with Mary, mother of Jesus. He is also said to be full of the Holy Ghost from his birth. Christ was a lamb slain from the foundation of the world, the Savior of every one who has ever or ever will be saved. There is none other name under heaven given among men whereby we must be saved. By election the people of God in all ages have obtained an inheritance. We are told by the prophet Isaiah that God's elect shall inherit. Paul says the Spirit beareth witness with our spirit that we are the children of God; then if children, heirs, heirs of God and joint-heirs with Jesus Christ. John says, Beloved, now are we the sons of God; it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is.

Love to the editors, publishers, contributors and readers of the SIGNS OF THE TIMES.

JAMES M. SIMMONS.

PARIS, Texas.

CLAY, La., Dec. 6, 1921.

DEAR EDITORS:—Please find inclosed two dollars to renew my subscription to the SIGNS OF THE TIMES, which I enjoy reading very much. I will be seventy-two years old the 15th of next March, if I live to see it. I have been trying in my weak way for about forty-eight years to preach Jesus, and sometimes trying to quit, but I have not ceased trying, yet I do not know whether or not I have ever preached a true gospel sermon. There is one thing I do know, and that is, that I have sat down feeling perfectly at ease, and at other times I have sat down feeling miserable, and thinking I would go home and stay there I feel my time in this sin-cursed world is almost up. I have been afflicted with my heart and nerves for about two years, and cannot go as I have heretofore, and for the last three weeks it seems I can hardly live for lack of breath, and the weaker I grow the sweeter salvation by grace is to me. Oh how could I bear my affliction if I did not have a little hope in the blood of Jesus? How I want to be reconciled to my afflictions, but I find I cannot be unless God gives it.

On our last meeting day at Ruston, La., brother J. B. Hardy, of Arkansas, was with us and preached for us. His text was, "Behold the Lamb of God, which taketh away the sin of the world," and I felt while he was preaching that Jesus had put away all my sins, and I was reconciled to my condition for several days, and was glad that everything was just as it was. The most of my time I want to go home to Jesus, where there are no more sighs and groans, but I know my time is in the hand of our God. I believe we all have to suffer all that God sees fit for us to suffer before he calls us away.

In conclusion, I want to say to the writers of the SIGNS, You have been of great comfort to me, and you who read the SIGNS and feel too little and weak to write, and hope you love Jesus and the doctrine the SIGNS contends for and never have written for its pages, I love you just as well as I love the writers. You are just as precious in God's sight as those who write and preach so ably. I do not know when the Lord's time is for calling me away, but I do not feel I will live to renew my subscription again, and I want to say farewell to the poor and afflicted, and I hope we will meet above. If any of you feel to write me I would enjoy reading letters from you in my lonely hours.

A sinner saved by grace, if saved at all,
J. R. CHANDLER.

HERNDON, Va., May 17, 1922.

DEAR BRETHREN:—I, for one, should feel glad if all the brethren who are in arrears with their subscriptions to our dear old family paper, the SIGNS, would come forward and pay up their dues to date, and relieve you of the heavy burden you bear in trying to give us such good, clean, God-honoring doctrine as is set forth in its pages. I love the SIGNS, and am always glad to pay my subscription when it is due. It looks to me at times that all the subscribers do not love it as I do or they would pay up promptly when their subscriptions are due. I have been a subscriber to the paper for almost forty years, and I want to take it as long as I live. I am now in my seventy-fourth year, and do not expect to be here much longer. I am growing weaker daily, both in mind and body, but am blessed to still remember the sweet seasons of my early youth. I felt stronger then than I do now to battle with Satan and his house-

hold, and oftentimes felt as the poet expresses it, "I could smile at Satan's rage, and face a frowning world." But now I have to confess, as did dear brother C. S. Fetter in his letter in the May 15th issue, "Bad and wicked thoughts are continually uppermost, the devil is haunting me continually. He goes to bed with me, and gets up with me in the morning," &c. Brother Fetter asks the question, "My dear friends, are any of you tormented like this?" I, for one, can answer brother Fetter, and say, Yes. Oh how wonderful it is that God's dear children scattered all over the land, though strangers in the flesh, can tell so perfectly all the fiery darts of the devil, and how he tries to lead God's dear children captive at his will, which causes them to pray, as Paul did, to have the thorn removed from the flesh, but the only answer any get is, My grace is sufficient. The devil never bothers his own, but is continually afflicting God's dear children, and the Lord suffers him to afflict, but tells him (the devil) to not touch their life. It seems to me that the devil always tempts God's little ones when in their weakest state in the journey of life. He tried that trick with our Savior after he had fasted so many days in the wilderness, tempting Jesus by saying, "If thou be the Son of God, command that these stones be made bread." But Jesus said unto him, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Oh how weak I am and forgetful at times that God's grace is sufficient for us in every affliction laid upon us by the hand of God. Paul said, My strength is made perfect in weakness, therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake, for when I am weak, then am I strong. Yes, we are

made to endure all things for Christ's sake. Yes, killed all the day long; accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. (Rom. viii. 37.) Can the devil, then, with all of his fine darts harm one of God's little ones? No, he may follow us all the day long, and go with us to our bedroom, and stay with us all the night through, and face us in the morning and laugh at us; yes, he is sure to laugh, because he knows he has kept us awake the best part of the night, but the little ones go on from day to day, having their strength made perfect in weakness, trusting alone in the everlasting arm of God, which is ever underneath.

Dear brethren, pardon me for writing you such a letter as this, for I had no thought of writing such when I commenced.

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

DELMAR, Del., March 11, 1919.

DEAR BROTHER EUBANKS:—I hope you have realized during the past winter the loving-kindness and faithfulness of the Lord, and can say, Thus far the Lord has led me on. You and I are near our journey's end; only a few more days weeks, months or years in this dark desert to complain, a few more sighs, a few more tears, and we shall bid adieu to pain. I trust I have learned from trying experiences, oft repeated, not to think strange of trials, nor to be moved by them, and desire that I may finish my course with joy, and the ministry committed unto me, in which I have in weakness and fear and much trembling labored for more than fifty years. Sometimes, though, I still find the way is rough, with pricking thorns on every hand, but worst of all,

the thorn in my flesh (Satan's messenger buffeting me), so that often when I close my eyes in sleep I feel it would be a gracious relief, and a mercy from the Lord, did I never awake again to this world. Yet I would not be rebellious, but wait all the days of my appointed time till my change come. Since I last met you I have had my share of trials and bereavements, but have been upheld by the hand of Him whose promise is, I will never leave thee nor forsake thee.

I started to write to invite you, on behalf of the Little Creek Church, to be with us at our yearly meeting, the third Saturday and Sunday in April. You might get some one to fill your appointment at Welsh Tract that day. Let me know soon if you cannot be with us, for I will have to look elsewhere.

Love to yourself and family from us all.
Your brother in hope,

A. B. FRANCIS.

NEWARK, Delaware.

DEAR BROTHER KER:—I have brother Eubanks' permission to copy and forward this letter to the SIGNS for the edification of the brethren generally. It is too good to cast aside, for it revives us mightily to read from the pen of such stanch, tried and true brethren as brother Francis was, a tried soldier of the cross.

J. B. MILLER.

CLINTON, Mo., May 9, 1922.

DEAR EDITORS:—As I am sending two dollars, my subscription for the SIGNS one year, will say all the Baptist papers are good, but there is none better than the SIGNS for me. I have never before been a subscriber, but I have been reading it for years, and I believe with my whole heart that it teaches the truth as it is in Christ. I have so much enjoyed the

writings of others that I have often felt a desire to write, but fear I am like the preacher who always informed his hearers that he felt impressed to preach, but never got any further; so I fear I am only gifted with the desire to write, and not with the talent; but I hope the desire is something good, for if I could write I would only write of Jesus, for I hope my hope is all in him. When I so much desire to write I forget perhaps that the writer must go down into the depths, that he must pass through sore trials and tribulations, and through the fiery furnace of affliction. When I so much desire to write, or crave "the pen of a ready writer," perhaps I have not in mind the sacred truth that the writer must be cast off, as it were, on some lonely isle, where none but Jesus can reach him and find him a companion in tribulation, a Deliverer from every trial, in his own experience, before he can comfort those who are in distress. If I know myself, I love the teachings of the Holy Bible. Oh how I love the gospel sound, no tongue or pen has ever found words to describe; no rippling water, no song of bird, no music that was ever heard is so sweet to my ear. Could nature unfold all her wealth, and write her fame in glittering gold, she would but feebly then compare with its music to my soul. I hope it is a message from my Love, and why do I hope it is from him? It comes to me in sorrow and tears, and never fails to cheer me.

Alice G. Fewel.

Tecumseh, Oklahoma.

DEAR BRETHREN:—Can one so sinful as I claim kinship with the people of God? Still, if the Old School Baptists are not my people I am all alone in the world. The SIGNS OF THE TIMES is all the preaching I have, and I seldom meet any one who gives God all power and be-

lieves in salvation by unmerited grace alone. I love the dear old SIGNS because that is the doctrine it advocates, and its editors and correspondents all contend for the same truth. My only hope is in the finished work of my dear Redeemer; without him I can do nothing, and his mercy has upheld me all the days of my life. I am nearly blind, and my greatest comfort is when my stepson reads to me from the SIGNS or from Elder Durand's book. Many of his sermons are food indeed to my hungry soul, and the dear Lord is good to me, always providing some one to read to me.

I did not intend to take so much of your valuable time, but only wanted to let my dear people know how much comfort it is to me to hear the messages they send; to me they are like crumbs from the Master's table. Oh may the dear Lord ever be with the editors, and may they live long and stand firm on the walls of Zion, and cry aloud and spare not. I shall take the SIGNS as long as I can pay for it. I can hardly wait to get it, for I am anxious to hear from the dear ones, who all tell the same sweet story of salvation by grace, and give all praise to Him who saved us. Write on, all you who can, and cheer the lonely ones scattered over the land. May the dear Lord in whom we trust bless and guide all the household of faith.

Will you please publish the inclosed obituaries?

Your unworthy sister, in hope of eternal life,

MALINDA FREEMAN.

BROTHER A. S. Rowe, church clerk, has sent us a few copies of A Sketch of the History of the Ebenezer Baptist Church, of Baltimore City, by her pastor, Elder Joshua T. Rowe, which he requests us to sell at twenty-five cents per copy. Address orders to J. E. Beebe & Co., Middletown, N. Y.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1922.

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.***ANANIAS AND SAPPHIRA.**

(ACTS V. 1-11.)

At the request of brother John E. Burgess, of Figsboro, Va., we shall attempt to give a few thoughts on this subject, leaving our readers to judge whether what we shall write is theory or truth. This incident, which occurred during the time of the apostolic church, took place at a time when the church was experiencing wonderful unity, owing to the fact that all were filled with the Holy Ghost, and consequently were of one heart and one soul. The Holy Ghost was with the church then in such measure that no one claimed his or her possessions as their own, but sold that which they had and brought the money and laid it at the apostles' feet, establishing thereby a common fund from which the apostles were to make distribution daily to each and several as the need might require. Let us be careful to notice in reading these fourth and fifth chapters of Acts that the unanimous mind of the church was due to the indwelling of the Holy Ghost, and not on the part of the apostles, nor to any influence whatever exerted by them. The apostles did not direct the members of the church to sell their possessions and bring the money to them, but the Holy Ghost wrought this inclination in them. Therefore when Ananias with Sapphira,

his wife, agreed together to hold back part of the price, and not give it to the church, they were not defrauding the apostles, nor the church, but were lying to the Holy Ghost. The creation of this common fund was not by formal vote of the church, nor by command of the apostles, but due solely to the church being filled with the Holy Ghost in such measure that self and selfish interests were swallowed up in the interests of the whole, each and all the members being actuated by a motive to live for the church and to serve the good of the brethren, regardless of what sacrifice of personal well-being this might entail to the individual. However, wonderful as this evidence of the Spirit's work is, and was, there was an exception in the case of Ananias and Sapphira, who did not have the Holy Ghost in such measure as to exclude all self-interest, and who therefore agreed together to keep back part of the price. This shows us that even the church in the days of the apostles was not perfect in the flesh, but had to contend with selfishness as we do now. In fact, the church never has been perfect in the flesh; her perfection is in Christ Jesus and in the Spirit. The doctrine, the order and the faith of the church are all perfect, but the church in its visible organization here in the world never has been perfect. Even the apostles, mighty as all of them were in the Spirit, and able as they were to expound the Scriptures, had to contend against disorders and false doctrine among the churches of the saints. Peter told Ananias that he had not lied unto men, but unto God. This was true, because the command to sell what they had and to give it to the apostles was written within their hearts by the Holy Ghost, so that in keeping back part of the money they disobeyed not men but God. The

result of this, both in the case of Ananias and of his wife, was death, and because of this terrible evidence of the penalty of dishonesty toward the Spirit of God great fear fell upon all the church. This is one of the purposes which God has in such instances of disobedience: to show the church the folly of following after the flesh, and to remind those who are steadfast wherein lies the secret of their faith, that it is not in themselves, but in the grace and Spirit of God being present with them. It teaches us that left to self we shall fall, and die to our usefulness in the church, that our being of service to the brethren depends upon our being kept by the same power which kept Job throughout his afflictions. All the cases of disobedience and disorder throughout the history of the church have had the effect of purging the church from self-will, and of causing the faithful to fear lest they, too, fall from their steadfastness. How would we ever know what order is, and by what patience and long-suffering it is maintained, if we never had to face and deal with disorder? Would God's children ever have known anything of true righteousness had they never known the condemnation on account of sin? Would they ever have known the value of the covenant of grace had they never known the futility of the covenant of works? Would they ever have appreciated Christ had they not been taught to rightly know Adam? God throughout the ages has ever dealt with his people by contrast, using darkness to offset light, wickedness to contradict good, disorder to make manifest order, error to make the truth all the plainer, and so on, and all these contrasts, and the use God has put them to, are not by chance, but by his own divine counsel and the good pleasure of his will accord-

ing to his predestinated purpose. The consequence of the lie against the Holy Ghost in the case of Ananias and his wife was death. That is, though they may have been children of God, and doubtless were, their usefulness in and to the church was gone because they died. It does not mean that they died an eternal death, or that they were lost from God, but the event proves that we cannot lie against the Holy Ghost in our own souls without suffering for it, and just to that extent that we are suffered to go against what the Spirit indites in our hearts just to that extent we keep back part of the price, and just to that extent do we cut ourselves off from the brethren and lose our usefulness to them. God is not mocked, and though we may deceive both ourselves and our fellows, we never do deceive him. Every departure from sound doctrine, every departure from gospel order in the church, is bound to bring with it woe. While offences always have come in one way or another to the church, and while they not only may, but must, come, there is always a woe to him by whom the offence cometh, and there is no getting away from this woe. It follows upon the transgression as night follows day, inevitably. There is but one way for brethren to be honest one with another, and that is first be honest with one's better self; that is, the inner spiritual self, created in righteousness and true holiness. Christ is in every believer the heart of the new man, and honesty consists in being true to the dictates of this new heart. This requires grace, and great grace. Lacking grace we turn a deaf ear to this new man and listen to the old, then follows woe. Had Ananias and Sapphira obeyed the inner dictates of the Holy Ghost they had not held back part of the price. The following after self

resulted in their dying to the church. Lot's wife turned to a pillar of salt when she looked back, disobeying the angel's command. She was still salt, but salt in a pillar, that is, in a crystalized or solidified state, is not usable. Jesus said that whoever having put his hand to the plough looks back is not fit for the kingdom of God. He may be a child of God, but is not fit for the kingdom; that is, is not usable in and to the church. If they ever were salt they still are salt, but looking back transforms them into such a state that the church cannot use them. Have we not seen brethren who have become so wrapped up in worldly affairs, so taken up with money making and other selfish aims, as to gradually drift away from the church, cease attending meetings, &c.? These lost their usefulness to the church, and while still the children of God, became dead to the church. These things are all for God's wise purpose, and to cause us to fear lest we, too, become enamored of the flesh. These things continually exhort us to that true honesty which consists, first of all, in being true to what the Holy Ghost has revealed within us. If we can through God's grace be honest with our own spiritual inner selves we cannot help but be true with our brethren. Honesty in the outer life must spring from honesty in the heart; that is, in the new heart given by the Holy Ghost. We have seen and known brethren who never kept back part of the price, but spent themselves entirely in the service of the church, never counting the cost. These live in the hearts of the church and their works do follow them, because even though they befallen asleep they yet speak to us. May the Lord make and keep his children honest one with another, that love and joy and peace may abound through the Holy Ghost.

L.

OBITUARY NOTICES.

Mrs. H. M. (Cell) Speer died at her home, 600 Highland Avenue, Atlanta, Ga., Thursday night, April 13th, 1922. She had suffered for a year or more, during which time she was operated on four times in the hope of regaining her health, but the strain was too much, and relief from her physical suffering finally came when her heart gave way and she passed into the great beyond as peacefully as she had lived, falling asleep and dying without a struggle, surrounded by her loved ones, who watched over her and administered to her, trying to prevent the fatal end. Her life was full of good deeds, always helping others, and trying to lift the burden from their shoulders. Realizing the end was approaching, she planned her funeral, asking that Elder R. L. Clark conduct the services, and requested her favorite hymn, "It is well with my soul," sung. She said she hated to leave her husband and children, but if it was His will it was all right, she was not afraid to die. She had reared a devoted family of six children, five daughters and one son: Mrs. W. H. Wiley, Mrs. W. C. Raney, Miss Marion Speer, all of 600 Highland Avenue, Atlanta, Ga., Mrs. W. S. Smith, Decatur, Ga., Mrs. P. I. Dixon, Thomasville, Ga., and R. T. Speer, Chattanooga, Tenn. She was in her fifty-first year when called to her home above. Her popularity was testified to by the large number who attended her funeral, and the beautiful floral offerings. Her body was laid to rest in the West View Cemetery, Covington, Ga., beside her father, mother and sister. Lucy was a devoted christian. She loved the truth and all that was noble, and while we shall miss her, we feel that she has gone to her heavenly home, and is now basking in the light of God's eternal love.

(MRS.) L. D. ADAMS.

Benjamin Franklin Langford, the subject of this sketch, was born March 2nd, 1842, in the State of Georgia, and departed this life November 17th, 1921, at his residence, in Stevens County, Texas. All was done for him that loving hands could do. He had pneumonia, and was sick only a few days. He realized that he could not live, and requested that telegrams be sent his three children, who were a long distance from his home, that he might see them, together with the three who lived near him, before he passed away. The good Lord blessed us all to meet and be with dear mother at his bedside when the end came—a sad time indeed. His stay on earth was 79 years, 8 months and 15 days. He united with the Primitive Baptist Church in early life, and was ever faithful to the cause. While it is hard to have him taken from us, yet we know the all-wise God doeth all things well, and we feel that it was his will. He will be greatly missed by his church and his many friends and his neighbors. He was good and kind to

all, and ever looked after the welfare of his dear family. He leaves his dear companion, together with six children, three boys and three girls: Lafayette, Bennie, John, Mrs. Minnie Evers, Mrs. Emma Marcus and Mrs. Josie Dooly, and several grandchildren to mourn the departure of father Langford. One infant and one grandson, George, preceded him to the grave. May we all strive to imitate his noble example of christian life and citizenship while passing through this unfriendly world. Indeed a good man has fallen, and our hearts are sad at having to give him up. May the God of all grace bless, comfort and sustain dear mother Langford, together with her dear children and their families, and let us live in hope beyond the grave, where there are no more sad farewells, no more pain or death, but all is one eternal bliss.

He was buried in the Archer Cemetery, near his home, and the writer tried to speak words of comfort to the bereaved family, together with a host of sorrowing friends and relatives. Text: "If in this life only we have hope in Christ, we are of all men most miserable." May the Lord extend care to all the dear family, and may we all be enabled to say, Thy will be done in earth as it is in heaven.

Written by request of mother Langford, by her son-in-law,
T. J. EVERS.

Heber Clark Kennedy was born in Ouachita County, Ark., Jan. 21st, 1887, died May 5th, 1922. He was married to Miss Florence E. Price Nov. 15th, 1908, and to them four children were born: three girls and one boy, three of whom survive, the eldest dying in infancy. He joined the regular Predestinarian Primitive Baptist Church called Damascus the second Sunday in September, 1910. His wife joined the same church the fifth Sunday in April, 1917. Brother Kennedy had been in feeble health for some time with tuberculosis of the lungs and throat and the doctors advised him to go to a higher and dryer place, so in October, 1920, he and family went to southwest Texas, and from there to Phoenix, Arizona, but found no relief, so May 4th, 1922, they took the train for Stamps, Arkansas, but he died on the train, and they stopped at Pecos, Texas, to secure a casket and have the body prepared for burial, and then continued the journey to Stamps, arriving Sunday night, May 7th, where his body was interred beside others of his family. His funeral was largely attended, as he had a great many friends and relatives. He was a loving husband, a kind father, a good neighbor and a loyal citizen. A true Baptist, a precious brother has been taken, and the church has sustained a great loss, but nothing like his dear companion, who never tired of laboring for his comfort. May the dear Lord bless her with his love and sustaining grace to cheer her sad heart and revive her drooping spirit. Our loss is great, but his gain is so much greater that it sweetens

our sorrow. He is free from all trouble, and is at rest, waiting for the adoption, to wit, the redemption of our body. So weep not, all you who are blessed with a lively hope, for it is only a few more days until we all will be free.
J. H. RAWLS.

Mrs. Lydta Elizabeth Vanwinkle died Feb. 14th, 1921, aged 32 years, 6 months and 14 days. She was sick only six days. All was done for her that loving hearts and hands could do. She was dearly loved by all; the poor and needy, the helpless or sick, she had a smile and a cheerful word for all. She never made a public profession, but her daily walk and her love for the Old School Baptist doctrine as advocated in the SIGNS OF THE TIMES proved her understanding of the truth. She was a sweet, good child. She leaves her husband and a daughter ten years old, her mother and four brothers, with other relatives, to mourn our loss. She fell asleep with a peaceful smile on her face, and we feel to know all is well with her.

Written by her loving mother.

ALSO,

Mrs. Pearl Freeman departed this life August 4th, 1920, aged 41 years, 11 months and 21 days. She was the mother of ten children: seven girls and three boys. She was a devoted wife and mother. Her parents were Old School Baptists, and she had a good hope through Christ, and we feel assured she is asleep in Jesus.
MALINDA FREEMAN.

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

Mrs. A. B. Hanson, Nebr., \$2.00; W. E. Blue, N. Y., \$2.00; A. D. Hughett, Wash., 50 cents; Mrs. S. V. Curry, Colo., \$1.00; "A Subscriber," Ontario, \$2.00; S. J. Rogers, Ky., \$3.00.

M E E T I N G S .

THE Delaware River Old School Baptist Association will be held with the First Hopewell Old School Baptist Church, Hopewell, Mercer County, New Jersey, on Wednesday, Thursday and Friday, May 31st, June 1st and 2nd, 1922.

Trains leaving New York and Philadelphia Tuesday afternoon will be met at Hopewell. Those coming Wednesday can come direct to the meeting-house.

All in good standing in churches and associations with which we correspond are cordially invited to meet with us. Meeting held on Daylight Saving Time.

DAVID M. VOORHEES, Clerk.

[THIS notice was received too late for publication in our May 15th issue.—ED.]

The Warwick Old School Baptist Association is appointed to be held with the New Vernon Church, at New Vernon, Sullivan County, New York, on Wednesday, Thursday and Friday before the second Sunday in June (7th, 8th and 9th), 1922.

Those coming from and via New York city will take Erie Railroad ferry, foot West 23rd Street, at 4:20 p. m., or the Erie Railroad ferry foot of Chambers Street at 4:30 p. m., for train leaving Jersey City, N. J., at 4:45 p. m., on Tuesday June 6th. Or Erie ferry foot of Chambers Street at 7:02 a. m. on Wednesday, June 7th, for train leaving Jersey City at 7:30 a. m. Get tickets for Howells, N. Y. These trains are operated on Daylight Saving Time.

Those coming from and via Kingston will take Ontario & Western Railway train leaving Kingston at 1:30 p. m. on Tuesday, June 6th. Get tickets for Winterton, N. Y. This train is operated on Eastern Standard Time. Above trains will be met and friends cared for. Those coming by automobile will go to the home of Fred Beyea on arrival at New Vernon.

A cordial invitation is extended to all brethren, sisters and friends.

H. S. COLLARD, Church Clerk.

A two days meeting is appointed to be held in the Old School Baptist meeting-house at Cammal, Pa., Saturday and Sunday, July 29th and 30th, 1922. All lovers of the truth are welcome to meet with us.

J. T. BADGLEY, 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.

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.

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11:00 A. M.

2:00 P. M.

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(ESTABLISHED 1832.)

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 90. MIDDLETOWN, N. Y., JUNE 15, 1922. NO. 12.

POETRY.

THE GIFT OF KNOWLEDGE.

(JEREMIAH XXXI. 33, 34.)

Of all the blessings man possessed,
The greatest one is this:
To know himself and stand confessed
For what he really is.

The knave who challenges the law,
And he who wars with fate,
Are both alike, and never saw
Truly their lost estate.

Behold the acorn, where it lies,
Deep in the womb of earth;
Who is there thinks that he is wise
Enough to give it birth?

Ev'n so God plants the precious seed
Of knowledge in the heart,
While man, full of conceit and greed,
Oft claims he had a part.

But 'tis the gift his Savior bought,
And man, though poor in pelf,
Is rich, if by God's mercy taught
To really know himself.

HAL MORETON.

St. Joseph, Missouri.

“Whom Jesus wounds, he wounds to heal—
Oh! 'tis a mercy thus to feel:
There's none can mourn while dead in sin;
Thine are the marks of life within.

Be of good cheer, on him rely,
He'll pass thy great transgressions by,
And guide thee safely by his hand,
Till thou shalt reach the heavenly land.”

CORRESPONDENCE.

WINNIPEG, Manitoba, March 23, 1922.

DEAR BROTHER LEFFERTS:—I have been thinking of the subject of friendship, an institution of God between man and man which has a wonderful bearing on our life and actions. To ordinary human reason organized benevolence may at a first glance appear to be much more effective than natural friendship, but if we examine carefully we will find that it merely receives greater advertisement, and is not a drop in a bucket in comparison with the latter. The collection and distribution of money, commonly called charity, at once creates a condition which requires the continuance of the system; idleness is encouraged, and the number requiring relief increases daily. The Lord said, The poor you always have with you. We are creatures of habit, and the luxury of to-day becomes the necessity of to-morrow. Friendship is one of the richest blessings we can have in our natural life here on earth. It is not confined to any class or circumstance; rich and poor, high and low, are on an equal footing. I do not class as friendship the attraction which money has for those who

covet it. The influence of natural kindness to our fellow-man is a thousand times more potent than all the benevolent institutions man can devise. In the crowded city or in the wilderness men must rely at times on the friendship of others. Even the lone trapper far from human habitation is seldom left without some kindred spirit to give him a helping hand in time of distress.

I have dwelt rather fully on this line of thought, for I see in it the kind dispensation of Providence, which in its effectiveness, its great and merciful influence, far surpasses the proudest dreams of worldly benefactors. There is nothing that can replace the wonderful provisions of our God of love. While other applications may be made of the parable of the kindly Samaritan, showing its spiritual interpretations, I feel there is also a lesson taught in regard to the subject on which I am writing. The Levite, representing the organized charities of the day, passed by on the side and it was left to a stranger, an outcast, into whose heart God had put kindness and pity, to relieve the poor man in his desperate condition. If we stop and consider the true value of earthly riches, and have eyes to see the vanity of many of our ambitions, our money spent for that which is not bread, and our labor for that which does not satisfy, it would go far to make us more content with our present blessings. Another may have twice your income, but does he get any more out of life? No. Why then should we be envious of others? We imagine a state which does not exist anywhere on earth. God has provided rich blessings for the least of us if we but had eyes to see them and hearts to rejoice in his goodness toward us. Again, let us consider another phase of so-called benevolence, the instruction of

others in an upright walk, the "moral uplift." Can we not see, in spite of all the teaching, all the expenditure of money, a growing levity and carelessness throughout the world toward time honored institutions and wholesome conventions? Can you teach a child to behave properly while you set him a contrary example? Try it and see. The example of a life which places no value on evil, which from the heart desires better things, has a far greater influence on the community than a million dollars spent in tracts and sermons. A virtuous life exposes the folly of evil habits. He who has learned that riches are not a source of happiness, but rather increase care and sorrow of heart, will show by his walk and conversation the truth he has been taught. We are admonished to do good to all men, and especially to those who are of the household of faith. Friendship, whether shown to or received from another, is a blessing. There is no condemnation in it, and in God's own way it may be used to spread the gospel far more effectively than all the missionary efforts of the great organizations of our day.

If there is anything in this worth publishing you are at liberty to use it, otherwise just destroy it.

Your brother in hope,

GILBERT B. MCCOLL.

RISING STAR, Texas, Nov. 17, 1921.

DEAR EDITORS:—I am sending you a letter for publication if you see fit. It seems too good to be thrown aside. This young sister's story of love for her God and Savior will touch a responsive chord in the heart of every child of God who may read it. Her story is but a song begun here below, only to swell into an anthem in eternity. Here such is the crowning glory of King Jesus, and ten

thousand more such notes of praise and adoration will join her in his praise as time rolls on and on.

Your brother in a little hope,

J. I. FOSTER.

ANSON, Texas, Oct. 17, 1921.

DEAR BROTHER FOSTER:—Can one as unworthy as I address you thus? and have I any right to have such a sweet privilege? We received your good letter last week, and you requested me to write you how my mind has been since last first Sunday. Well, that is a hard thing for me to write, as I am unable to get my thoughts together enough to write what I wish to say. I am just sweetly resting, and oh what a peaceful rest, no one knows only those who have experienced the same. I still have many doubts and fears, but they are not as thick and heavy since my baptism. I never will forget the night I offered myself to the church. Brother Foster, I had no thought of it when the meeting commenced. Indeed, the first thing I knew was after I sat down something said, Now look what you have done; you have deceived those good people. I came near telling the church I was mistaken and leaving the house, when these words came to me, oh so sweetly, We know that we have passed from death unto life, because we love the brethren. That gave me relief. I remember but little I said, for I was lost to this world in God's love. As we came home that night it would pass through my mind that I was deceived, and had done wrong in offering myself to the church, and I prayed that if I had done wrong something might happen to keep me from being baptized the next day. Then these words came to me, "Take my yoke upon

you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Then I felt much better, and wished the time for baptism had been next morning instead of that Sunday afternoon. When we arrived at the water's edge everything looked lovely; even the trees seemed to be praising God. As Elder Green led me out into the water I could hardly keep from shouting aloud, Farewell, vain world, I am leaving you. Oh that was a day that will ever be remembered by me. As I was laid under the water there was a great quietness came over me. I left a burden in the water which I had carried with me, no matter where I went, for almost eleven years. That burden has never returned. Sometimes I try to get it back, try to imagine how I felt, but cannot. I may be wrong in doing so, and in writing you thus, but I want you to know just how I feel. I do not know whether any other person on earth ever had such thoughts and feelings as those. I will let you be the judge as to what I am. I am a puzzle to myself. The hymn, "I am a stranger here below, and what I am 'tis hard to know," just suits me. It seems as I write you my, yes, my, sweet Savior's presence fills this room, that he is very near. I have been viewing my past life to-day, and see myself trudging along down the road, as it were, feeling cast down most of the time, no help near; but I can also see blessed Jesus coming right along by me, and as I am faint and almost ready to give up and fall his hand is there to raise me up. Oh glorious thought, that I can call him my Savior. Such love he has for his people.

Now, brother Foster, concerning my hope, it gets very small sometimes, yet I

would not take anything this world has for it. No, it is not for sale. I would not sell it if I could.

I am not going to bother you any longer with my writing. I wonder what you think of me. I want always to be at the feet of the brethren and sisters. Oh if I knew they had no fellowship for me I am sure I would be one of the most miserable persons living. I wish to be always at my Savior's feet. Sweet thought, to know that some day I shall see him as he is and be like him.

I am going to stop writing, for I am sure you cannot get these words together so you can get anything out of them, but I wish to say that we certainly would have been glad to have been at your meeting. In our minds we could see you good people gathered in the church-house worshipping God. We wish it was so we could attend meeting regularly; but then we have been blessed this year in hearing several sermons, and I know we should not complain. We are all looking forward for another good meeting, the Lord willing, in November. There are many here who are Old Baptists, but they, like myself before I did it, cannot see their way clear to offer themselves to the church, but when the Lord's time comes they will make a move. Mother says tell you it lacked just three weeks of being forty-eight years from the time she and father joined the church until their baby girl joined.

Well, brother Foster, I am sending this letter with fear, for I know not what you (or any one else) will think when you read it. I do not know whether or not I have written as a child of God, but you write me when your mind so directs and tell me what you think of this letter.

Your most unworthy little sister, if one at all,

DOVIE MYERS.

EL PASO, Texas, May 12, 1922.

DEAR EDITORS:—As my subscription is about due I inclose a money order for two dollars to renew it for another year. The SIGNS comes to me as good news (I hope from relatives) from a far country, and as it has been a year since I have troubled you and the dear readers with a letter, I feel impressed to try to write a few lines once more, but now as I start to write I know that unless directed by the holy Spirit of the Most High I cannot write anything that will be of comfort or benefit to any one. If you, dear editors, see fit to publish this letter, I do hope that if it does not comfort or benefit any of the dear children of God they will bear with me, and not be offended, as I confess before man and the all-wise and most merciful God that I am an ignorant, unlearned, and, above all, one of the most sinful of all sinners, who has no hope of eternal salvation through works of righteousness, or anything that this sinful body of mine can do, but I am only trusting in God for his grace and mercy for salvation. Oh what a sweet thought! The hope for this does give me some hope of life eternal, and without this I have no hope. I believe the last words of Jesus, which he spoke while suffering, bleeding and dying upon the cross, when he said, It is finished. I believe then and there the salvation of every one of God's people was made sure and complete, and since that time there has not been one taken from or added to the redeemed of the Lord, for I do not believe that Christ died in vain. Oh what a sweet thought, a sure salvation by grace, and not of works, for if salvation is of works of righteousness, then a poor sinful mortal, such as I, has no hope. I am so full of sin that I am unworthy of the least of the favors and blessings God has in store for

his dear people, and often wander so far in sin and darkness that there seems not to be even a sign of light, and my hope seems to be forever gone, and it seems as if the love and mercy of God have gone from me. Then I am made to wonder, and say, Oh that I knew where I might find him. Behold, I go forward, but he is not there; and backward, but I cannot perceive him. But how sweet to think that although I have gone deep in sin, and it would seem that there was none to deliver me, I am made to believe and hope the loving care and the tender mercies of God have ever been with me, and that he has never lost sight of me. This is when I am made to say, Bless the Lord, O my soul, for his goodness and mercy will surely follow me all of my days. If I am not deceived, if I have any light or instruction at all, it is from God, and sometimes I am made to believe and hope that he has led me about and instructed me, and has kept me, and I know he is able to raise me up again to praise his great and holy name. Here I dwell in sin and darkness, and am ever deprived of hearing the gospel of Christ preached in this city, but the city is full of so-called churches and so-called ministers of the gospel of Christ, but their hearts are far from him, for they know not God and are ignorant of his righteousness. They have ears, but cannot hear; eyes, but they cannot see, as they have not been called from darkness into the light and understanding of the glorious gospel of Christ. They think that when Christ died upon the cross he only started the salvation of his people, and they have to help him complete his work; but what can poor, sinful, weak man do to help God perform his mighty work? He who knew the end from the beginning, and declared, My counsel shall stand, and I will do all my

pleasure, who can stay his hand? for he works and none can hinder. None can understand those things except those God has by his Spirit revealed them unto. We are not taught those precious truths by the wisdom of man, but are taught them of God, to whom be all praise, glory and honor. He is the author and finisher of our faith, and has given us a hope in Christ Jesus our Lord and Savior, and that hope is of life eternal; and he hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. So if it was given us before the world began it certainly is not of works, and we should be thankful, and try to walk humbly, ever praising God. As the apostle Paul said, so I hope I can say of a truth, I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day; and Christ said, All that the Father giveth me shall come to me, and he that cometh unto me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me; and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. Then if we are the chosen people of God, chosen in Christ Jesus before the world began; before we had done either good or evil, is not our salvation sure and complete? How about those God had chosen in Christ Jesus before the foundation of the world? Have we got to send a preacher to hunt them up and preach the gospel to them that they may be saved? No. I believe that God will in some way, at the appointed time, find them, just as he found Jacob in a desert land, and in the

waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye; so the Lord alone did lead him, and there was no strange god with him. Oh what a blessed thought, that God leads us from darkness and gives us light and understanding. Then we know no strange gods, no god that is not able to do his will without our help, and only know the true and living God, who has all power, and rules all things after the counsel of his own will; who speaks and it is done, who commands and it stands fast. This is the God that is keeping us by his own will and power, and is leading us and instructing us and correcting us. He often brings us into afflictions, sorrows and trials, and makes us feel that we are almost forsaken and cast off, but even in this we have consolation, and hope that all things work together for good to those who love the Lord; and believing this we have faith and courage and can even rejoice in tribulation, and have hope that some day all afflictions, sorrows and trials will end, and then life eternal will begin.

Well, as it seems that I am just writing without light or understanding I will close.

Now, dear readers of the SIGNS, if the dear editors see fit to admit this to their good paper, with the good letters it contains, please remember my address is 3115 Sacramento Street, El Paso, Texas, and if ever passing this way you will find a welcome in our home.

A sinner, in hope of eternal life,
C. M. ADAMS.

PATERSON, N. J., May 8, 1922.

DEAR ELDER KER:—I hope you arrived home safely, and found Mrs. Ker well as usual.

I can hardly realize that Elder McConnell is gone. I was very glad that I could be at the services. I much enjoyed the visit to Warwick, and cannot express how comforting, how good, the preaching

was to me. Much of what you said has been with me since, especially parts of the evening sermon. My heart has been filled with thankfulness to God for all his wonderful goodness to me. That blessed hope he has given me is very sweet and precious. The wonderful love and fellowship of the Lord's people, shown to me in many ways, has filled my heart with joy unspeakable. Oh that I might be more worthy of their love. I long to live a life more consistent with what I have professed, but I find myself going very far astray; yet I know that even the desire comes from God, for surely it is not of the flesh, and in that there is comfort.

How good Elder Lefferts' editorial in the last SIGNS was. What comfort there is in being shown our spiritual blessings so freely given by divine power. How rich we are. When I look about and see the vain pursuits of happiness of the world, I am made to rejoice that it has been given me to know true joy and happiness.

I did not think to write so much, but as you asked me to tell you what is in my mind from time to time, I do not feel that I have done wrong.

We were all very glad to have that nice little visit with you, and gladly look forward to the time when you can come again, and hope Mrs. Ker may be with you. We all are as well as usual.

With love to Mrs. Ker and yourself, I am your little sister,

FLORA TITUS.

MR. J. H. Simpson, a precious young brother for whom I work, has a fine valley farm of two hundred acres, well adapted to the raising of beef cattle. He wants capital, or a Baptist partner, to enable him to carry on the work and develop the ranch. Can you put him in touch with some one who wants a fine stock proposition in a Baptist community?

Address, J. M. AMSBURY.
AJLUNE, Washington.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1922.

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.***ECCLESIASTES III. 15.**

"THAT which hath been is now; and that which is to be hath already been: and God requireth that which is past."

Brother Hawthorne, of Provencal, La., has asked us to write on the above text. This whole third chapter is very interesting, and it might be well for us to glance at the whole of it before coming directly to the verse quoted above. The substance of this chapter is to be found in the twelfth, thirteenth and twenty-second verses, and it is this, that in the lives of men there is nothing better than for a man to take what pleasure he can in his work, and to rejoice and take pleasure in the blessings God has given him. The whole chapter teaches the uselessness of human existence, and especially of that life which the children of men were living in that ancient time of the world during the legal dispensation, under that old covenant which abounded in many works to be done, but which could never bring satisfaction to the laboring and heavy laden who might mistakenly look to it for rest. The tone of much of the whole book of Ecclesiastes is sombre and pessimistic, but it must be remembered when reading it that this book was written before the coming of Christ and during the Mosaic period. It seems to be a summing up of religious experience under the law, because it says so much about a

judgment to come, a judgment that should lay bare the secrets of men's hearts, and which men would not be adequate to meet satisfactorily. A note of failure, of man's failure, seems to permeate the whole chapter. Therefore, as this chapter says, the best thing for the natural man apart from God is to get the most he can out of this life, inasmuch as God has not revealed to the natural man whether there shall be anything after him; that is, after this life. The chapter begins with the declaration that there is a time for everything under the sun, and then goes on to name in detail the various times. This is followed up by the assertion that everything is beautiful in God's time; that is, in the time God has appointed for it, and that God has set the world in the heart of men to the end that men shall not find out God's work, except it be God's will to reveal it to them. This proves that if a man should shut himself away from all other men, and from all created things, he could not get away thereby from the world, because God has set the world in the heart of every man, and one's own self constitutes the world from which none of us can escape of ourselves. The great preacher who by inspiration wrote this book of Ecclesiastes warns all under that legal dispensation that their life is vanity, and that all their works amount to nothing in the way of salvation from sin; that the end of the natural man is judgment and condemnation. Very little is said throughout this book in the way of prophecy of a better and more perfect day. Other books in the Old Testament sound the note of faith and joyful looking for the gospel day, but not so with Ecclesiastes. It seems his business to sum up the futility and vanity of all existence apart from God.

Let us come now more directly to the words quoted at the beginning: "That which hath been is now; and that which is to be hath already been: and God requireth that which is past." This same preacher says there is nothing new under the sun. God, knowing all things from eternity that should ever come to pass, and having predestinated all things according to his own eternal purpose, it must follow that there never can be anything new with God. He knows all things, and always has known them. That which is to-day taking place has already been in the mind of God, and comprehended in his infinite knowledge from eternity. All things which are to transpire in the future have already been seen and known in the mind of Jehovah. Not only is all this true from the viewpoint of Jehovah's infinite and supreme mind, but the travel of the children of men from ancient times has been upward and downward and around the same cycle of existence over and over again, century after century, age upon age. Perhaps as to every little detail, the ages as they succeed one another may not be exactly alike, but one age follows the same general plan as every other age. As with each one of us, we go through the periods of birth, growth, maturity, decay and death, so nations and worlds go through the same process, with the exception that a man lives quicker and dies quicker than does a nation or a world. Much is being said these days about this present world in which we live being civilized, and many people seem to think the world was never civilized before our day. Perhaps it never was, according to the standards which now prevail, but other ages and other worlds have been civilized long ago, according to standards which then prevailed and which were

satisfactory to those then living. How shall we say that their civilization was inferior to ours, since elements of decay already are apparent in our own, which, if not providentially thwarted, mean the downfall of our civilization, even as the ages before us have perished and gone the way of all flesh? The world in the days of Noah perished in its sins, and because of them; the Egyptian power met its overthrow in the days of Moses, because it held in captivity God's elect. History says that the civilization of ancient Egypt was one of the finest the world has ever seen, yet it perished and left behind it but a name wrapt in mystery well-nigh past the keenest minds to penetrate and solve. The nation of the Jews reached its highest grandeur in the reign of the shepherd king, David. From Solomon's time it declined. Its captivity by Nebuchadnezzar of Babylon marked the end of Israel and Judah as independent nations. From that time they were tributaries of other nations, and finally came under the government of Rome. Thus we find them in the days of Jesus. A few years after his death the nation finally ended its existence as a nation and has been scattered throughout the world ever since. Continuing on after the days of Jesus, and after the end of the Jewish nation, we find Rome rising to pomp and splendor under the Cæsars, only to decline and finally to fall under the heels of her barbarian invaders. As the world must come to an end with each one of us living in it, so must it come to an end with the nations. Each has its birth, growth, maturity, decline and end. It has always been so, it shall always be so, so long as things continue as they are and so long as human beings remain constituted as they are. Thus it is true, as the text says, that which has occurred

before our time is occurring now, and that which is to take place in the future has already occurred in the lives of men and nations again and again. We are only doing what our fathers and grandfathers and great-grandfathers did before us, and what our children, grandchildren and great-grandchildren shall do after us. Details in the lives of men and nations may vary, but the eternal plan and purpose guiding all varies not at all. Manners and customs and languages and ideas doubtless change, and have changed many, many times, but the basic material of which humans are made never changes, and shall continue to lead men around and around in the eternally revolving and recurring cycle of the ages until Jehovah shall say it is enough and turn us in some other direction and to some other end.

"And God requireth that which is past." Particularly this expression has reference to the commandments and requirements of the law of God given to man in the beginning in the garden of Eden, that law which was afterward written out more in detail and given to Moses upon tables of stone to be published to the children of Israel. God required that everything in that law must be fulfilled, and that everything in that law which was a pattern of the true heavens should be likewise matched with its substance and so perish in the using. Nothing in all that old covenant could possibly fail of accomplishment. Jesus emphasized this when he said that not one jot nor one tittle of the law should in any wise pass away until all be fulfilled. This law, which was past at the time Ecclesiastes wrote (that is, past, but not passed away), was required by Jehovah to be kept. For this reason Jesus came in the flesh that he might fulfill God's requirements and keep the whole law, and keep it perfectly,

not merely literally, but spiritually. Like every other text in the Bible, this text would not be rightly seen did not we see Jesus in it, or in some way pointed to it and connected with it. It was because God required the thing that was past, and, further, because man was utterly unable to satisfy that spiritual requirement which God loved and desired to have rendered him, that God sent his only begotten Son into the world that the world through him might be saved.

L.

CIRCULAR LETTERS.

(Written by Elder J. T. Rowe.)

The Baltimore Primitive Baptist Association, to the churches composing the same.

DEAR BRETHREN:—In our attempt to write a letter to circulate among you we will call your attention to Matthew xvi. 13-19. First of all we notice that Jesus asked his disciples this question, "Whom do men say that I, the Son of man, am?" and they answered, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." These men we understand were unregenerate men of the world, and all of them were wrong, as the notions of men always are. Then "he saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." We understand that the answer of Peter is not for himself alone, but is the faith of each of them, one speaking for the church, and they are not wondering whether he is one or another, but are settled in their belief that he is the Son of the living God, and they did not know this because of their natural intelligence, but by revelation from the Father, as the answer of Jesus shows. They know Jesus by the revelation of the Father, and they know the Father by the revelation of Jesus.

Eighteenth verse: "And I say also unto thee, That thou art Peter; and upon this rock [Jesus] I will build my church; and the gates of hell shall not prevail against it." Notwithstanding the firmness of Peter's faith he is only a fallible man, who presently denied his Lord, and even the knowledge of him. The church for whom Peter was answering must have a more sure foundation, and no man can lay any other than that is laid, which is Jesus, the sure foundation stone; the gates of hell, even all the enemies of Jesus and his church, cannot destroy her. We do not understand that the saying in the nineteenth verse, "I will give unto thee the keys of the kingdom of heaven," &c., was to Peter as an individual, so as to make him the everlasting pope or priest of the church, but it is to the church that the keys are given, to show that the apostles and other brethren did not look upon Peter as their head, or as one from whom they were to receive orders in the government of the church. When certain men went down from Judea and taught the brethren that unless they were circumcised after the manner of Moses they could not be saved, they did not call upon Peter individually, but went to Jerusalem, to the apostles and elders, about this question. The apostles and elders composed the church, and from the church should come our authority for doing things in the kingdom of heaven. The elders mentioned were not ministers, but older brethren, from whom all would do well to seek advice. God dwells in the church and walks in the church and her authority is from him, and therefore he recognizes her actions, so that what she looses on earth is loosed in the gospel heavens, or what she binds on earth is bound in the gospel heavens. In order, therefore, that our actions shall be ac-

ording to the gospel law we must have the order of the gospel church. Laity, deacons, preachers, all are subject to and under the authority of the church, and steps taken without this is a disorderly course which the church of Jesus Christ must and will curb. May God give us to think on these things.

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

E. A. JOHNSON, Ass't Clerk.

CHURCH LETTERS.

The Ebenezer Primitive, or Old School, Baptist Church, of Baltimore, Maryland, to the Baltimore Association, May 17th, 18th and 19th, 1922.

DEAR BRETHREN:—We feel it to be a great blessing and privilege when those of like precious faith can assemble for praise, prayer and thanksgiving to our heavenly Father for his many rich, kind and wonderful blessings to poor, weak and unworthy creatures like ourselves.

As a church we are at peace, and considering the seemingly low state and falling away of Zion generally, our members are, we believe, as faithful and alive to their God and to their brethren as any. We greatly deplore the torn and shattered condition of the churches to-day, and humbly implore the members to search the Scriptures for their rule of faith and practice, and follow no man any farther than he follows Christ, but to withdraw from every brother that walketh disorderly, and thus may love, unity and fellowship abound. "For where envying and strife is, there is confusion and every evil work." "This wisdom descendeth not from above, but is earthly, sensual, devilish. * * * But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and

without hypocrisy." Speak not evil one of another, brethren, but confess your faults one to another, and pray one for another, are the admonitions of the apostle James. It is sad when we look around among our churches and see the unconcern and worldly-mindedness of so many. We hear the ministers blaming the congregations, and the congregations blaming the ministers, but how few of us ever look to ourselves, and say, I am the cause of this deadness in Zion, and it behooves me to be more patient, forbearing and forgiving toward my brethren, and more zealous to the cause which is so dear to my heart. Truly if we were found more at the throne of grace, and our thoughts and acts were consistent with that prayer, it would be different with us. This organization which has stood one hundred years in a great city, unknown and alone, is not looking to human efforts for any of the things which pertain to the salvation of our souls, but looking to Jesus, the author and finisher of our faith.

We welcome you to our hearts and homes, and truly hope that your stay with us will be both pleasant and profitable.

During the past two years, since we last convened, there have been quite a number of changes in our little flock. Three have died, one dismissed by letter and one has been excluded; two have been received by letter, and one has been baptized, leaving our total number thirty-one members. Elder J. T. Rowe is our pastor, and we have preaching three Sundays each month: second, third and fourth. We send \$20.65 to help with the expenses of the meeting.

Finally, brethren, be strong in the Lord and in the power of his might; put on the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand.

Done by order of the church, May 14th, 1922.
A. S. ROWE.

The Black Rock Old School Baptist Church, Baltimore County, Maryland, to the Baltimore Old School Baptist Association, to convene with our sister church, Ebenezer, Baltimore, Md., May 17th, 18th and 19th, 1922, sendeth greetings.

DEAR BRETHREN:—As there was no session of the Baltimore Association last year, it has been two years since we addressed you. During the time we have lost several of our members by death. Four sisters whom we highly esteemed and loved for the truth's sake, who were ever faithful, true and loyal to the cause, always present at our meetings whenever it was possible for them to be there, so we greatly miss them, but we mourn not as those who have no hope, for we believe our loss is their gain. Then there are two afflicted sisters, neither of whom is likely to ever meet with us again, so we feel very lonely and cast down at times, as there are but few of us left, and of the few we regret that there are several we feel could attend, but rarely ever do so, and manifest very little interest in the church. There seems to be a falling away of members, and of those who are not, with few exceptions, who used to meet with us, so our congregations are usually very small. Sometimes we feel discouraged, but when we remember that the hearts of all men are in the Lord's hand and he turns them at his will, and causes them to look Zionward, and that he opens and none can shut, and shuts and none can open, that he rules in the army of heaven and among the inhabitants of the earth, and none can stay his hand or say, What doest thou? we feel to take courage and abide his (the Lord's) time to restore unto us the joy of his salvation and bless us with a season of refreshing. We have been favored to have preaching the first and third Sundays in each month,

by our pastor, Elder J. T. Rowe, on the first Sunday, and Elder W. S. Alexander on the third Sunday, until last September, since which time we have only had preaching the first Sunday by Elder Rowe.

We trust that you may have a goodly number present, especially the ministering brethren, and may they come in the fullness of Christ our Savior, and that he who is King of kings and Lord of lords may guide you in all of your deliberations, and that your meeting may be one of love, and redound to the glory of God the Father, and to the praise of his dear Son, is our prayer for Jesus' sake.

We name as messengers, Elder J. T. Rowe, and any of our members who may be present. Having lost four members, with no additions, leaves our present number ten. We send five dollars to help defray expenses.

Done by order of the church, May 14th, 1922.

J. T. ROWE, Pastor.

F. G. SCOTT, Clerk.

CORRESPONDING LETTERS.

The Baltimore Association, convened with the Ebenezer Church, Baltimore, Md., to the associations with which we correspond.

DEAR BRETHREN:—We have met and received your Minutes and messengers, which has been a great pleasure to us. The preaching and order have been sound and comforting. We desire a continuance of your correspondence and fellowship. We greatly desire that the Primitive, or Old School, Baptists everywhere will put aside their petty differences and come together in love and harmony on the great doctrine of God.

The next session of this Association will be held with the Black Rock Church,

in Baltimore County, Maryland, in May, 1923.

Finally, brethren, be strong in the Lord and in the power of his might.

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

E. A. JOHNSON, Ass't Clerk.

OBITUARY NOTICES.

Elder John McConnell, on April 29th, 1922, at about 1:10 o'clock in the afternoon, surrounded by many who loved him, breathed his last, thus entering into that rest that remaineth to the people of God. He was taken with a chill on April 25th, developing almost immediately into pneumonia, and while all that loving hands and human science could do was done, the time for him to depart and be with Christ, which was far better for him, had arrived; but his gain was our loss, which we mourn deeply.

Elder McConnell was born July 31st, 1858, making his stay on earth 63 years, 8 months and 29 days. He and Ella Slater were united in marriage October 5th, 1882, to which union was born an only daughter, Katharine, who preceded him in death about sixteen years. He was baptized in the fellowship of the Old School Baptist Church at Hopewell, N. J., September 5th, 1886, by Elder William J. Purington; received in the fellowship of the Ebenezer Church, New York city, by letter from Salem Church, Philadelphia, Pa., on June 7th, 1896. He was ordained to the full work of the gospel ministry June 6th, 1899. The Ebenezer Church extended him a call as pastor May 6th, 1900, which he accepted on September 2nd, 1900. His faithful labors of love were blest of the Lord to bear fruit to His name's honor and glory, and to the comfort, edification, peace and unity of Zion. While his travels among the Baptists were not as extensive as those of some in the ministry (being a man of heavy business duties), he was much beloved and highly esteemed for the truth's sake by the churches in the east, in Canada, Virginia and North Carolina. He was regarded as a man of exceptionally good judgment, and his counsel was sought by many. He is survived by his devoted and most helpful companion, four brothers and three sisters, and a host of friends and brethren who loved him as a man of rare character and for the Christlike spirit which he constantly manifested.

Funeral services were held in the Ebenezer church-house, New York city, May 2nd, in the presence of a large gathering, and were conducted by his two sons in the gospel: Elder George Ruston and the unworthy writer, after which a number of brethren in the ministry made appropriate remarks. Interment was in the cemetery at Frenchtown, N. J., on May 3rd. The

writer feels that, next to his dear companion, he will miss him most of all, but we desire to bow in obedience to the will of Him who gave and who hath taken away, and pray that the blessings of our heavenly Father may rest upon us as a church, upon our sister in her grief and loneliness, and upon all others who are bereaved, and may the name of our blessed Redeemer, whom our departed pastor delighted so much to honor, be praised, both now and evermore. Amen.

ALSO,

Miss Catharine Ford passed away February 28th, 1922, at the age of 82 years, 9 months and 21 days, having been born in Orange County, New York, May 7th, 1839. On June 9th, 1895, she was baptized by Elder Benton Jenkins, and on April 4th, 1897, was received by letter from Middletown and Wallkill Church into the fellowship of the Ebenezer Church, of New York city. We all knew and loved her as "Sister Kate," and the example of her talk and walk in the church was certainly worthy of emulation. It can truthfully be said that she lived her religion, and one of the greatest joys of her life was to be among her brethren and sisters listening to the gospel of the Son of God being declared in demonstration of the Spirit and with power. Having been taught of the Lord that, "Cursed be the man that trusteth in man, and maketh flesh his arm," she trusted only in God, and had no confidence in the flesh. She continually spoke of her inability to do the things she would, but her faith in God to do all his pleasure, in the army of heaven as well as among the inhabitants of the earth, that none could stay his hand, or need say unto him, What doest thou? was unshakable. The writer visited her early in this year, and her conversation was truly in heaven and her delight in God, after the inward man. With such an one surely it is not death to die, to leave this weary road, and amidst the brotherhood on high to be with God at home. Our hearts are made sad because we shall see her face no more, but with the assurance that she has gone home to be with God we could not wish her back to further partake of the conflicts of this world. Sister Ford is survived by seven nephews and ten nieces.

On the occasion of her funeral, at the home of her niece, Mrs. William H. Howard, in Verona, N. J., Mr. Williver, the local Methodist minister, spoke in prayer, and Elder John McConnell preached to the comfort of those present, after which interment was made in the Laurel Grove Cemetery, Paterson, N. J.

May the Lord comfort those who feel the need of him.

R. LESTER DODSON.

Miles Starr died May 14th, 1922, at the home of his sister, Mrs. Scott Miller, at Garrardstown, W. Va. He was born June 3rd, 1843, in Trough Creek Valley, Huntingdon Co., Pa., and was the son of Sarah Swope and Moses Starr. He is survived by one sister, Mrs.

Scott Miller, and two step-brothers: J. L. and Allen Hanger, of Shepherdstown, W. Va. In 1874 he married Miss Emma Jones, of Jefferson Co., W. Va. To them were born two children, one dying in infancy; the other, Mrs. H. S. Pitzer, with her family, living in Shepherdstown, W. Va., from whose home the funeral was held, burial being in Elmwood Cemetery. Mr. Starr never united with the Old School Baptist Church, but that was the church he loved, and he was a faithful attendant at the meetings of the Mill Creek Church, Kearneysville, W. Va. He had an experience of grace, rejoiced in Christ Jesus and had no confidence in the flesh. A very keen sense of his unworthiness kept him from uniting with the church. He loved to read his Bible and the SIGNS.

At his funeral we tried to speak from the words, "God is our refuge and strength, a very present help in trouble."

ALSO,

Mrs. Emily Virginia Cockerille, wife of Fleming Cockerille, passed away from this earthly life Friday, May 26th, 1922, at her home, at Floris, Fairfax Co., Va., after an illness of some months. She was in the eighty-first year of her age, and besides her husband she leaves to survive her, one brother, Cornelius Wyckoff, and one sister, Mrs. Lillie Skillman, of Vienna, Va. The funeral services, conducted by the writer, were held at her home, after which interment took place in Herndon Cemetery. Mrs. Cockerille never united with the Old School Baptist Church, but that was the church of her faith, and she was a regular attendant of the meetings at Frying Pan Church. Calling to see her a short time before her death, I was impressed with her faith and trust in the Lord Jesus Christ, and found her alive in the salvation which is alone by the grace and mercy of God. She was a good woman in the sense that her goodness was after a godly sort, the fruit of God's work within her.

Written by request.

L.

R. C. Randall was born July 31st, 1841, near Marietta, Georgia, March 14th, 1922. Early in life he moved to Mississippi, and enlisted in the war of 1861, going through the period of four years, and received an honorable discharge at the close of the war. He returned home and shortly after was united in marriage to Miss M. A. Ott, August 12th, 1865. To that union were given twelve children, two of whom preceded him in death, leaving ten to mourn his death, they are: W. F. Randall, of Biloxi, Miss., Miss D. B. Randall, of New Orleans, La., S. L. Randall and Mrs. R. L. Parks, of Hattiesburg, Miss., C. C. Randall, Mrs. M. L. Risler, Mrs. W. L. Welborn, Mrs. C. B. Seay, Mrs. B. Ferec, of Laurel, Miss., and Mrs. S. A. Miller, of Mobile, Ala. He moved from Lauderdale County, Mississippi, to Newton, and united with the Baptists in 1891, and was baptized by Elder A. Hollinsworth. In 1898 he moved to Laurel, Miss., and

united by letter with the Palestine Church, in Jones County, where his membership was when he was called to meet his Savior. He was a firm believer in the predestination of all things for many years, and often said he was willing and prepared to go at any time. He left his children and sixty-three grandchildren, also many friends, to mourn his departure, but we mourn not, as his faith and hope were in God. I was called to conduct the burial services, together with Elder S. F. Graham, and we both spoke on the subject of faith and hope, to a large assembly, after which his body was laid away by the side of his wife in Hickory Grove Cemetery, Laurel, Mississippi.

ALSO,

Mrs. Ada Randall, wife of S. L. Randall, of Hattiesburg, Mississippi, was born in Jasper County, January 25th, 1887, and died at the home of Mrs. M. L. Riser, Laurel, Miss., March 23rd, 1922. Her maiden name was Miss Ada Reinor. She was united in marriage to S. L. Randall April 20th, 1902, and to that union six children were born: Melvin, Doile, Iva, May, Ollie Lee and Margaret. She leaves her husband and five children, together with the church and all who knew her to mourn her departure. She had been in poor health for a number of years and was taken suddenly much worse at the home of Mrs. M. L. Riser, and although physicians, relatives and friends did what they could for her the dear Savior called her home to the great beyond. She was always ready to give a reason of her hope and to defend the cause, and her home was a home for the Baptists. She united with the church in the summer of 1914, and was baptized by the writer. I was again called to conduct the funeral services, after which her body was laid to rest in the little family lot in the above cemetery to await the gathering together of the redeemed of our Savior. May the dear Father of all our mercies bless all of the bereaved ones.

L. F. EASLEY.

A. B. Canada died at his home, in Madison County, Georgia, January 3rd, 1922, after a brief illness of heart trouble. He was born April 19th, 1849. He was married to Miss Elizabeth F. M. Smith, and to the union were born several children only one of whom survives: Mrs. J. W. Carithers. He was again married, to Mrs. Maggie Chandler, and to them was born one son, A. B. Canada, Jr. He lived a consistent member of Lystra Church for many years, and was always ready and willing to help do anything for the cause. He loved the SIGNS and the doctrine it advocates, and had been a subscriber for many years. He was buried in the churchyard, in the presence of a large gathering of his brethren and friends. The funeral was conducted by the writer of this notice. We feel that God alone can heal the broken heart of the widow. We shall miss him, yet we feel that our loss is his eternal gain.

JAMES M. ADAMS.

Celia Triplett Poling was born January 5th, 1848, and died March 12th, 1922, aged 74 years, 2 months and 7 days. She leaves to mourn their loss a husband and three children. She was united in marriage to John Poling, of near Meadowville, in the year 1881, and to that union were born four children, two sons and two daughters: Elijah Dennis, of Belington, Page, of Hodgeville, Mrs. Eva May Gainer, of Phillippi, W. Va., with whom she made her home, and Ella Gay, who died April 9th, 1913. She also leaves two brothers and one sister: Cyrus Triplett, of Huttonsville, Elijah Triplett, of Elkins, and Mrs. Charles Moore, of Ronceverte, W. Va. She had been a consistent member of the Primitive Baptist Church for forty-five years. She died from a complication of diseases, after an illness of about three weeks, during which time she was a patient sufferer, and passed quietly away, as though in sleep.

The writer conducted the funeral services although it was a task, for she was my aunt and a sister in the church. Her home was always open to the brethren, and it was a dear home to me. Her husband has been deacon of our church for many years. She will be missed in the church, as well as in her home and neighborhood. Her body was laid to rest in the little Bethel Cemetery, to await the call of all the jewels redeemed by Christ's own precious blood. Uncle John Poling, her husband, is now eighty years old, and is one of the oldest members of our church, and, according to nature, will not have long here on earth to weep, but will be called to meet her on the shores of never-ending day and live in the presence of their Redeemer.

J. J. POLING.

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

Simon Hiltabrand, Ill., \$3.00; Mrs. T. H. Young, Ohio, \$1.00; Mrs. S. N. Stevens, Ark., \$1.00; Mrs. Alice S. Daniell, Ark., \$3.00; Hattie L. Walker, Va., 75 cents.

M E E T I N G S .

A two days meeting is appointed to be held in the Old School Baptist meeting-house at Cammal, Pa., Saturday and Sunday, July 29th and 30th, 1922. All lovers of the truth are welcome to meet with us.

J. T. BADGLEY, 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.

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

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.

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BAPTIST CHURCH

1304 Jefferson Street

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OLD SCHOOL

BAPTIST CHURCH,

IN

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11:00 A. M.

2:00 P. M.

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

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CHURCH,

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(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting every Sunday 10:30 a. m.

ALL WELCOME

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

A. S. ROWE, Church Clerk.

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

OLIVER P. SPEIRS, Church Clerk,

CLAREMONT, Cal.

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THE

“SIGNS OF THE TIMES,”
(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.
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“THE SWORD OF THE LORD AND OF GIDEON.”

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NO. 13.

CORRESPONDENCE.

A LITTLE SPACE, A LITTLE REVIVING.

“AND now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.”—Ezra ix. 8.

It is instructive and comforting to read in the Scriptures what is recorded of the people of God in ages long ago. At times in my musings about them I feel I am with them. I say, They are my people, we are “fellows,” “companions,” “our folks,” with one heart, and one gracious covenant Jehovah: our Maker, Friend, our salvation, our all. Look at what is embraced in this verse. What experiences they had in the providences of the Lord their God. They had but recently returned from Babylonish bondage. The Lord had caused their fathers, and some of them, to be carried captives for their good. “Thus saith the Lord, the God of Israel, Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good. For I will set mine eyes upon them for good, and I will bring

them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up. And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.”—Jer. xxiv. 5-7. The chastenings they endured away from their native land were for their “profit.” (Heb. xii. 10.) Yes, all the rebukes and chastenings of the children of God are to this gracious end. But we sigh, and complain, and say, These chastenings are painful, I am so oppressed, humbled, crushed down beneath these trials; and perhaps, dear child of God, you have cried in your chastenings, “Remove thy stroke away from me: I am consumed by the blow of thine hand.”—Psalms xxxix. 10. Behold those captive Israelites in their exile from Canaan! Hear them tell their story: “By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How

shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."—Psalms cxxxvii. 1-6. About one hundred and eighty years before the return of the children of Judah from their seventy years captivity in Babylon the Lord by the mouth of Isaiah declared of the yet unborn Cyrus, king of Persia, "He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."—Isaiah xlv. 28. He was raised up and girded of the Lord to execute his counsel. Read the first chapter of Ezra, it is very interesting, and see also how at this selfsame time the angel of the Lord interceded for mercy to be showed unto Jerusalem (Zech. i. 12-17), and Daniel also was caused to pray concerning these matters. (Dan. ix. 2-27.) And this in God's gracious counsel he had spoken by the mouth of Ezekiel, xxxvi. 37, 38: "Thus saith the Lord God, I will yet for this [the things spoken of in this chapter] be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men; and they shall know that I am the Lord." How high and God-glorifying were Ezra's contemplations of the Lord's gracious dealings in bringing back the captivity of his people. The Lord had done great things for them, whereof they were glad; their mouths were filled with laughter and their tongues with singing. (Psalms cxxxvii. 1-3.) But how soon was Ezra's cup of rejoicing changed and he was given tears in great measure to drink,

for he was made to know the thoughtless ingratitude and transgression of many in Israel that filled him with astonishment; that made him ashamed, and blush to lift up his face unto God. A remnant of Israel escaped the sword of Nebuchadnezzar, and also the sore famine and pestilence that destroyed the inhabitants of Jerusalem. The Lord showed his electing graciousness to this remnant and sent them to Babylon for their good. They endured seventy years captivity, and God shows his grace to give Israel a remnant to escape from captivity. The favored exiles return to their own land, and Ezra instructed of the Lord of the signification of the providences of the God of Israel with his people very blessedly, and in a few words, tells of the acts and purpose of Jehovah in these providences. He sees the present goodness of the Lord, and the future mercies in store for the favored ones, to them that love God, to them who are called according to his purpose. While the tribes of Jacob journeyed in the wilderness there were especial times when for a little space grace was shown to give them little refreshings by the way. After the experience of the bitter waters of Marah, and the sweetening of those waters so that Israel could drink them, they went on their way in the dry, parched land. "And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters."—Exodus xv. 27. An oasis in the desert; and the people of God today in their pilgrimage to the better country come to these resting, refreshing spots. Here we encamp awhile, until the cloud moves; we have been revived and rested, we have had our strength renewed, our health improved, and once more we are marching on our way; we press

toward the mark for the prize of the high calling of God in Christ Jesus. (Phil. iii. 14.)

Ezra saith, "And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage." Thus it was God's way in his dispensations with his people; and so it is with those who fear the Lord in our times. It was tribulations and mercies ages past, and to-day our unchangeable, gracious, covenant God appoints our times according to his all-wise counsels. It is not the good pleasure of our heavenly Father to carry us through life's pilgrimage on flowery beds of ease. We are poor sinful beings, vessels of mercy on whom he will show his glories, and the glories of the Lord are to be known, declared upon his own, in bringing the many sons unto glory. They shall be to the praise of the glory of his grace. The called of God are called to endure tribulations, they have conflicts with sin, with inward vile corruptions; this present evil world and the devil are their enemies, and there is fighting to be done. "Fight the good fight of faith, lay hold on eternal life." The Lord in his infinite wisdom has set the day of adversity over against the day of prosperity. (Ecl. vii. 14.) There is much that we have a taste of as we journey on our way. There are burdens to be borne, tribulations to endure, temptations, trials, afflictions; these are our heavenly Father's rebukes and chastenings. (Rev. iii. 19.) There are times of darkness. There are the hidings of his face. "Verily thou art a God that hidest thyself, O God of Israel, the Savior." With some of God's dear children there are periods of long captivity,

of sore travail, of rugged wilderness experiences, while only here and there for a little space a green spot can be found. They can seldom sing, their harps are all unstrung, all out of tune; sighs and moans and tears and supplications are more frequent than their songs. It pleases the Lord to give us tears in great measure to drink, and God showeth his chosen ones hard things, all in great covenant faithfulness, all in everlasting love. It is all to humble us, to prove us, and to prove to us that our God is very pitiful and of tender mercy, rich in mercy unto all who call upon him, and though with some of us there would appear to be no end to our troubles, and through floods and fires our pathway lies, so graciously are we wrought by the Lord in these dispensations that our trust abides in him, and we are in accord with Job, and in accord with David, and can say, "Though he slay me, yet will I trust in him." "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold."—Job xiii. 15; xxiii. 10. "Though I walk in the midst of trouble, thou wilt revive me; thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me."—Psalms cxxxviii. 7. Child of God, look at this picture. There lies a poor, sick, famished, cast off slave, an Egyptian, but David succored him; and gave him bread, and he did eat, and they made him drink water; and they gave him a piece of a cake of figs, and two clusters of rasins, and when he had eaten his spirit came again, for he had eaten no bread, nor drunk any water, three days and three nights. And David said unto him, To whom belondest thou? And he said, I am a young man of Egypt, servant to an Amalekite, and my master left me, because three days ago I fell sick. (1

Sam. xxx. 11-13.) So we, as this wretched, forsaken one, have been found by Christ, our spiritual David, when we have fallen down in the wilderness of our burdens, afflictions and conflicts, ready to perish. But Jesus comes as the good Samaritan (Luke x. 33), he lifts up our head, pours in the oil and the wine, binds up our wounds, and for a little space riches of grace is our portion from our gracious Savior; he restoreth our souls. What heart knowledge have you of the Savior? Sometimes when the soul is cast down under the oppression of the enemy, beneath the heart-sickening consciousness of our corruption, in which we are made to cry, Oh wretched man that I am, who shall deliver me from the body of this death? then in much graciousness Jesus comes to our rescue. His blessed gospel enables us to hope in him as our salvation, for his blood and obedience are our trust, and in him is our perfection of beauty before the throne of God. Thus for a little space we are again revived, and take courage to gird on anew our armor, and to sing for a few moments, In all these things we are more than conquerors through him that loved us. This is a breathing spell in the battle, a drinking of the brook in the way, a time of expectant triumph. In our trials and the weariness of our souls in the weary land Jesus is the shadow of a great rock and rivers of water in a dry land. Some sweet gospel promise gladdens our heart, a few lines of a hymn; there is thus a time of refreshing bestowed upon us, coming from the Fountain of Israel, from the presence of the Lord. Our Beloved's voice in the gospel of his grace tells us that all shall end well. Read with me, "Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among

the countries, yet will I be to them as a little sanctuary in the countries where they shall come."—Ezek. xi. 16. This is our God in the exceeding riches of his grace unto his unworthy chastened people. The Lord, the sanctuary of these poor outcasts, is just suited to them. It is poor sinners and God. Just the helpless, sick and wounded, the far off one, who was scattered in the cloudy and dark day, poor desolate wanderers, roaming in a foreign land, exiles from the land that flows with milk and honey, but they are not forsaken of their covenant God. The Lord hath not cast away his people whom he foreknew; he loveth them with an everlasting, immortal love. I the Lord will appear to them though far off; deprived and prone to err they be, I will have mercy on whom I will have mercy, I will have compassion upon them in their chastened, exiled condition, make myself known to them; I will be their refuge; I will cover them with my feathers. (Psalms xci. 4.) In my love and faithfulness, in my everlasting covenant, in my eternal bosom there I will be a little sanctuary to them, and safety, comfort and blessedness shall be their portion in me. O, poor sinner, Jesus Christ will hide thee in his pavilion, and there grace shall be shown thee, and all thy revivings be known.

"A little sanctuary." Just poor vile sinners, just wretched outcast transgressors shut in with Christ crucified. Just Christ and the church; no intruders there. No one to molest, to harm the poor guilty one who has fled to Jesus for refuge. I will be a little sanctuary to them. The Lord alone did lead Jacob, and there was no strange god with him. (Deut. xxxii. 12.) Sometimes my tried and burdened heart cries unto the Lord, Let these little revivings for a little space

be more frequent, or let them longer last, for thou seest I am weak and faint, and can scarcely endure the everyday straits, burdens and conflicts that attend my life. But one smile of thine, my dearest Savior, outweighs all adversities, revives my soul, turns my darkness into light, and the shadow of death into morning.

FREDERICK W. KEENE.

RALEIGH, North Carolina.

NEW YORK, N. Y.

DEAR BROTHER KER:—Sister Ruston has kindly consented to having her letter to me published, as I wished it, yet fearing somewhat to do so. I feel that it will encourage those of the household who are traveling in darkness and harassed with rebellious thoughts and feelings of ingratitude and depression. If you think favorably, please publish it in the SIGNS. It was very sweet to me, and I want to share it with others.

Desiring that the sweet spirit of grace may abide with you, keeping and sustaining you, I am your sister in the love of the truth, I hope,

WATIE A. BEARD.

KELLY CORNERS, N. Y., April 1, 1922.

DEAR SISTERS:—I am addressing this to both of you, as I think you have both written me since I wrote to you, and I am sure you will not mind sharing it. In your last to Grace you said you missed hearing from me, but excused me, knowing how much I have to do. It made me feel very humble at the time I read it, to think anything I had written would be valued by you, and I felt I would try and write to you soon. I hope some of my other neglected correspondents will be able to exercise the same charity, as it seems impossible for me to answer all the letters I receive as promptly as I would like. It is true my time for writing is

very limited, but another reason which sometimes prompts me to refrain from writing is my feeling of utter destitution in spiritual things, and I feel I want to write of those things, and hope to feel more freedom at some other time. This evening I feel more in the mood for writing than at some other times, so will make an attempt, hoping the Lord will keep me from giving expression to anything wrong.

We have been to Union Grove to meeting to-day, and I enjoyed it, and felt thankful I could be there. The text was in the ninety-second Psalm, verse four: "For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands." In the condition I was in it seemed very suitable to me. Yesterday I spent a miserable day. My heart was full of bitter rebellion about many things. It hardly seems as though I could be in such a condition with the many blessings I have, but I am ashamed to say I was. All I could compare myself to was the troubled sea when it cannot rest, whose waters cast up mire and dirt. I loathed myself for my murmuring, rebellious spirit, and yet seemed helpless to alter it. I began singing, "Lord, revive us, all our help must come from thee." Not that I had any thought of the meaning of the words when I began, but just to try and shake off my misery. When I realized what I was singing I felt a little softened, and felt a strong desire that the Lord would revive me, for I knew I stood so much in need of it. Then I found myself singing another hymn, and to my surprise found it exactly expressed my feelings, just as though it had been written for me:

"When darkness long has veiled my mind,
And smiling day once more appears,
Then, my Redeemer, then I find
The folly of my doubts and fears.

I chide my unbelieving heart,
And blush that I should ever be
Thus prone to act so base a part,
Or harbor one hard thought of thee.

But O, my Lord, one look from thee
Subdues the disobedient will;
Drives doubts and discontent away,
And thy rebellious worm is still.

Thou art as ready to forgive
As I am ready to repine;
Thou, therefore, all the praise receive,
Be shame and self-abhorrence mine."

The other verses are good, but these are the ones that suited me so well. I have quoted them, hoping you may see the sweetness in them that there was to me. Gone was all the rebellion and wicked murmuring, and with it the physical weariness that had been oppressing me, and I felt filled with praise to such a God who could in a moment change one so vile and hard-hearted as I, and not only could, but had, appeared to me. All last week I was troubled by thinking of the verse in Galatians where it tells what is the fruit of the Spirit: Love, joy, peace, &c., because I felt so devoid of them all, but this morning, when thinking over the Lord's goodness to me, I realized that I had been looking for the fruit of the Spirit in myself, but the Lord showed me that from him is my fruit found. How precious are these visits from the Lord. They make us cry, More frequent let thy visits be, or let them longer last.

I fear I am writing too much about myself. Forgive me if I am, but there are times when we feel we must tell our friends what great things the Lord hath done for us. I feel my ignorance, and am fearful of writing something I should not, but you have always exercised charity toward me, and I am not afraid that you will fail to do so this time.

I am glad to say we are about all over the flu. We are very busy with the spring work, but it is a blessing we have

health and strength to do it. Give our love to all the dear brethren in the New York Church. You wrote Ruth of the comfort and restfulness you find in the Sunday meetings and the companionship of the Lord's people. I feel I can echo that. It is a wonderful thing to have meetings where there is an absence of contention and strife. I wonder sometimes whether we appreciate them as we ought, yet we certainly do in a measure. It seems so good to see love abounding among the brethren, each willing to consider the wishes and feelings of others. May the Lord keep us all from doing or saying anything to mar the peace of Zion.

We are always glad to hear from either of you any time you feel inclined to write. George joins me in love to you all.

Your sister in a precious hope,
ESTHER RUSTON.

SALINE, La., May 29, 1922.

DEAR BROTHERN:—I am sending you a letter I wrote to brother C. S. Fetter, and it was returned to me. I read his letter in the SIGNS of May 15th, and felt that I wanted to write a few lines to him, and if you see fit you can publish it; if not, all will be well, as I think you should be the judge. I fully believe that the SIGNS has been upheld by the grace of God these many years it has been published. I think that we are living in perilous times, and it is good to know there are a few contending for the faith once delivered unto the saints. I hope I love the saints of God in deed and in truth.

I am, I hope, your brother in Christ,
E. F. READHIMER.

SALINE, La., May 18, 1922.

DEAR BROTHER FETTER:—I will try in my weakness to write you a few lines, as I have read your letter in the SIGNS,

and it did my poor soul good. I feel I can surely fellowship you in your trials and tribulations, as I feel that there is none like me. I am so full of sin that it often makes me doubt I have ever been born again. My mind it seems is filled with the things of this world, and the wicked thoughts I have make me shudder; and then again I get rebellious and feel that I will give it all up, that I am only a sinner, and do nothing but sin, and why should I profess something I am not? for I often feel I am only acting the hypocrite in professing to be a child of God. But, dear brother, I can only hope. As you said, if we had the full assurance that we were the children of God we would cease to hope. The Scripture says that we live by hope, for if we see a thing it is not hope, but we do with patience wait for it. I believe God has a purpose in all things, and that they will be for the good of his people and to his glory. The dear Savior had to suffer here on this earth, the Just for the unjust, so his people must suffer, too, if they follow him. When I hear some dear brother or sister bemoaning their sinfulness it makes me have confidence in them, for I believe I know that no one will ever see the corruption in his own heart unless Jesus Christ has shined in it, for men by nature love darkness rather than light, and Christ Jesus is the light of the world. He is the way, the truth and the life of his people, and to be made to see our true condition is an evidence of life. It is said that he came to his own and they received him not, but as many as did receive him gave he power to become the sons of God. Not by blood, nor by the will of man, but of God. So it is plain that man has nothing to do with it. I know that if it had been left to me I never would have been with a people I certainly believe are the children of the Most High, for it is against my old nature to dwell with a lowly and humble people. Our nature is vain and puffed up, and I am very often so plagued with the deceitfulness of my sinful nature that I am made to cry with Paul, Oh wretched man that I am, who shall deliver me from the body of this death? There is One who can and will deliver his people out of every trouble. He tells them, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, that where I am there ye may be also. Dear brother, these are blessed promises to God's dear children, and when I can feel to hope they are unto me it is worth more to me than all the gold of Ophir and the cattle on a thousand hills. The things of the kingdom of God are as much higher than the things of earth as the heavens are above the earth. Then why should we murmur and complain? It is because we feel forsaken, we feel that the joy of his salvation is gone forever; but he has said, If I go away I will come again; and if he has ever been with any one he never will forsake them. He says, I will be with thee in six troubles, and in the seventh I will not forsake thee. Oh glorious thought to me sometimes, when I can feel and am glad that my trials and troubles will soon be over here in this sin-cursed earth, when I hope to be gathered with the saints of God whose garments are washed in the blood of the Lamb, and his people will in eternity praise him for their salvation; where they will know as they are known. Here we have doubts and fears, and only see as through a glass darkly, but with him we will see him face to face and know that

we are his, and then we will be as holy as he is, for his righteousness is imputed to every one of his redeemed, and if I be a vessel of mercy he is made sin for me, who knew no sin, that I might be made the righteousness of God in him. Oh matchless love, which is beyond the comprehension of the natural mind; how unsearchable are his riches, and his ways past finding out.

Now I think I better close for this time. I hope this will find you well, and I hope it is written with true love; if it is not it will be worth nothing to you. I sometimes think it may be that my writing is prompted by the flesh, and if so it is an abomination unto God. I often fear and tremble, and think I may be mistaken in the whole matter and there is no truth in me, but I feel that I have been made to realize that in me (that is, in my flesh) there is nothing good, and that if I have to work out the least part of my salvation without him I am lost, and if I am saved it is by grace, and grace alone.

I am your unworthy brother, if one at all,
E. F. READHIMER.

ATLANTIC, N. C., May 31, 1922.

DEAR EDITORS AND PUBLISHERS:—
This morning I have read a part of the SIGNS for June 1st, and I want to tell you that so far as I have read I have never read any doctrine nearer suited to my own experience, and views of things. It made my heart go out to those who wrote so I just wanted to grasp their hands and embrace them in my arms. From the spiritual standpoint I feel sure I did that, for with our God there is no distance nor space. Brother Webb's letter on the suretyship of God was surely sweet. It was a clear ring from first to last. Then sister Mary Ellison's letter did with great

boldness set forth the blessed word of God. Her declarations of the taking of the name of God in vain are so pure. It is not the man who uses it in profaneness so much as it is to use it in the vain and profane religion of these times. Babylon and her harlot daughters use it in no other way, but as that commandment was given to Israel it is for the church now. I have often felt that for one of us to be engaged with them in any of their religious services was taking the name of the Lord in vain, for it is bowing to idols in the name of God. I sometimes notice that one of our ministers has joined with some Arminian minister in conducting a funeral service. Why not just as well help him in his regular services or his protracted meetings? I can see no difference. To me it is handling the word and service of God deceitfully, for it is engaging in that in which we have not the least faith. That which is not of faith is sin. I feel that we should come out and be separate. Sister Ellison's letter is surely the pure gospel of the Son of God. One has to dwell much in the rich lands of the low valleys to bring forth such solid corn as that. It does not come from the thin soiled hilltops, where everything has blown away. Write some more, sister. Brother Simmons comes in very sweetly with election. If Paul was correct in saying we were chosen in Christ before the world began, and I am sure he was, what can we do now to make that election either effective or ineffective? It is true that we were not chosen in Him to sin and do all manner of wickedness, but to be holy and without blame before him in love. It surely follows that our being chosen in him before the foundation of the world is the only way to holiness and unblamableness before God in love. All of these other ways

which are pointed out by men are false, vain and foolish. Also no spiritual blessing ever came to God's people only according to that choice. Every morsel of spiritual food, every drop of living water, every comfort to the poor mourner, all are given according to that eternal choice. Therefore if there had been no eternal election there could not have been any spiritual blessings. Had there not been any predestination there never would have been any conformity to the image of the Son of God.

Brother Chandler is about my age in years and in the ministry. If I live until March 17th, 1923, I will be seventy years old, and my first attempt to speak in public was on Saturday before the second Sunday in May, 1874, or forty-eight years ago. The most of my life has been under a cloud. The work of the ministry was presented to me at the age of four years. There my troubles began. Then when I was seven years old they were renewed with the knowledge of a very sinful heart. Relief was given to me in the forgiveness of sins June 3rd, 1873. Then all clouds were gone, and the sunlight of the smiling face of my dear Savior was upon me and in me for a short time. I was baptized the fourth Sunday in July. Then the burden of the word of the Lord came upon me and I had to go, but I was lame on both feet, so I had no power to go. Now forty-eight years have passed and I am yet troubled with that same trouble and am under the cloud. Preaching the gospel is very sweet to me at times, and my whole being is filled with joy and praise, but at other times the clouds are thicker when I am done than when I began. The Lord smile on us all.

Your brother in a good hope through grace,

L. H. HARDY.

KELLY CORNERS, N. Y., Jan. 18, 1922.

DEAR ELDER KER:—Like one whose letter appeared in the SIGNS last number, I am alone to-night, and feel I would like to send you a few lines. I have read almost everything in the last number, and it has been especially sweet to me for some reason. You will perhaps be pleased to know I am feeling much more peaceful in spirit than I was when I wrote you before. I think, if not deceived, I have known a little of what it is to rest in Christ for the past few days. In the night seasons, especially while lying awake, I feel I can say, My meditation of Him has been sweet. It has been so good to me that I have dreaded the day coming, lest the evils in my heart should be stirred up and fresh guilt brought upon my conscience. I have often thought that our greatest joy in heaven will be to see Jesus without a veil between, and next to that to be free from sin. As one poet has it, "There we shall see his face, and never, never sin." How I do hate the wretched wickedness within me. Truly the heart is deceitful above all things, and desperately wicked. When thinking of the blessings stored in Christ Jesus for his people, even though being able to rejoice in them in some measure, yet they seem too great for me to receive. Truly such knowledge is too wonderful for me. The text spoken from when I was baptized was, "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." How sweet is this. I indeed feel willing to be less than the least if only I am assured that I am a babe, one of these little ones.

Brother Dodson spoke for us two Sundays ago, and it was a sweet time to me,

especially in the morning, when he took for his subject the man with an evil spirit who said his name was legion. How wonderful to be clothed and in our right mind. Clothed in the righteousness of Jesus, and desiring him, that we might stay with him. What place is sweeter than to sit at his feet and receive of his words, his love?

I think I have written enough; I fear I shall weary you, but my heart is full tonight, so I hope you will bear with me.

We are expecting George home at the end of the week, if all is well, and are anxiously awaiting his return.

Please forgive all imperfections in this letter, and accept my best wishes for yourself and Mrs. Ker. Please do not do with this letter as you did with my other one. I shrink from anything at all tending to publicity. I have only written because I felt like doing so, and I hope I have that sweet fellowship with you of which you wrote in the SIGNS.

Your little sister,

GRACE ASTON.

[We hope our sister will pardon us for not granting her request.—K.]

MONROE, Ga., May 24, 1922.

DEAR EDITORS:—I am glad to write that we are still living to enjoy some of the perfect gifts that come to us from the Father of lights, and feel that the sweet epistles written by the editors of the SIGNS, and others, are gifts from him who disposes of all things just as it pleases him, and have been enjoying the thought that Jesus told his disciples that it was given them to know the mysteries of the kingdom of heaven, for great is the mystery of godliness, and who can know it? It is a mystery for the light to shine in our heart to cause us to see ourselves sinners, and confess it. It is because

wisdom has been made unto us; also righteousness for us to have is a mystery—it is imputed. Then sanctification is made unto us; then redemption. All of it is wonderful indeed. Even the fear of God is the beginning of wisdom. We learn that Jesus is the only name given under heaven whereby we can, and must, be saved. This wisdom teaches us that there is no confidence in the flesh, and that we are kept by the power of God, not our own, but bought with a price, and that price is the precious blood of Jesus, that cleanseth us from all sin. Yes, made sin for us, who knew no sin. This wisdom teaches us that Jesus is the King of kings; there is knowledge of his power, and that there is no power but of God, making us acknowledge that our destiny is in his hands; not only ours, but all the world's. Even the devil is at his command. We love to think of even the devil not being able to do anything except what is in the will of God for him to do. The law of the Lord is perfect, and his will is perfect, and all the men and devils cannot break one item in it, nor destroy one of his people, nor add one to the kingdom. We love to rest on this foundation, for it will stand, though all hell may oppose it.

JAMES M. ADAMS.

ASTORIA, Oregon, June 9, 1922.

DEAR EDITORS:—It is with fear and trembling that I hereby acknowledge my debt to you, that I am a year in arrears for the SIGNS. Last evening I came across the March 15th number, and saw your appeal. It shocked me, for I had a money order in the house which I had forgotten to send to you. The words of the Lord came to me: As ye have done it unto one of the least of these my little ones ye have done it unto me. A fear

oppressed my soul. Why had I paid other debts and left my debt to you unpaid? I thought in my heart that I loved those little ones more than all the world besides. Thus I have rendered unto Cæsar the things which are Cæsar's, but not unto God the things which are God's. Cæsar has his tax gatherers, and they are harsh and cruel, but the Lord is long-suffering and gentle, otherwise ye sons of Jacob were consumed. I know my debt to the Lord is continually increasing and I can never pay it. The Lord may forgive it, but Cæsar never will. But, dear friends, I pray God will cause me to remember the dear little ones, to at least try to give the cup of cold water in his name; it is their just due. Cæsar puts in a claim for it all, and it seems hard to even save the water for the loved ones. The beast must have the six hundred and sixty-six talents of gold yearly, as he did in Solomon's time, also what the saints can bear, which caused the fall of the Jews. History must repeat itself in the Gentile world, as it was to the Jew first, the Gentile next.

Dear friends, when I took my pen to write I only thought to acknowledge my fault, and thank you for your goodness and charity in sending me the SIGNS so long. Your charity will never be forgotten by the Lord's chosen people.

J. N. HECKARD.

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 (30th). All are welcome.

L. B. FORD.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1922.

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.

HOPE.

IT having been suggested that we give some expression regarding the above subject, shall try to comply. Perhaps few subjects antedate this one, and few are of more importance. After Adam's transgression, and the Lord had promised deliverance from sin through the seed of the woman, his soul was filled with hope. Hope is expectation, anticipation, hence began to be enjoyed by man early in the beginning of the world. Before the transgression, in Eden, there was no need of hope. Man had all things to be desired and needful to his natural being. There was no need of increase of the things of earth to cause him to look forward with hope of better days. The trees of the garden were plenty, fruitful and pleasant to the eye. The river, eastward in Eden, well watered the garden, so that it was sure to produce abundantly. Every beast needful and necessary to man was at his hand. Every fowl of the air was there present, and the fishes of the sea were at his command. In all this is seen the perfection of the garden, the air and the sea. With nothing lacking, there was, therefore, no need of hope—nothing to anticipate. But when man sinned there was an infinite vacancy, and at once he began to hope that he might hide his naked condition from the Lord with an apron of fig leaves. This re-

minds us of the hypocrite's hope, which is like a spider's web. The first utterly failed, and the second is of no value whatever. The first hope is very prevalent in the world to-day. Thousands are hoping to hide their sins from God by their good works, but universally fail. It really seems strange, when such hope was exploded in the beginning of the world, that intelligent men will continue to make fig-leaf garments to cover their sin. But the blind cannot see, and the dead (in sin) know not anything. One thing was necessary to Adam that he lose confidence in nature's garment, and that was to be clothed with skins by the Lord, through the shedding of blood. Never again did he depend upon the fig-leaf garment. The promise of God to the sinner, of salvation through the seed of the woman (Christ Jesus), was the hope of Abel, Enoch, Noah, Abraham, Isaac and Jacob. Because of such hope, and faith in the promise, Abel offered a lamb unto God and it was accepted. Because of hope and faith in God Enoch walked with God and was translated, not seeing death. Because of hope of salvation Noah built the ark. Because of the same hope Abraham went out, not knowing whither. He sought a city that hath foundations, whose maker and builder is God. Because of this hope he staggered not at the promise, but believed God, being strong in faith, and it was counted to him for righteousness. Because of this hope old Jacob blessed his sons and prophesied concerning better things than Egypt could afford. Daniel, because of his hope in God's promise, worshipped with his face toward Jerusalem, not fearing the displeasure of the king. David and other prophets exhorted the Israelites to trust in the Lord, who was able to deliver them. One said, What wait I for,

my hope is in Thee? Christ Jesus was the hope of the Lord's people, according to God's promise, in olden times. Job hoped to see Him for himself and not another, being assured that his Redeemer lived. By faith men of God in the former dispensation anticipated the coming of the promised Messiah. Simeon gloried in the Lord when his eyes beheld the salvation of Israel, and said, Now, O Lord, lettest thy servant depart in peace. The apostles were begotten unto a lively, or living, hope by the resurrection of Jesus Christ from the dead. When it was revealed to them that the Lord had visited his people through Jesus in the forgiveness of their sins, they rejoiced in the hope of the glory of God, and ever talked and wrote of this blessed hope. Paul said, We are saved by hope. In this bringing the saints of old and of the the gospel day into fellowship one with the other. The hope in the Lord of salvation from sin and death is one hope, strong and everlasting. This good hope through grace, or the unmerited favor of God, is an anchor of the soul, both sure and steadfast, and is entered into that within the vail, whither our Forerunner for us hath entered. Therefore in times of fire we hope; in times of storm we hope; in times of temptation we hope; in times of affliction we hope; in times of loss, in times of cross, we hope; hence are save by hope. Hope is always in the future, therefore we look for still another heaven, wherein dwelleth righteousness; where we shall see him as he is, and be like him; where that one glorious song is sung, which none but the redeemed can learn: Worthy thou art, for thou hast redeemed us unto God by thy blood. When this is entered into the fullness of God's promise to Adam shall have been fulfilled, and hope, sighing and weeping will be no more.

MARRIAGES.

By Elder J. C. Mellott, at his home, Salisbury, Md., Edwin James Warren and Margaret Jane Brat-tan, both of near Pittsville, Wicomico Co., Md.

OBITUARY NOTICES.

Mrs. Mary L. Poling Findley was born October 27th, 1872, and died at her home in Barbour County, West Virginia, December 26th, 1921, aged 49 years 9 months and 29 days. She was the oldest daughter of Abraham and Margaret Poling. She had four brothers and two sisters, namely: D. H. Poling, Elder J. J. Poling, Worthington Poling and D. B. Poling, Mrs. John W. Coonts and Mrs. D. D. Polington, all of Belington, West Virginia, and vicinity. The subject of this sketch was married to Mr. L. H. Findley, and to that union were born two children: Paul and Margaret. She was ill a long time, and while under sore afflictions received a hope in Jesus Christ in the pardon of her sins, and at the regular meeting of the Little Bethel Church in August she came to the church, told a beautiful experience of God's grace, was gladly received and was baptized by the writer by her request. Previous to her baptism she had a great desire to go to the church, but was not able to go; but the good Lord lifted her up off her bed of sickness for a time and enabled her to fulfill her great desire, and oh how bright and happy she looked when she was baptized. Soon after that she had a relapse of her sickness and lingered on, but died firm in the faith of God's elect, leaving a bright evidence of her acceptance by her Lord in glory. She leaves her aged mother, brothers, sisters, two children, many friends and the church she loved so dearly, but we all feel that our loss is her eternal gain.

Her funeral was preached by the writer at the Little Bethel church-house, Sunday, June 4th, 1922, to a good congregation of attentive hearers. May the Lord comfort all who mourn.

J. N. BARTLETT.

Peter Alfred Parks was born August 29th, 1863, and died January 28th, 1922, from a complication of diseases. He was partially paralyzed for more than three months. Brother Alfred was a son of Moses and Mary Parks (deceased), and a grandson of the late Elder Peter Culp, for whom he was named. While our brother never joined the church, he was a man of marked intelligence, and one who was true to what he believed to be right. He was a firm believer in the Primitive Baptist doctrine, and ever had been. He served his district as J. P. for eighteen consecutive years. He was a good citizen and neighbor, and while we three aged sisters are left lonely indeed, we

feel he is at rest from the trials and afflictions of this life. We hope the dear Lord will give us strength and grace to bear our loss, and his Spirit to comfort and reconcile us and give us a smooth, kindly disposition, such as our brother had. We know that dear Alfred can never come to us, but we hope by God's mercy that endureth forever we can, when done with this world of pain and sorrow, be with him in a better world.

Written by his heart-broken sister,

LAURA CLARK.

George Warner Jarmon, husband of Sarah Ann Jarmon, was born in Worcester County, Maryland, June 15th, 1836, and died March 30th, 1922. He was married to Sarah Ann Brittingham December 7th, 1858, and to that union were born nine children, five boys and four girls, all living and married, except Miss Annie, who lived with and has faithfully cared for her parents. He was baptized in the fellowship of the Old School Baptist Church by Elder George Staton about the year 1866, and remained a faithful and consistent member until death. The writer frequently visited in his home and always found a hearty welcome, and observed that it was always manifested by both brother and sister Jarmon; that their chief delight was in visiting with those whom they loved for the truth's sake, and in talking of the things of the kingdom of God. Surely with such as they it is not death to die. Notwithstanding this fact our hearts are made sad because we shall see his face no more, yet we can say we do not wish him back to again partake of the conflicts of life. He will be greatly missed by his many relatives and friends, by the Indiantown Church and its pastor, and especially by his dear bereaved companion, who is nearing her eighty-third birthday. We here remind all that God is our refuge and strength, a very present help in trouble.

Funeral services were held at his late residence, near Berlin, and conducted by the writer. By request of sister Jarmon hymn number 1253 was read. Interment was in the cemetery near Berlin, Md. May the blessing of our heavenly Father rest upon this bereaved family in their grief and upon all others who mourn.

J. CORDER MELLOTT.

Opal Rosa Lee Everett, little daughter of John T. and Ada Paterson Everett, departed this life March 11th, 1922, aged 7 years, 2 months and 5 days. She was the most remarkable child I ever knew, always kind, with a lovely disposition, and seemed to be serious, and enjoyed hearing religious conversation and hearing preaching, and especially enjoyed hearing the singing of the old hymns. Her father, grandfather and grandmother are all members of the

Primitive Baptist Church, and she seemed to enjoy going with them to their meetings. Before she died she asked them to sing, "Amazing grace," and while they were singing the tears came in her eyes. The church she had been attending with her parents had been having some trouble for some time, and she called her grandfather and mother to one side and told them to go to meeting and hear the preaching, but not to talk about the trouble; that it hurt her to hear them talk about it. She also told her father where she wanted to be buried. She had a brother die in May, 1921, and her request was to be buried by his side. Surely she was taught of the Lord. No person could have given any better advice, and she leaves in our minds a living testimony, so while she hath departed she yet liveth and giveth great consolation in the hope of meeting with her beyond this life of sin and sorrow. May all needed grace ever rest upon us to sanctify both sorrows and joys, and to help us along our journey to the end.

Written by request.

J. H. RAWLS.

LITTLE **James Moon** was born October 2nd, 1911, and departed this life March 24th, 1922, after twenty-six days of intense suffering, all of which he bore with unusual patience and fortitude for a child of his age. He said from the beginning that he would die, and often would say, I want to die and be free from this suffering; and would say, Mamma, papa and Jean, do not cry after me, for I want to go, and would sit propped up and sing very sweetly. He loved every one and was unusually thoughtful of the comfort of others, and was ever ready to do any task that his little hands could do to help his parents or his brother Jean. He and Jean were almost inseparable, and loved each other dearly. Little James was loved by all who knew him, and will be missed in the whole neighborhood, and at school, where he had many dear little friends, but he will be missed more at home by his father, mother and brother, and only God can comfort their broken hearts. God makes his people willing in the day of his power. Yes, he made little James willing to die. We learn obedience by the things we suffer. Oh may the riches of God's grace be with the ones who loved him so dearly and enable them to feel and say from the heart, O Lord, thy will be done.

I was called to attend the funeral service when little James was laid away to await the resurrection morn, when we feel the assurance he will come forth in the image of Jesus Christ, our Redeemer. May the God of peace, who brought again from the dead our Lord Jesus, be with those who mourn.

Written by request of his father.

T. J. PRINCE.

James Stinson was born March 14th, 1844, and died November 5th, 1921, aged 76 years, 7 months and 22 days. He was married to Analissa J. Thompson December 19th 1865, who, with two sons and two daughters, survives him. One son and one daughter preceded him in death. Deceased was born in Russell County, Virginia, and joined the Primitive Baptist Church about the year 1868, in which church he lived and died. What his life was his brethren, sisters, friends and neighbors know better than words can tell. He died of that dread disease cancer of the mouth, and his suffering, which was very great, was borne with great patience. Both brother Stinson and his wife, sister Stinson, took great pleasure in entertaining their brethren and sisters, and their home was often filled with them. We feel that his suffering has ceased and his spirit is at rest with our Father in heaven in that land where there is no more pain.

ROSA COLEMAN.

J. T. Stone, son of Isaac and Almenda Stone, was born in Henderson County, Tennessee, July 22nd, 1845, came to Texas with his parents in 1849, was married to Miss Fatina Ann Shatelford January, 1869, near Tyler, Texas, by Elder Guter, and to that union were born seven children, one dying in infancy, six now living and married, they are, Isaac, of Tyler, Texas; B. L., of Van, Texas; Mrs. W. E. Prater, of Garden Valley, Texas; Mrs. J. B. Evans, near Garden Valley, Texas; Mrs. Effie Roberts, Lindale, Texas; Mrs. Julius Mullins, Carroll, Texas. He had seventeen grandchildren and nine great-grandchildren. Two brothers and one sister survive him: J. M. Stone, Tyler, Texas; C. W. Stone, Mineola, Texas, and Mrs. E. P. Jarvis, Dallas, Texas. He served four years in the Confederate War. He lived in the home where he died for nearly forty years, and the Primitive Baptists were always welcome there. His parents were both Primitive Baptists and readers of the SIGNS, but though he never joined the church he was a strong believer in the doctrine of salvation by grace; he told the writer he was not fit. He was always at meeting when his health would permit. His wife is a faithful member and sound in the faith. He was conscious until the last, and bore his suffering without a murmur. Two days before he died he told the writer he was not afraid to die, so, dear bereaved ones, weep not as those who have no hope, for he is gone from the evil to come, and I feel sure that in the resurrection he will come forth in the image of our Savior.

The writer tried to speak words of comfort at his funeral. May God strengthen the faith of his aged and afflicted companion and comfort her, is the prayer of her pastor,

W. W. SLAUGHTER.

LETTER OF CONDOLENCE.

WE, the Particular Covenanted Baptist Church in Canada, have learned, with deep regret, of the passing away of **Elder John McConnell**, of New York city, who has visited us for a number of years, and whom we esteemed highly for his good judgment, wise counsel and love for the truth. Be it therefore

Resolved, that we express to the Ebenezer Church our profound sympathy in the loss of their beloved pastor, and especially to our dear sister McConnell in this, her hour of bereavement. Be it therefore

Resolved, that a copy of this resolution be spread upon our minutes, a copy sent to sister McConnell and the Ebenezer Church, and 1 copy sent to the SIGNS OF THE TIMES for publication.

J. B. SLAUSON, Moderator.

JOHN T. KERR, Clerk.

DUNWICH, Ontario, Canada, May 15, 1922.

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

Mrs. Sarah F. Gandy, N. J., \$2.00; Mrs. George S. Yard, N. J., \$1.00; Franklin Terry, N. J., \$1.00; Mrs. Spencer Nethaway, N. Y., \$1.00.

M E E T I N G S .

A two days meeting is appointed to be held in the Old School Baptist meeting-house at Cammal, Pa., Saturday and Sunday, July 29th and 30th, 1922. All lovers of the truth are welcome to meet with us.

J. T. BADGLEY, Clerk.

THE Siloam Association of Washington and Oregon will be held with the Mizpah Church, at Touchet, Washington (this is near Walla Walla), August 11th, 12th and 13th, 1922. To all ministers, brethren, sisters and friends of our faith and order a cordial invitation if extended to meet with us.

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

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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.

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.

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THE

“*SIGNS OF THE TIMES,*”
(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

MATTHEW VII. 1-7.

“JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.”

These are the words of Jesus in his sermon in the mount, and they should be observed by all his believing people. The lesson in short is, God's people should never judge one another with cruel judgment, especially while they themselves are guilty of greater sins. To thus do is hypocrisy on the part of the brother who beholds the mote in his brother's eye, but considerest not the beam that is in his own eye. It is the hypocrite that will demand of his brother: Let me pull out the mote out of thine eye. There is much said in the Scriptures against this class of hypocrites, and also how God will judge them. James said, For he shall have judgment without mercy that hath shewed no mercy. James' brethren were judging one another

without mercy; they even went so far as to condemn and kill the just; their judging was with cruelty. James said, There is one Lawgiver, who is able to save and to destroy, who art thou that judgest another? These brethren wanted to be judges of the law, instead of doers of the law. They were doing what Jesus said not to do in the words of our text. “Judge not, that ye be not judged.” Dear brethren, let us all take heed to the words of our text. Let us examine ourselves whether we are guilty; are we judging without mercy? If so, then we know we shall be judged without mercy, and with what measure we mete it shall be measured to us again. There is no evading these things. This is God's law, and he knows whether we are guilty of transgressing his law or not; he knows whether we are beholding the mote in our brother's eye and at the same time not considering the beam that is in our own eye. It is in the manner that we proceed to remove the mote that makes manifest as to whether we do love our brother. If we love our brother we will desire to see clearly to cast out the mote out of our brother's eye. We will desire to save the eye; on the other hand, if we hate our

brother, we will demand, Let me pull out the mote out of thine eye, regardless as to whether the eye is destroyed, or even the brother is killed, the mote must be pulled out. Let me pull, is the stern demand of a brother who has a beam in his own eye; the beam is what obscures the eye from seeing clearly. Jesus said, The light of the body is the eye. If therefore thine eye be single, thy whole body shall be full of light, but if thine eye be evil, thy whole body shall be full of darkness. From this we learn that the eye has much to do as to whether our whole body is full of darkness; there is no question as to which condition we should desire to be in. Our Savior's question is, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" When we do such things it manifests that our own eye is evil. Therefore our whole body shall be full of darkness; everything looks wrong to us while in this condition. We are not capacitated to remove the mote out of our brother's eye as long as our own eye is evil. The lesson is, we must get our own eye right first, before attempting to remove the mote out of our brother's eye. If our eye is single our whole body shall be full of light. We then will be able to see clearly, we then will love our brother instead of hating him. Love for our brother should be the cause that prompts us to cast out the mote out of our brother's eye; our eye then will be single, we then can see clearly to cast the mote out of our brother's eye. John said, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Such an one is a hypocrite. He claims to love God, and at the same time

hateth his brother. Evidently many dear brethren fail to distinguish between hating a brother and hating the wrong doings of a brother. It is always right to hate evil wherever we see it, but we always should look first at our own evil doings and rectify them before trying to rectify our brother's, or in any way deal harshly with him for doing things no worse than we ourselves are doing. Many times our sins are greater than the sin we behold in our brother, and it is then that our judgments are cruel. Let us remember the words of our text: "Judge not, that ye be not judged." Paul said, Romans ii. 1, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things." It is human nature; it is of the flesh to thus judge. Note Paul said, "Thou art inexcusable, O man, whosoever thou art that judgest," yet in the face of all this God's people are continually making excuses for their cruelty toward their brother in the way of judging him. Try him by our own rule of judging and we all will condemn ourselves. Even David's judgment condemns himself. Read 2 Samuel xii. 1-23 verses. Note especially fifth, sixth and seventh verses: "And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die; and he shalt restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man." Here we see the evil in judging harshly. David there was quick to pass judgment against a man that would do what he himself was doing. Thou art the man that you say shall surely die; thou art the man that is

guilty of doing this thing, and has no pity. Thirteenth verse reads: "And David said unto Nathan, I have sinned against the Lord." Oh what a change in David when he saw how unjust he had been, he then confessed his own wrong: I have sinned against the Lord. James said to his brethren, Confess your faults one to another, and pray one for the other, that ye may be healed. As long as we behold the mote that is in our brother's eye, but considereth not the beam that is in our own eye, we do not feel we need to be healed. We pass judgment against our brother for doing the very thing we ourselves are guilty of. James was trying to show his brethren that they were all wrong in judging each other, instead of that they should confess their faults one to another, and pray one for another. God's people are not confessing their faults one to another, neither are they praying one for another, and at the same time demanding of their brother, Let me pull out the mote out of thine eye, but considerest not the beam that is in their own eye. Paul continued, Romans ii. 2, 3: "But we are sure that the judgment of God is according to truth, against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" When God's people are guilty themselves they want to do the judging, instead of God doing it. God has not appointed that his people should judge each other with cruel judgment. James said to his brethren, "But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil

work." James does not give to any man an excuse for charging God with confusion that does exist among God's people, when they are judging each other with force and with cruelty. Ezekiel xxxiv. 4, reads, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." These are the words of the Lord against his shepherds. These shepherds are described as hard fighters. We should take heed, and beware lest we also are engaged in cruel fightings, and also lest we pass judgment against all who are engaged in such ruling with force and with cruelty, and yet at the same time are guilty of these things, lest it be a truth, as in David's case, Thou art the man, or as Paul said, Therefore thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another thou condemnest thyself, for thou that judgest doest the same things. Jesus taught the same in the words of our text, he was warning his people against doing such things, and also tells them that they shall be judged according as they judge. In our first experience we all plead for mercy, instead of justice. In our first experience we were not beholding the mote in our brother's eye, our great concern then was our own felt sins against a just and holy God. Jesus began his sermon in the mount by saying, "Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they

shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." All these are blessed conditions to be in, and if we always remained in these conditions we never would be found guilty of judging our brother without mercy. Note Jesus said, "Blessed are the merciful: for they shall obtain mercy." We all know those referred to in our text are not merciful, and at the same time judging each other as forbidden to do by Christ. Evidently no man is in a blessed condition and at the same time beholding the mote in his brother's eye, but considerest not the beam that is in his own eye. Such an one is not hungering and thirsting after righteousness, for if he were he would not be engaged in such cruel works. Jesus will not call his people hypocrites for being in the blessed conditions spoken of by himself, neither will he judge them as hypocrites unless they are hypocrites. Oh may we all remember the words of our text: "Judge not, that ye be not judged." This is a personal matter with all of God's believing people. Jesus said, Rev. ii. 23: "And all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works." Oh may our works be such as to show that we believe these words of Jesus are true.

Submitted in love,

JOSEPH FORD.

UNI PLACE, Nebraska.

HOPEWELL, N. J., Jan. 10, 1922.

DEAR BRETHREN EDITORS:—Inclosed please find check for two dollars for one year's subscription for the paper I love so well, the SIGNS. I cannot read it much unless it is a bright sunny day, as my eyes have failed very much the last few years, but I feel thankful that I can see as well as I do. It has been one of my greatest blessings to read the SIGNS so many years (over fifty-two years), and to enjoy the precious privilege that many of my brethren and friends have not been able to do: to meet with the brethren as I have. I feel to say as did the psalmist: What shall I render unto the Lord for all the blessings that have been bestowed upon me? I will take the cup of salvation and call upon the name of the Lord. We are told to be strong in the Lord, rejoice in the Lord, and again I say, Rejoice in the Lord. Worthy was the Lamb that was slain to receive honor, glory, dominion and majesty. Oh that men would praise him for his wonderful works; works that no man can do. Oh that I could be more like him, more humble, not so worldly-minded, love not the world nor the things of the world, for they perish with the using, but love spiritual things; they are from everlasting to everlasting. If I could be more like the brethren; they seem to be so Christlike. He is a merciful and gracious God, he will not chide, nor will he keep his anger forever. As a father pitieth his children, so the Lord pitieth them that fear him. Oh the depth of his riches, both of wisdom and knowledge. How unsearchable are his judgments, and his ways past finding out. Who knoweth the mind of the Lord, or who hath been his counsellor? I think sometimes about the wells of salvation; the water from those wells is pure, and the more we drink of it the thirstier we

are. They are so constructed that no surface water can contaminate the water; the materials used to construct them are of the best quality, not adulterated. We love to crown God Lord of all, and give him all the glory. If you divide the crown you have an empty crown. Bring forth the royal diadem and crown him Lord of all. Whosoever confesses me before men, him will I confess before my Father. Whosoever denieth me before men, I will deny before my Father. What happened to the man that built on a sandy foundation? The rain descended, the winds blew, the flood came and that sandy foundation was swept away; but not so with the man that built on a firm foundation: the rain descended, the winds blew, but that house stood through all storms. The foundation of God is sure, it hath this seal, He knoweth them that are his. Oft it causes me anxious thought, Am I his, or am I not? In the world ye shall have tribulation, but be of good cheer, I have overcome the world. A bruised reed will he not break, smoking flax will he not quench until he bring forth judgment unto victory. He trod the wine-press alone, none to help. It is a faithful saying, worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief. Oh if I could only say, Thy will be done, at all times. He said, If it be possible, let this cup pass, but not my will, but thy will be done. I came not to call the righteous, but sinners to repentance. Oh could I feel sure of that inheritance that fadeth not away, but is reserved in heaven for us. Jacob was the lot of His inheritance; he kept him as the apple of his eye, led him about, instructed him, made him to suck honey out of the rock, and oil out of the flinty rock. If ye love me keep my commandments. We are

told not to forsake the assembling of ourselves together, as the manner of some is. Be instant in season, out of season seek those things that are precious to our souls. Do not be led astray by all winds of doctrine, stand firm as a rock on the foundation of our Lord Jesus Christ; be carried not away by any (man-made) theories, or by enticing words of man's wisdom. Let brotherly love continue, be of one mind. How good and how pleasant it is for brethren to dwell together in unity. It is like the oil that ran from Aaron's head to the skirts of his garment, like the dew of Hermon, like the dew that descended from the mountain of Zion, where the Lord commanded the blessing, even life for evermore. The oil that ran over Aaron's beard was the oil of joy. It was not prepared by man; if it had been it would not have been so pleasant, for men cannot prepare such oil. The dew was not of men's work, but it was the work of our Lord and Savior Jesus Christ.

I have written more than I intended, but there is no stopping-place. You can look this over, and if you think it "thus saith the Lord," publish it; if not, cast it aside.

Your unworthy brother,

D. L. BLACKWELL.

ST. ALBANS, W. Va., Nov. 20, 1921.

ELDER G. B. BIRD—DEAR BROTHER :—
I will try again in my weakness to write a few lines in reply to your letter which I received some time ago. It seems that I realize my weakness and inability to write, as much as a poor mortal can, but I hope you can make allowance for me. A few nights ago I read your experience in a back number of the SIGNS, and was made to rejoice, for oh how wonderful are the dealings of the Lord with his

chosen people. How wonderfully was Jesus revealed to you in the pardon of your sins, as the chiefest among ten thousand and the One altogether lovely. How can such an one with an experience of grace like yours ever doubt? But it seems I have not been blessed with such bright seasons of his love, and I often wonder if I have any right to claim a hope in Jesus, for I have always been such a rebellious sinner, continually doing that which I should not. The most of my time I am in doubt as to whether I have ever been called out of nature's darkness into his marvellous light. If not, I have greatly deceived the church by uniting, when probably not one of them. But this I know, if I am not what I have professed to be, the great and eternal God is not deceived in me, for he is the heart-searcher and the reintryer. Sometimes when down in the very depths of despair I derive a little ray of light and comfort from the words of the poet when he said,

"Could I joy his saints to meet,
Choose the ways I once abhorred,
Find at times the promise sweet,
If I did not love the Lord?"

You wrote in your last letter so beautifully on the subject of the resurrection. It is a deep mystery to me, but I fully believe that Christ is the resurrection and the life. When this mortal shall have put on immortality, that will be a glorious change, a change from corruptible to incorruptible, from a natural to a spiritual state, and we are told by the pen of inspiration that when Christ doth appear we shall be like him, for we shall see him as he is. It doth not yet appear what we shall be, but to see Christ and

to be like him, shall be enough. Elder W. J. May has a wonderful article on this subject in an old number of the SIGNS, one that he wrote to Elder J. W. McClanahan and he sent it for publication. I read it over to-day.

I have written in a very awkward way, but I beg of you to cast the mantle of charity over this.

Unworthily,

HARVEY BIRD.

EAST POINT, Ga., June 25, 1922.

DEAR BRETHREN:—Please change my paper, the SIGNS, from 69 Josephine Street, Atlanta, Ga., to 208 Dorsey Street, East Point, Ga. I am now living with my oldest son, and will stay with him what few more days the good Lord lets me live, so I will not bother you any more about change of address. I am no better; am almost helpless, at times, and I am never easy. No one but the good Lord will ever know what I have suffered for the last seventeen years. I sure do appreciate your kindness in sending me the SIGNS so long, and it has been a great comfort to me. I do hope and pray the good Lord will spare the dear editors and brethren and sisters to write on in the future as they have in the past, ever contending for the faith once delivered unto the saints, for they comfort many of God's little children who do not get to hear preaching. I ask an interest in your, and the prayers of all God's dear children, that I may be submissive to his dealings with me, if one of God's children, the least of all.

Your brother in Christ, I hope,

G. W. ALMAND.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1922.

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.***PSALMS CXVI. II.**

"I SAID in my haste, All men are liars."

David said this in his haste, and like many other things said in haste, it is not true. David thought when he said it that it was true, and that all men are liars, but all men are not liars, as Scriptures abundantly prove. Paul wrote in his second letter to the Corinthians that the apostles had renounced the hidden things of dishonesty, that they were not walking in craftiness, nor handling the word of God deceitfully. To handle the Scriptures deceitfully is to quote them or use them without reference to their connection; it is to quote a part to suit one's purpose, and to suppress the rest. We heard a person say once that the Bible says, There is no God. If one has no regard for how one quotes Scripture, it might be said dishonestly that the Bible does say that. The reference is to the fourteenth and fifty-third Psalms, where we find the following: "The fool hath said in his heart, There is no God." Just to quote the last four words of this without giving the other part, is to handle the word deceitfully. If this is the way the Bible is to be handled, then the Scriptures can be twisted to mean anything one might want them to mean. But this is craftiness and deceit, and not becoming Old School Baptists, who have ever made their boast that the Bible is the

man of their counsel, and that they accept nothing without a Thus saith the Lord, for it. To say publicly that the Bible says, All men are liars, is to state what is not true. David said that in his haste, without properly considering it, and he found it out to be not true. He found out there were some men who were not liars, and that his sweeping generalization of all men as liars was a mistake. When David exclaimed, All men are liars, he was sorely beset and hardly pursued by Saul and his followers, and David was sure in his own mind that he would one day fall by the hand of Saul. This was not to be David's end, but no one could at that time convince David that such was not to be the case. See 1 Samuel xxvii. 1. His friends told him again and again that Saul could never kill him, but David did not believe them. He said they were all liars. Even Jonathan, the one whose soul was knit to David's, went to David in the wilderness of Ziph, in a wood, and strengthened his hand in God, and told David to "fear not: for the hand of Saul my father shall not find thee: and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth." To David in his distress, being pursued and hunted by his enemies like a beast, this seemed too good to be true, and he could not then believe that he should not be killed. Thus, to him, even Jonathan, his best beloved, seemed a liar. David so far doubted his friends, and Jonathan, and so far believed them to be liars, that he took six hundred men and hid himself and them at Gath among the Philistines, and stayed there a year and four months. No wonder, then, that after the defeat of his enemies, and after the death of Saul, and after his kingdom became in the providence of God fully established,

David lifted up his voice in that song of inspiration called the one hundred and sixteenth Psalm, and acknowledged that he had hastily said that all men are liars, that he had been mistaken in the matter, and that he had found it not to be his end to meet death at the hands of Saul; that the Lord had delivered him out of all his afflictions, therefore, that he would take the cup of salvation and call upon the name of the Lord. He promised to pay his vows unto the Lord in the presence of his saints, and we shall not be wrong when we say that these vows were David's confession of his sins, and that salvation is of the Lord, the same vow that Jonah made in the belly of the great fish. In the thirty-first Psalm we find another saying of David's which he uttered in haste, and which he found to be not true: "For I said in my haste, I am cut off from before thine eyes." He was not cut off from the Lord, nor from the Lord's sight of him, but he thought and felt that he was, and so he hastily concluded such to be the case. "Nevertheless thou heardest the voice of my supplications, when I cried unto thee." Thus we see that at the very time when David had hastily concluded that the Lord had cut him off, the Lord was hearing the voice of his supplications. Our spiritual David, the Lord Jesus, when on the cross, cried out, "My God, my God, why hast thou forsaken me?" The God of heaven, his almighty Father, had not indeed really forsaken his beloved Son, but Jesus felt it to be so. The cloud of his people's guilt which bore down so heavily upon him blotted out from his view the face of his Father, and he felt to be forsaken of God and of men. However, his Father was with him, though he felt him not, and the omnipotent power of his Father was strengthening him for the ordeal. Of

this Jesus was not sensible at that moment, and believed his God had forsaken him, but back of the cloud the face of his God still shone in his glory, and was beholding the agony of his Son and accounting it for righteousness to those whom he had chosen in his Son from before the foundation of the world. Are there not times in our lives when we conclude hastily that God has forsaken us, and has forgotten to be gracious, and has clean removed his mercy from us? Do there not come times afterward when we are ashamed for having so hastily concluded the inconstancy of God? Also, are there not times when we conclude that our brethren are not true to us, that they are deceiving us, when really they are telling us the truth, and for our own good? We must bear in mind that there are two kinds of men in the world: godly men and ungodly men, faithful men and faithless men. Man in a state of nature is a liar. We should not wish to deny that, and do not. Man in a state of grace is not a liar. If a gracious person lies, it is not he himself that does it, but sin that dwells in him; and the sins of the flesh are not to be excused on the ground that David said all men are liars. It is a terrible thing to quote Scripture to excuse one's wrongdoing, and the judgments of God are sure to find us out if we do it; that is, that certain fearful looking for of judgment and of fiery indignation which is to devour the adversaries. That which is born of God cannot commit sin, for the seed of God remains in such an one and kills him to sin, so that he cannot live longer in sin, nor roll it as a sweet morsel under his tongue. Such an one glories in the truth and tells the truth. He cannot lie. "For he said, Surely they are my people, children that will not lie: so he was their

Savior."—Isaiah lxiii. 8. It is therefore going too far to say that all men are liars, it is a too rapid and too hasty conclusion, as David confessed. Adam, the first man, and all his posterity, are liars; Christ the second Adam, and all his children, are not liars, they are begotten of truth, and are the offspring of wisdom. This is a distinction which David in his distress failed to comprehend, but which he afterward found to be so. Jacob was a liar, and the very name of Jacob signifies a deceiver; but after that night in which the angel of the Lord wrestled with him, and changed his name from Jacob to Israel, he did not lie. Saul of Tarsus was living a lie when he verily thought he was doing God's service, but Paul the apostle was not living nor speaking a lie when he was serving the churches and preaching to them Jesus Christ and him crucified. Simon Peter lied when he told Jesus that though all men forsook him he would not, but he did not lie when a short time afterward he said, "Lord, thou knowest all things; thou knowest that I love thee."

In conclusion, let us say that we should always approach the Scriptures carefully and reverently, never taking them glibly or off-hand, without due regard for the value of words and the connections in which they are used, certainly never to quote Scripture to excuse wrongs we may have committed. If we have done wrong in any way, let us honestly and openly confess it as becomes our profession as the children of God, and not seek to cloak our guilt with words of Scripture, nor take occasion to screen ourselves behind the blessed doctrine of the Lord. Above all, let us be honest.

L.

CIRCULAR LETTERS.

(Written by Elder B. F. Coulter.)

The Delaware Association, in session with the Welsh Tract Church, near Newark, Delaware, May 24th, 25th and 26th, 1922, to the churches and associations with which we correspond, sendeth greeting.

DEARLY BELOVED:—In this, our annual letter, it is our solemn prayer that we may be guided and instructed by the Spirit of our God, rendering unto him all honor and praise and glory. That we may refresh your minds to profit, we call to your attention the words found in 1 Timothy vi. 11, 12: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." The apostle is writing to his son Timothy, whom he loves in the Lord, and pointing out to him the wonderful beauty of the life in righteousness, godliness, faith, love, patience, meekness, in contrast to the evil of an unrighteous life made up of "perverse disputings of men of corrupt minds, and destitute of the truth." So he addresses Timothy in no uncertain way: "But thou, O man of God." The words that follow could sink sweetly into the heart of none save the child of God, "The man of God," for he alone is in possession of the righteousness of faith, which embraces all the virtues to be found in the walk of the lowly, humble follower of Jesus. This one is not only a little child, but his growth in grace manifests him as a brave and sturdy soldier, for Paul declares: "Fight the good fight of faith," neither looking to the right hand nor the left

hand, attacking the enemy with the sword of faith, having on the helmet of salvation, "laying hold on eternal life," overcoming through the blood and righteousness of Jesus Christ the Lord. Now the apostle reminds the young preacher that God is no respecter of persons. The master loves his servant as a brother, and the servant loves his master also as a brother. We are all one in Christ Jesus. He is all in all. Therefore we strive, laying hold on eternal life. Our life of faith is the gift of God. We were dead in trespasses and in sin, having no strength in ourselves, for "As in Adam all die, even so in Christ shall all be made alive." Thus our life is hid with Christ in God. Blessed characters are they who "walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law doth he meditate day and night." Holy men of old spake as they were moved by the Holy Ghost, foreshadowing the things that must surely come to pass. The apostles by inspiration of God, present to the living in Christ Jesus, the fulfilling of the law and all the promises of God. Thus in Him we live and move and have our being. Thus we can say with Timothy: "Thou art also called, and hast professed a good profession before many witnesses."

May the blessing of the Lord rest upon all who fear the Lord and call upon his name.

J. G. EUBANKS, Moderator.

J. B. MILLER, Clerk.

(Written by C. V. Hill.)

The Delaware River Old School Baptist Association, in session with the First Hopewell Church, Hopewell, N. J., May 31st and June 1st and 2nd, 1922, to the churches composing the same.

DEAR BRETHREN:—As is our custom,

we address you by what is called a Circular Letter. We will call your attention to the following Scripture: The gospel is the power of God unto salvation to every one that believeth. (Romans i. 16.) The all-wise, eternal and ever-gracious God has again permitted us to assemble here in this old brick meetinghouse, where many able ministers of the gospel have rightly divided the word of truth, preaching the gospel of Christ, which is the power of God unto salvation to every one that believeth. May it be according to the eternal purpose and predestination of the omnipotent Jehovah that our ministers continue to declare the whole truth, and nothing but the truth, not turning to the right or to the left to please men, but declaring the whole counsel of God, ever looking to him who is the author and finisher of the christian's faith, giving all praise and adoration to him who created the heaven and the earth, the sea, and all that in them is, as he is God and there is none else. He speaks, and it is done; he commands, and it stands fast. He does it that men should fear before him. We finite mortals cannot grasp or comprehend the infinite wisdom and mighty power of him who said, "Let there be light: and there was light." This same God spoke by the prophet Isaiah, saying, "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance." Again the prophet says, "All nations before him are as nothing; and they are counted to him less than nothing, and vanity." Now if all the powers of earth combined are only as the small dust of the balance, or as vanity, in comparison to God's infinite wisdom and omnipotent power, it is no wonder that David said, What is man, that God should be mindful of him? David did not say this of the flesh, it was

not the Adamic nature in David that perceived the wonderful works of God, his divine wisdom and mighty power, as the natural man knows nothing about these things, neither can he know them, for they are spiritually discerned. That which is born of the flesh is flesh, it can never be anything else. The first man is of the earth earthy, the second man the Lord from heaven. Man in his natural state is earth, and nothing else. He has no power within himself to become spiritual, as they that are in the flesh cannot please God, their hearts are evil and that continually. They do not trust in God, or give him all the glory, but trust in their own power and ability to bring themselves acceptable before him, believing he will justify them on account of their own good works; but instead of their works being good in the sight of God, they are evil and vanity. Every thought and imagination of their heart is enmity against him, not subject to the law of God, neither indeed can be. Paul says no flesh shall be justified by the deeds of the law. Man with all the powers at his command cannot change his heart; he cannot rise above that which he is; he still remains earth, his body will return to earth, as "dust thou art, and unto dust shalt thou return." Man never put life in his heart, neither can he cause that life to exist one minute longer than appointed of God; but on account of God giving man dominion over the things of this earth he feels able to control his own destiny, the same as he does earthly things about him. Therefore the natural man has never trusted the eternal sovereignty and mighty power of God to bring the blind by a way they knew not and lead them in paths they have not known, to make darkness light before them, and crooked things straight. As a

matter of fact, he never believes he was blind until he has eyes to see. The natural man has no power to see his own blindness; he is dead to spiritual things. He has no capacity to believe that God's doctrine drops as the rain and distils as the dew, but instead he thinks he must work for salvation in the same manner as he works for the things of this earth. He feels it is positively necessary to put forth an effort, make new resolutions, use his own power, and carry them out, in order to bring about the desired change in his heart. Man never did work or labor for the things of the world until he was born in it, until he had an existence here. How then can he know about the kingdom of God until he is born in it? He can never approach or know the King of that kingdom until he has an existence in it, any more than we can know the kings of this earth before we have an existence here. There is no communication between this world and the kingdom of God. The only way to enter either is by birth. We know we cannot enter this world except by birth, and Jesus said, Except a man be born again he cannot see the kingdom of God. Also, "Marvel not that I said unto thee, Ye must be born again." Jesus did not say man could be made over, renovated or made better, but must be born again; a second birth must take place in order to see the kingdom of God. The first birth is of the earth (flesh and blood), the second birth is from above, born of God, his own heir, and joint-heir with Jesus Christ. The Adamic, or natural, child knoweth only the things of the earth, he has no capacity or ability to know the things of the Spirit, he is dead in trespasses and in sins, just as lifeless and dead to the kingdom of God as a lifeless or dead body is to the things of this

world. The natural man lives on the things of this world; he hungers and thirsts after worldly things; his food is of the earth. It requires earthly food to grow and develop that which is earthly. Just so with a spiritual child born of God, he hungers and thirsts after righteousness, spiritual food from above. It requires food direct from the kingdom of God and his dear Son to satisfy the pangs of hunger and thirst in the heart of a poor, destitute sinner. Nothing but the revelation of Jesus and his mighty power can ever satisfy the hunger and thirst of the poor and needy when seeking water in the wilderness; when the tongue fails them for thirst the God of Israel hears them, the water of his salvation (his doctrine) drops as the rain and distils as the dew in their hearts, and it is indeed food to their hungry souls. They drink the water of salvation from the fountain in the midst of the valleys and from the pools of water which were once a wilderness, the dry land becomes springs of water. This water which flows from the Rock of salvation is the only water that can ever quench the thirst of a poor, hell-deserving sinner. When one has been blessed with a drink of this water direct from the wells of salvation he believes in God and puts his trust in him. He has witnessed the famine, the wilderness and the desert; he was made to stand still and see the salvation of the Lord. He now believes in the power of God; he believes in his doctrine; he believes He is able to save to the uttermost those who come unto God by him. He believes he must be born in the kingdom of God before he can know him or be drawn to him. As Jesus said, No man can come to me except the Father which hath sent me draw him. He believes the mighty power of God is the only power in heaven or in

earth that can lift poor sinners up out of the horrible pit, that bottomless pit without water, the very belly of hell, and place their feet upon a rock, put a new song in their mouth, establish their going, even praise to his holy name. After one has been led through the wilderness and the desert, been locked in their prison-house and experienced or witnessed by the eye of faith the opening of their prison-house door by the mighty power of God, and brought forth out of bondage into the light and liberty of the children of God, where the Sun of Righteousness shines forth in all his glory, he has the witness within himself that John told the truth according to his experience when he penned that wonderful declaration of Scripture saying, He that believeth on the Son of God hath the witness in himself. Also he witnesses that wonderful trust spoken by Paul: "The gospel is the power of God unto salvation to every one that believeth," for therein is the righteousness of God revealed from faith to faith.

C. W. VAUGHN, Moderator.

DAVID 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 (30th). All are welcome.

L. B. FORD.

MARRIAGES.

By Elder J. C. Mellott, at his home, Salisbury, Md., Charles Upshur Gale, of Rhodesdale, Md., and Susie Jane Johnson, of Salisbury, Md.

OBITUARY NOTICES.

Margaret McBane McTaggart, widow of Angus McTaggart, was born in the year 1835, and fell asleep in her blessed Savior March 24th, 1922, making her stay on earth nearly 87 years. Her dearly beloved husband preceded her in death nine years. Brother and sister McTaggart for many years resided on their farm near the Ekfrid meetinghouse. Their home was always a welcome place for their kindred in Christ, and many can testify to their hospitality who have been entertained at their home during the quarterly meetings that have been held at Ekfrid. It was their chief joy to entertain their friends and kindred in Christ. Sister McTaggart was blessed with a lovable nature, and was kind and generous to the poor. She was blessed with a spiritual mind and lived near her Savior, and loved to talk of his goodness and mercy to her, a needy sinner saved by his blood. It can be truly said of our dear aged sister, that her conversation was in heaven; that is, upon heavenly things, for those things were most sacred to her. Sister McTaggart was in her fortieth year when she was received in the fellowship of the Covenanted Baptist Church, and was baptized by the late Elder Pollard, who served this church as pastor for nearly fifty years, and whose labors were blessed of the Lord in many ways. Sister McTaggart was stricken with a stroke of paralysis, which impaired her speech so she could not talk with her sorrowing children as they gathered around her bedside. Although unable to speak, her mind was unimpaired by the stroke and she remained conscious until near the end. Nine children gathered around her bedside and watched their dear devoted mother pass from this life into the great beyond. The end came as peacefully as a child falling asleep in its mother's arms, and we all have great reason to believe that sister McTaggart fell asleep in Jesus, to awake with his likeness, and to be like him, and see him as he is. The church feels the loss of our dear sister, for she was indeed a mother in Israel. Our sympathy goes out to the sorrowing children, and to all friends and relatives who mourn.

Her funeral was held from the meetinghouse at Ekfrid, and was conducted by the writer. Burial was in the cemetery near the church. May the Lord bless us all with a spirit of reconciliation to say, Not our will, but thine, be done.

ALSO,

James Stevenson, our dear friend and believer in our Lord Jesus Christ, and the beloved husband of our dear sister, Cassie E. Stevenson, departed this life June 11th, 1921, in the sixty-fourth year of his age. Mr. Stevenson never united with the church, yet he was a regular attendant at the Ekfrid meetings and enjoyed the preaching of the gospel of God our Savior. He was a firm believer in salvation by grace, and learned by experience that the works of

the creature were of no avail in that great plan. He was a kind and devoted husband, a good neighbor, respected by all in the community in which he lived. His home was a welcome place to all, and he delighted in entertaining those of like precious faith. His faithfulness to the church and his regular attendance at the meetings spoke of a living interest in the welfare of the church, and also in the things of the kingdom of our God. He passed peacefully away after a lingering illness, which he bore with great fortitude, being reconciled to the will of his heavenly Father.

His funeral was held from his late residence, and burial was in the cemetery near the Ekfrid meetinghouse. The writer tried with such ability as the Lord was pleased to give to comfort the sorrowing ones. We desire and pray the blessing of almighty God to rest upon our dear sister, and may her heavenly Husband, our Lord Jesus Christ, be her comfort in this her great sorrow.

J. B. SLAUSON.

Mrs. Elizabeth Adkins, widow of William Adkins, was born December 1st 1825, and died at her home, near Parsonsburg, Md., March 25th, 1922, aged 96 years. She was baptized October 9th, 1892, in the fellowship of the Forest Grove Old School Baptist Church, of Wicomico County, Maryland, we think by the late Elder A. B. Francis. Sister Adkins was a faithful and consistent member, always attending meeting when her health permitted. Her home was a welcome resting-place for the ministers and others of the church, and at association times her home was filled, and all felt it good to be there. The past few years prior to her death, because of infirmities of age, she grew very feeble in mind and body, and was confined to her bed most of the time. Her two single daughters, Rhona and Fannie, gave her constant and devoted care to the end. She is survived by seven children: Joseph J. Adkins, Mira E. Perdue, William S. Adkins, of Morgan, Mich., Jacob M., George W., Rhona B. and Fannie M. Adkins, all living near the old homestead, except William, who resides in Michigan. Five of the children are known to us as faithful members of the Old School Baptist Church. Few have greater reason to be proud of their family than did sister Adkins. She was a faithful and devoted mother, a good neighbor and a true friend.

Her funeral services, which were held in the Forest Grove meetinghouse, and largely attended, were conducted by her pastor, Elder J. C. Mellott, of Salisbury, Md., assisted by the writer. Elder Mellott having been called to the care of the church of her membership less than two years ago, and owing to the condition of sister Adkins' health, had no personal acquaintance with her, the family requested us to assist in the services, and also to write this obituary, owing to the fact that we had known our dear

aged sister many years. The data of this obituary was sent to Elder Mellott, and forwarded by him to us, joining the request that we write the obituary for the SIGNS.

The remains of sister Adkins were interred in the family plot of the Forest Grove cemetery. May the dear Lord comfort the family with his holy presence.

ALSO,

Sarah Ann Willard was born at Huntingdon Valley, Pa., December 25th, 1845, the daughter of Henry and Mary Ann Stout. She married James Monroe Willard December 22nd, 1870, and died April 1st, 1922. Brother Willard died July 13th, 1913. She was baptized at Southampton June 1st, 1866, likely by Elder Harding. The surviving relatives are one daughter, Florence W. Robinson, Willow Grove, Pa., two sisters and one brother: Mrs. Samuel D. Cornell, of Newtown, Pa., Mrs. Frank H. Wood, Bethayres, Pa., and David H. Stout, of Germantown, Pa., also two granddaughters, of Willow Grove, Pa. Sister Willard was a faithful and devoted member of the Southampton Church, of Bucks Co., Pa. She was a woman of strong mind and sound judgment, and her love for the place where God's honor dwelleth was so wonderful that she was sometimes found in the assemblies of the saints when advised by her physician to remain at home. We all loved her for the truth's sake, and shall miss her beyond expression. She and her daughter, sister Florence Robinson, were so companionable that the separation is doubly painful to her.

The writer conducted the funeral services, held at the home of the daughter, in Willow Grove, Pa. The interment took place in the Southampton Cemetery. May the Lord bless the family, especially the daughter and two little granddaughters who loved "grandma" so dearly. K.

Mrs. Sallie Ann Lecates was born November 14th, 1843, and died April 18th, 1922, at Delmar, Delaware, where she had lived for the last sixteen years. She was the widow of Roberson Lecates. Mother never joined the church, but attended the Old School Baptist meetings as long as she was able. A few days before she died she said a hope was all she had. It seemed a good one, for the Savior seemed to be with her until the last. She leaves to mourn their loss three children: Mrs. James Figgs, with whom she made her home, Mrs. Olivia A. Parker, of Salisbury, Md., and Isaac J. Lecates, of Crisfield, Md., also three grandchildren and two great-grandchildren.

The funeral services were conducted by Elder H. C. Ker, of Delmar, Del., text Romans viii. 20. There were many friends and relatives present to pay their last tribute of respect. The interment took place in the Delmar cemetery.

Written by her daughter,

(MRS.) JAMES FIGGS.

Mrs. Sarah Elizabeth Utterback died at her home, near Haymarket, Va., Nov. 12th, 1921, in the ninety-fourth year of her age. She was the widow of Jos. N. Utterback. Six children: two daughters and four sons survive them. Sister Utterback was a Miss Utterback before her marriage, the daughter of Mr. French Utterback. She was baptized many years ago by the late Elder Joseph L. Purington in the membership of the Upper Broad Run Old School Baptist Church, in Fauquier County, Virginia. Too much cannot be said of her faithfulness and devotion to the church, and of her steadfastness in the doctrine of God our Savior. Solomon says that the memory of the just is blessed, and it is true that those justified from all condemnation by the resurrection of Christ from the dead do have in their lives a fruitfulness of grace, the aroma of which lingers long in the hearts of the church after the individual is removed to the kingdom above. In this way their works do follow them, and such is the case with our sister Utterback, who has entered into her eternal inheritance and still lives in the love and fellowship of her kindred in Christ left behind here below.

Written by request.

L.

MEMORIALS.

WHEREAS, It has pleased almighty God, our heavenly Father, by death, to remove from our midst, and from the field of the gospel ministry, our dearly beloved brother and pastor, **Elder John McConnell**, and,

Whereas, We desire to place on record an expression of our love for him as a fellow-member of this church, and as our faithful and devoted pastor, therefore be it

Resolved, That we desire to bow in humble submission to the will of Him who has said, "Be still, and know that I am God."

Resolved, That we feel we have sustained a loss that to us seems irreparable.

Resolved, That our prayer is that this dispensation of Providence be brought home to each and all of us in a way (God's way) that we will realize more than ever before the goodness of God in calling our brother both to the gospel ministry and the pastoral care of this church.

Resolved, That we desire (by the grace of God) to live in the church as our brother did, for he surely was an ensample to the flock.

Resolved, That a copy of these Resolutions be furnished our dearly loved sister McConnell.

Resolved, That these Resolutions be published in the SIGNS OF THE TIMES.

Approved and adopted at a church meeting held June 4th, 1922.

EBENEZER OLD SCHOOL BAPTIST CHURCH
IN NEW YORK CITY.

CYRUS RISLER, JR., Clerk.

WHEREAS, it has pleased our heavenly Father to remove from our midst our dearly beloved brother, **Elder John McConnell**, the Baltimore Association deeply feels the loss of one who has been so near and dear to us, and no doubt many others feel as we do. Truly we can say, A father has fallen in Israel, one who has ever earnestly contended for the faith once delivered unto the saints. He feared not to declare the whole counsel of God. Our hearts indeed are filled with sadness at the loss of such a faithful servant, but we feel to bow in humble submission to the will of our heavenly Father, knowing that he is too wise to err and too good to be unkind, and is able to raise up another who will be true and faithful to the truth that was so dear to the heart of our departed brother.

We extend our sympathy to his bereaved widow, our dear sister, and pray our heavenly Father to comfort her in this great sorrow.

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

E. A. JOHNSON, Ass't Clerk.

M E E T I N G S .

THE Siloam Association of Washington and Oregon will be held with the Mizpah Church, at Touchet, Washington (this is near Walla Walla), August 11th, 12th and 13th, 1922. To all ministers, brethren, sisters and friends of our faith and order a cordial invitation if extended to meet with us.

ROSA COLEMAN, Clerk.

THE New Hope Association of Primitive Baptists (if the Lord wills) will hold her forty-first annual session with the Mount Zion Church, nine miles south of Greenville, Texas, and one mile north of Cash, beginning on Friday before the third Sunday in August, 1922. All trains will be met on Thursday. All lovers of the truth are invited, especially the ministers of our faith and order.

S. M. DICKENS.

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

JOSHUA T. ROWE, Pastor.

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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

IN

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

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

11:00 A. M.

2:00 P. M.

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

**SALEM OLD SCHOOL BAPTIST
C H U R C H ,**

1315 Columbia Avenue

(Park Avenue Hall)

P H I L A D E L P H I A , P A .

Meeting every Sunday 10:30 a. m.

A L L W E L C O M E

THE 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.

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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THE

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 90. MIDDLETOWN, N. Y., AUGUST 1, 1922. NO. 15.

CORRESPONDENCE.

ROMANS XIII. 1.

“THERE is no power but of God: the powers that be are ordained of God.”

Men have been trying to change God's plans from Cain's day up to the present time, trying to build towers whose height would reach heaven. All power men and devils have, or will ever have, is from God. Man could as easily change the whole course of nature, reverse the course of the sun, moon and stars as he could change the plan of God's salvation of sinners, or his destruction of sinners. God is a sovereign in the most absolute sense of that term; man is nothing, and less than nothing, and vanity. The prophet Jeremiah tells us the heart (which is the seat of life) is deceitful above all things, and asks the question, Who can know it? Paul tells us in his Roman letter that man's throat is an open sepulcher, his mouth is full of cursing and bitterness, with his tongue he uses deceit, his feet are swift to shed blood, and the way of peace he has not known. Out of this kind of material he that hath all power has and will continue to make sheep, followers of the meek and lowly Lamb of God. We find nowhere in the

Scriptures where any man, prophet, apostle, or any one else, was commanded of the Lord to make sheep, but we do find where some are commanded to feed the sheep of the Lord's making; neither do we find where God needed any help to make them or keep them. The apostle Peter informs us that they are kept by the power of God, and that their inheritance is incorruptible. It could not be incorruptible if man had any hand in it. All Scripture is given by inspiration of God, and is profitable, is comprehended only by divine revelation. David tells us in the one hundred and thirty-fifth Psalm that whatsoever the Lord pleased he did in heaven, in earth, in the sea and all deep places. It is natural for man in all walks of life to worship something, and some enjoy being worshipped. Even the most savage races have objects of adoration. John on the isle of Patmos undertook to worship an angel, but the angel said unto him, See thou do it not; worship God. The power that the serpent had when he beguiled our mother Eve, and also when he undertook to tempt Christ, was given him from God. If not so, what did Paul mean when he wrote the words at the

head of this article? If all power is of him, where is any left for any one else? He gave men power to heal the sick and raise the dead, but never to forgive sins. The Savior said, I came not to do mine own will, but the will of him that sent me; and this is the will of him that sent me, of all thou hast given me I should lose nothing, but raise it up at the last day. Again, He that believeth on me hath everlasting life. No one can believe anything in nature or grace without evidence. If we believe that Jesus Christ is the Son of God we believe it by God-given faith, which is the substance of things hoped for, the evidence of things not seen. We are saved by hope, but hope which is seen is not hope; but if we hope for that we see not, we with patience wait for it. Faith is the very essence of the christian's hope of glory in the world to come, and we at times have a little foretaste of it in this life. If we know nothing of glory in this life, what evidence have we that we will know anything of it in the world to come? Those who have the most revelation committed to them are the humblest, but sometimes they become egotistic, as Moses did when he smote the rock to bring water to the Israelites; and the apostle Paul said that from the abundance of revelation committed, to keep him under, he was given a thorn in the flesh, a messenger of Satan. He generally realized his nothingness. He exclaimed on a certain occasion that he was not a whit behind the chiefest of the apostles, that he notwithstanding was nothing. He realized the truthfulness of what the Savior said to his disciples: Without me ye can do nothing. The Savior said to certain missionaries, Ye compass sea and land to make one proselyte, and when he is made you make him two-fold more the child of hell than you are yourselves. There were never in the history of the world more missionaries in the field, as it is termed, than at this time; nor have the people been more sinful. There has never been more money used in the effort to evangelize the world than is being used now. It seems to be a hard lesson to learn that the world by wisdom has never known God. Holy writ informs us that we are not redeemed by corruptible things, such as silver and gold, but by the precious blood of Christ. He by one offering perfected forever them that are sanctified, or set apart to salvation. The Savior said to his disciples, Ye have not chosen me, but I have chosen you, and ordained you, that you should bring forth fruit, and that fruit might abound. He also said, The tree is known by its fruit; a bad tree by cultivation only brings forth more bad fruit. If you know the truth, the truth shall make you free. Jesus said, I am the way, the truth and the life; no man cometh unto the Father but by me. When he that commanded the light to shine out of darkness shines in the heart of a sinner, no matter how vile he may be, it gives the knowledge of the glory of God in the face of Jesus Christ, and that knowledge comes no other way. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. If any man hath not the Spirit of Christ he is none of his. The Spirit beareth witness with our spirit that we are the children of God; if children, then heirs; heirs of God and joint-heirs with Jesus Christ. All of God's elect inherit eternal life through Jesus Christ. Christ is the heir of all things, and those whom he redeemed are equal heirs with him. Jesus' last words before he expired were, It is finished. The work of redemption was complete, but he must rise from the

dead for the justification of those for whom he died. After that was accomplished no one had the right to lay anything to the charge of God's elect; the debt was paid and the law satisfied. He was made to be sin for his elect, who knew no sin, that they might be made the righteousness of God in him. What shall we say to these things? if God be for us, who can be against us?

I have tried in this communication to tell something of the testimony of Jesus, which is the spirit of prophecy.

Love to the people of God in all conditions of life.

JAMES M. SIMMONS.

MATTOON, Ill., May 4, 1922.

DEAR BRETHREN EDITORS:—A letter written by me in the year 1867, and published in a current number of the SIGNS for that year, was discovered several months ago as I was looking over some old files of the dear old family paper. Having been asked by the brethren frequently, in the past few years, to write for the SIGNS, after reading the article over it just occurred to me I could do no better than to simply cut out the communication and ask you to republish, providing in your judgment it would not be to the exclusion of better matter. It seems the older I get the less confidence I have in my ability or strength to write in a way to edify or comfort the beloved household of faith. When I wrote the inclosed letter I was only twenty-nine years old as against eighty-four now, and if what I then wrote was given a place in the SIGNS after being scrutinized by the late Elder G. Beebe, founder of the paper, and at that time proved comforting to the thousands of readers of that period, the much greater portion of whom have entered into that

rest that remains for the people of God, it may be of interest to the scattered flock of this present time. As for myself, one thing appears very sure after all the intervening fifty-five years, I can say of a truth my mind on things spiritual and eternal, and the faith that prompted my utterances then has never changed. The blessed gospel of Christ that was, to me, sweet and precious then, is no less uplifting and precious to my soul now. I was a reader of the SIGNS then, and I am yet. "The sword of the Lord and of Gideon" has been always steadfastly and unflinchingly drawn in defense of the cause of righteousness and truth by faithful servants throughout all the years of its publication. May God ever bless both editors and publishers in the good work of today of supplying such a blessed medium of correspondence, carrying gospel news to hundreds who cannot have or hear preaching from any other source. This may be my last effort. The hour of my departure draws near. The Lord only knows when the call will come. Until then I want to be patient. Grace, mercy and peace that passeth understanding be with all the household of faith unto whom the message may come.

In the hope of a blessed immortality, I am your unworthy brother and servant in gospel bonds,
J. G. SAWIN.

LOXA, Ill., Feb., 1867.

BROTHER BEEBE:—Permit me once more through the columns of the SIGNS OF THE TIMES to address a few lines to the saints and faithful in Christ Jesus, located in the different parts of the habitable domain, unto whom, together with yourself, be grace, mercy and truth from God our heavenly Father, through Christ Jesus the Lord.

Dear brethren, it is with joy, thanksgiving and praise to God, who moves so mysteriously in the army of heaven, while consummating the work that he hath ordained, that I embrace the present opportunity to say a few things which I hope through the grace of God that is in you, may redound to your comfort, encouragement and strong consolation; that your joy may be full, your hope revived, and your pure minds aroused to a faithful remembrance of those precious things which you have seen with your eyes, heard with your ears and handled with your hands, of the "word of life;" if so be the light of heavenly wisdom be not entirely obscured from me, for in the absence of the true Light, or the unction of the Holy One, I am unknown to my brethren, and they to me, and cannot comprehend the promises of God, explain his ordinances, nor yet profitably discharge the various duties that devolve upon the servants of the Most High. But, dear brethren, kindred in Christ, who walk not after the flesh but after the Spirit, if God has called me by his grace to preach the unsearchable riches of Christ, testify of his mercy and wisdom among the Gentiles, and declare his righteousness to a people that shall be born, I have the heavenly assurance that I shall lack for nothing to enable me to consummate the work assigned me in my Master's kingdom. False teachers may come up in every shape and form, the mystery of iniquity execute with astonishing fury its direful work, numberless prowling wolves, eager for prey, force themselves into our midst, and the sullen enmity of all the hosts of the alienated foes of heaven excited to action against me as a faithful minister of the new testament, if sustained by the power and grace of the omnipotent God I have nothing to fear.

None of the weapons raised against me shall prosper. Carnal weapons were not made for God's ministers, but with the shield of faith, the helmet of salvation and the sword of the Spirit as their armor, they are invulnerable to all the evils that may come against them. The armor with which they are clad is from the rich and exhaustless stores of heaven. Their righteousness is of me, saith the Lord. While this is the case, they may well take courage from the language of the blessed Redeemer, which says, "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you, falsely, for my sake." It is not always though, that they can grasp the promises and lay hold of the truth. What seems bright and full of meaning at one time may subsequently, under different circumstances, reveal little or nothing to our understanding. The truth of heaven, however, does not thus change from time to time; it is poor, sinful and rebellious man that brings on the conflict, and then, perhaps, the promises are for a time hid from view. I have sometimes when in deep distress almost concluded that my case was an abandoned one, and that the ordinances, blessings and privileges of the Lord's house did not belong to me, although I had indulged in the practice of them a little, and enjoyed some sweet communion and fellowship with the faithful disciples of Christ at sundry times, in the exercise of them. But perhaps I had mistaken the shadow for the substance, and after all had no just right to the ordinances of the kingdom. How long I should struggle with those doubtful disputations of mind God only knows, did not the unerring spirit occasionally, through the medium of Christ our head, convey evidences of enduring mercy

treasured in the vaults of heaven, where robbers dare not come, nor thieves break through and steal. Yea, evidences that God for Christ's sake hath pardoned my sins; that the Lord is my shield, my refuge and my strength. When God put his words into the mouths of his holy prophets, and commanded them to speak, at the same time he gave them ample assurance that of the wicked they should not be afraid, for I will be with thee to deliver thee, saith the Lord. The terrors of the fiery furnace, the perils of the lions' den, the pains of incarceration, and the unutterable horrors of the inquisition all disappear suddenly when the light of heavenly wisdom reveals to us the fact that Jesus is near, sweetly whispering, My grace is sufficient for thee. That "as thy days, so shall thy strength be." These encouraging words sustained the people of God in olden time; even so will they comfort his saints, his chosen, his servants, in this day of darkness, delusion and blind stupidity, when men, ungodly men with lofty pretensions to christianity, but having men's persons in admiration, and teaching for doctrine the commandments of men, oppose the legitimate truth of heaven, and who denounce the sovereignty of God as intolerable, unequal and unjust, are seen standing in the high places, leading astray the unwary, training the popular mind to receive their spiritual gifts, and would, if it were possible, deceive the very elect of God. Yea, they glory in their own achievements, rejoice in the works of their own polluted hands, and ignorantly worship their own self-constituted idols, instead of the one only true and living God, as did the prophets, apostles and disciples of Christ, of old, and, dear brethren, as I hope we continue to worship to this day. These paragons of hu-

man perfection trust their own righteousness, carnal ordinances and worldly institutions to qualify them for the presence of God. Says one of them, a missionary sent out by the board from Pennsylvania, a few days since, to the writer, "Sir, you presume entirely too much upon the love of God to carry you through; it will not do, for we must be up with the times; your theory will not succeed in this enlightened age." Thus showing conclusively that to preach the Word was not his business, and to stay upon God he did not choose. This, however, only fulfills what the apostle said should be, viz.: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." God is love. He has loved his people with an everlasting love, and with tender compassion he draws them by his loving-kindness into his banqueting-house, where his banner over them is love. While they were sinners he loved them and gave himself for them. Brethren, do you, can you, presume too much upon the unspeakable love of God? Is not your hope, the anchor of your soul, which you would not exchange for worlds, suspended entirely upon that matchless love? Yes, you have learned in your experience that

"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."

Unlike your enemies, you have no confidence in the flesh, for your own righteousness is as filthy rags in the sight of God. Then methinks I hear it said from the least to the greatest in my Father's kingdom, Their rock is not our Rock, even our enemies themselves being

judges. For their vine is the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall; their wine is the poison of dragons and the cruel venom of asps. Of the gall of bitterness and the bonds of iniquity, you have been made acquainted in your experience. You have also drank deeply of the wine of affliction, tried the crumbling rock of human perfection, and you have sadly realized the poisonous venom of asps that lurked under your lips. You carefully tried every refuge of lies to escape the demands of heaven against you, but in all your strange devices you were the subjects of disappointment, for you realized to your sorrow that the bed was shorter than a man could stretch himself upon it, and the covering narrower than a man could wrap himself in it. That by the deeds of the law no flesh should be justified, and that you were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but by the precious blood of Christ, who entered into the holiest of the holy, once for all, having forever satisfied the demands of justice in behalf of his chosen bride. By one offering he hath perfected forever them that are sanctified. The law of the spirit of life in Christ Jesus makes them free from the law of sin and death; "for what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

But, brethren, I have written thus far, whether for your comfort or not, God only knows, but of one thing I am certain, that is, All things work together for

good to them that love God, to them who are the called according to his purpose. And that the Spirit helpeth our infirmities, and maketh intercession for us according to the will of God. If God be for us, who can be against us? Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? Who shall separate us from the love of God? 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 life, nor death, 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. Peace be to the brethren, and love, with faith from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Yours, in the bonds of affliction,

JOHN G. SAWIN.

EXFRID, Ontario, Jan. 2, 1905.

DEAR BRETHREN:—When about ten years old my father and mother joined the Presbyterians. It did trouble me for fear they had not known that change of heart I felt all should before sitting at the communion. About that time in a vision I thought the world was coming to an end, and saw the Lord coming down from heaven with wings like an angel, to take me. How I did beg of him to take my eldest brother with me. From that time I was given great exercise of mind until the day of my wonderful delivery, when the blessed Jesus was revealed to me, as I hope, my salvation and my Redeemer. How often I had desired to be

prepared to sit at the communion. This Saturday while going into the meeting the lines were with me: I joyed when to the house of God, &c. Go up, they said to me. Then came the thought, But I am as unfit as ever. The text was given out, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" That was the last I heard. What a power of condemnation rested upon me. I was taken out of the body, and saw hell open before me, and was ready to be cast in, but that did not seem to trouble me, but that I had crucified the Lord of glory. When in that distress the Savior appeared to me, and said, Your sins, which are many, are all forgiven; put your hand in my side, and your fingers in the print of the nails; I will put my robe upon her, and shoes on her feet, and a ring on her hand. Then the Lord alone has brought salvation unto me. He took me from the fearful pit, and from the miry clay, and on a rock he set my feet, establishing my way. We were in the meeting from eleven a. m. until four in the afternoon, but I did not hear a word of what went on after the text was given out. When they dismissed I was weeping, and they asked my trouble. I said, Surely it is the work of the Lord; so I joined them, and I wondered that they never asked me to tell any experience; not one ever mentioned to me about the work of grace. I was with them for over twenty years. Though feeling there were some of the Lord's people among them, I never got anything from their preaching, but would feel it was in myself when I did not hear. All this time I was hearing the Old School Baptists preach, and while listening to their wonderful tidings would have a great conflict to conceal my feelings. It would come to me that I was like

Joseph: I knew my brethren, but they did not know me. At God's own appointed time I was brought to the home of my friends, and baptized by the people I so dearly love, though I had to leave my kindred after the flesh. The text the Presbyterians had before I left was, Choose ye this day whom ye will serve, &c. The speaker made it all so natural I could not go any more. I remember at one time of wanting to tell my mind to a dear one (she was a member of the Baptists,) and she seemed to turn away, so I thought it was because I was a Presbyterian, but when this dear saint was on her death bed she asked me if I had ever felt the cleansing power of Christ. I said, It is some time since I felt he took me from the fearful pit and from the miry clay. She said, It is enough. The very words that came to me on the street in Glasgow. I have passed through wonderful darkness as well as rejoicing. One evening while in sweet communion with my heavenly Father his love rested upon me in such power that I felt loath to return to my family. When I was going before the church I felt forsaken, when the words came, Think not what thou shalt say, for I will be a mouth to you. I dared not think what to say, but was given liberty to tell what I had passed through. A few years ago in a dream I thought I stood before God, who was as a flame of fire, and the words came, Who shall be able to stand before God? when the Savior passed between us; he is the great mediator between God and man. At one time of the Ekfrid quarterly meeting, while weary in body and dozing to sleep, the words came, Keep close to the shepherds' tents. Another time when very sick, and not expected to get better, I seemed carried above, and the words were with me, I am

the purchased of the blood of Christ. After that I was for some time in such darkness that my heavenly Comforter seemed entirely gone, when he appeared, and the words came, All the devils in hell could not keep my Redeemer from me, for he is from everlasting to everlasting.

(MRS.) ANGUS McTAGGART.

[SISTER McTaggart's obituary was published in the July 15th issue of the SIGNS.—ED.]

COLUMBUS, Ga., May 7, 1922.

DEAR EDITORS:—My subscription having expired, I desire to renew, for I feel I cannot afford to miss any numbers. I believe the SIGNS is kept true to the faith once delivered unto the saints, though it may not be approved by the world, and many who bear the name of Old School Baptists. I believe those who are at the helm are guided by the Spirit of God to keep our dear medium of spiritual communion pure and clean, and free from all strife and error. I feel the SIGNS, in the power of God "sits steady in the boat" (so to speak) on this rough, billowy sea of time, as the ark with the saved of the Lord floated safely and surely on the waters of the flood which submerged and drowned the whole world. The same flood that deluged the earth floated the ark, insuring safety to the chosen of God. So our dear paper is a manifestation that there is a people saved by the Lord, who dwell far above the deluge the earth is even now in.

Dear editors, may I be permitted to give expression to a few thoughts that have been impressed upon my mind and heart? If the Lord wills I will write a little, and leave it to your disposal, which I feel sure will be well. This text of Matthew xxvi. 29, has been sweet and

plain to me of late: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." I hope that Jesus has given me the true import of the above words, their spiritual import. If what I feel to see in them is from him, it is truth; if not from him, it is error. These beautiful words of Jesus are recorded also in Mark xiv. 25, and Luke xxii. 16, in almost the identical language, and to the same point. The questions came to me, What is the "fruit of the vine"? When is "that day"? Where is the "Father's kingdom"? Now Jesus had just given to his disciples, and partook with them himself, of the emblems of this fruit of the vine, which is the body and blood of Jesus. He said, Take, eat ye all of it, for it is my body and my blood (the bread from heaven of the new testament which is shed for many). This "fruit of the vine," or spiritual body and blood of Jesus, is the life-sustaining food and raiment of the inhabitants of the new Jerusalem, or dwellers in his "Father's kingdom." He said, "I am the bread of life," not natural life, but spiritual. Except ye eat of my flesh and drink of my blood ye have no life in you. He that eateth my flesh and drinketh my blood hath eternal life, and dwelleth in me, and I in him. We can have no doubt as to what is this fruit of the vine of which he spoke in his last supping and communing with the disciples before his crucifixion, or the end of his life in the flesh, as the head of the body of Christ. I am the true vine, ye are the branches. He said to them, the last night that he communed with them of the things concerning the kingdom of heaven, that he should not again partake of this fruit "until that day when I drink it new with

you in my Father's kingdom." After that night, as Jesus said, the Shepherd should be smitten and the sheep scattered. They were to be sustained by communion with him no more after the supper of the passover until "that day" in which he should eat and drink anew with them in the kingdom of God. Thus when he was smitten they were all scattered; went into sorrow and disappointment, fell asleep. When he for the time being, should no longer sustain them by the fruit of the vine all their strength was gone. They could not even watch with him one hour. There was silence in heaven for half an hour. From the pass-over supper until after the resurrection of the Lord of glory there is recorded no activity in the kingdom of heaven; that is, no spiritual life or stirring. Of course the Father was with the Son, but he must be smitten that the purpose of God be fulfilled. Jesus said to them, I tell you of these things beforehand, that when they come to pass, ye will remember that I told you. "That day" when he should eat anew with them is this gospel day, and came to pass immediately after his resurrection. He then again and anew talked and communed with them in his Father's kingdom, concerning the things of the eternal kingdom, and we feel he has ever since been drinking and communing with his disciples, among whom we hope we are numbered. His chosen are the blessed and highly favored ones, who are the dwellers in the Father's kingdom, or house, wherein are many mansions. His disciples are they who have been raised to walk in newness of life, and to love and follow the Lamb whithersoever he goeth. Spiritually speaking, they are now with him in his Father's kingdom, but naturally speaking, they are in a state of separation from him,

being yet in the flesh, of which he took part, but now risen to the exalted place on the right hand of the throne of God, there to reign in his Father's kingdom in earth, until all enemies are put under his feet. "His Father's kingdom," spoken of in the text, is not a far distant age or time yet to come; it is not immortal glory, as I once supposed, and as many of God's people seem to think. Jesus said to the disciples, The kingdom of heaven is within you. If I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Neither shall they say, Lo here, or lo there, for behold the kingdom of God is within you. The kingdom of God cometh not with observation (natural vision). Rom. xiv. 17: For the kingdom of God is not meat and drink (only); but righteousness, and joy, and peace, in the Holy Ghost. 1 Cor. iv. 20: For the kingdom of God is not in words (letters), but in power (of the Spirit). John the Baptist said, as the forerunner of Christ, Repent ye, the kingdom of heaven is at hand. This is sufficient, yet there are many more Scriptures that prove to us the kingdom of God is right here now, in earth and on earth. It is in and among his living children. They are now partakers of the fruit of the vine, in God's spiritual kingdom with their Lord and Savior Jesus Christ, who feast again and again anew with them since his resurrection, the power of his resurrection giving them life and ability to eat and drink with him, even while they are yet in the flesh. Oh what glory will it be when they have put off mortality, the only veil or separation between them and a full realization of the blessedness of which through Christ they are heirs with him. "In my Father's house are many mansions." I go to prepare a place for you,

that where I am, ye may be also. In his house, or kingdom, are many dwelling-places. As God's children often describe them, mile-posts, joyful seasons and sorrowful seasons, hills and valleys, experiences of joy in his salvation, and times of mourning on account of sin and the felt absence of their Lord. Many mansions in this house, but all are prepared by Jesus, and are for their good and his glory. He said, when about to pass through death for them, I will come again, and receive you to myself. He did this after his resurrection, and went before them into Galilee. This has been fulfilled to every child of God, whether or not they realize it. He goes before each and every one of his disciples in and out of these many mansions in the kingdom of heaven. This kingdom is not immortal glory in its complete and full sense, yet it is a foretaste and vision by faith of the habitation of God brought down to man. The holy and "new Jerusalem," the city of God, that John saw coming down out of heaven (the holy of holies) from God. The tabernacle of God is with men, and he will dwell with them. The saints of God are already partakers of the eternal kingdom, which never ends, and which they will fully realize when time is no more. In the beginning, the heavens and the earth were finished, and all the hosts of them, and on the seventh day (gospel day) God ended his work which he had made, and he rested on the seventh day, and God blessed the seventh day and sanctified it, and rested therein from all his work which he had created and made; and so do we. All praise to him.

Yours in hope of eternal life,

(MRS.) C. M. THETFORD.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1922.

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.,

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I CORINTHIANS XV. 10.

"BUT by the grace of God I am what I am."

A person's life, as well as a nation's life, can be divided up into separate periods. These periods often merge into one another so that we can scarcely tell where one begins and another ends; again, they sometimes come as blows on the head which stun and daze so that one hardly knows what has happened. A young man does not feel very different on the day after his twenty-first birthday from what he did the day before he was twenty-one, nevertheless the day he was twenty-one marked a very definite period in his life, and his status as an individual changes very decidedly in these two or three days, in the eyes of the law at least, if in no other way. Looking back over our lives, many of us can see where one chapter ended and another began, yet as we passed along the way we were not conscious of any change; but some of the stages in the journey were marked by sharp and penetrating shocks which changed us for all time so that we were never the same afterward. A great and sore affliction sometimes marks an epoch in a person's life, also some great blessing or rejoicing may do the same. As with a person's life, so with the history of God's people as recorded by divine inspiration in the Scriptures. We find it divided into periods. Not that the people

who lived at the point where two periods, or ages, met were at all conscious of what was going on, or realized what events meant, but just the same, momentous things were being enacted, occurrences the result of which would be far-reaching, and maybe eternal. Saul of Tarsus lived in just such a time, and you and I may be to-day living in another such time. Who knows? When the little child of Mary lay in Bethlehem, no mortal then knew how he should stir the nations and rule them with a rod of iron. When the lowly Jesus walked by Galilee, and up and down Judea's vales and hills, and over into Samaria even, none guessed or imagined how his doings and sayings, then unnoted by the world, should cause thrones to totter and tumble, the earth to quake and kingdoms to perish and vanish away, how beggars should be made princes and exalted to thrones of judgment, and how Lazaruses should find rest from their wounds and bleeding sores in the bosom of the covenant which God had made with Abraham, blessing therein all the nations of the earth, Gentiles as well as Jews. The Bible is very definitely divided into an Old and New Testament, and the legal or Mosaic and prophetic dispensations are very definitely separated from the new or gospel covenant, yet we must bear in mind that to those who were living when the old was passing away and the new coming in, there was no consciousness of the tremendous import of the times in which they were living. The day of the Lord ever comes as a thief in the night, stealing upon us unawares, but none of the elect of God can escape its soul-stirring consequences. It works its will with us while we know not what is going on, a mystery by which we live and move and have our being, but which we can never explain or comprehend only by faith. Thus it was with Saul of Tarsus. He came all unsuspecting to the end of a period in his life, a period in which he had walked according to the law of Moses and the Jews, and in which he had blamelessly adhered to such righteousness as was in the letter of the law, verily as he thought doing the service of God, but entirely ignorant of God's righteousness, and going about to establish his own. This period in Saul's life answered to the time before the coming of Christ; that is, it was the time when Saul was under the law, trying to live by the law, and before his conviction of sin. Now, the end of this legal period did not come gradually with Saul, as it does with some of the Lord's people, but it came like a lightning flash, and all at once. Suddenly the light of God's glory shone round about him. You know the rest. Not necessary to repeat all the details here. The revelation here made manifest in Paul changed the whole tenor of his life. Hereafter instead of being a messenger of persecution and torment to the church of God as he had been, he became a minister of the love and of the mercy and of the grace of the Lord Jesus Christ to his people. All that Paul was, and all that he became after his wonderful experience in the Damascus road until he died, he owed entirely to the grace of God. He said so: "By the grace of God I am what I am." His ability and power as a preacher of the gospel, and as an apostle to set in order the things that were right, he owed to grace. His quality and character as a believer in the Lord, and as a follower of Christ, he owed to grace. Indeed, all that he was and all that he had was entirely of grace. The word "grace" means the free and unmerited favor of God, and all Paul's

ability and character in all the phases of his life as a christian flowed from the free and unmerited favor of God to him. Just now, however, we are thinking of the two great covenants: the law and the gospel, and that Paul owed all his life and character as a child of God to the grace covenant, and not a bit of it to the law. This covenant, we call it new, yet it is as eternal as God himself, but we can never call eternal things old; the law we call the old covenant, yet it came after the covenant which God made with and in himself before the world began, but the law being a time covenant, and not eternal, waxed old and perished, as do all time things and principles. Away back, we know not how far, for eternity is not to be comprehended, though we believe it, but somewhere away back before time began, God the Father, Son and Holy Spirit entered into a contract or covenant. Accordingly thereto, the Father chose an elect people and secured them to and in his Son, making the Son theirs and them his, the Son to be responsible for them and to secure them safely for time and forever. This covenant the Son agreed to carry out, and the Holy Ghost witnessed thereto and became the seal of the contract or covenant. This is the covenant which the gospel makes known, and which it proclaims, and which is the life and power and very substance of the gospel. This is the grace covenant, so called because none of the heirs chosen therein had anything to do with it, and had none of its conditions devolving upon them to carry out, and the fact that their names were written in it was altogether owing to God's good pleasure, to his free and unmerited favor. It is out of this covenant, and because of it, that Saul of Tarsus became Paul the apostle. To it, and it

alone, he owed his faith, hope and charity, his gentleness, steadfastness, patience, and all other virtues, his life and salvation, and his justification before God, his final abode in the realms of the glory of God. As no will or testament is of any value while the testator lives, therefore Jesus, who was God in the flesh, shed his blood in death to make this new or eternal covenant of God effective. As all things under the law that were used in the temple worship were consecrated with blood, the blood of beasts, therefore Jesus with his own blood consecrated the will of God to his people, and at the same time sanctified the people to God. It took this blood and death of Jesus to make the will of God effectual to all the heirs of God. That being done, it became the work of the Holy Ghost as the administrator of the estate of God the Father to search out the heirs of glory in all the lands whither they are scattered and to make known in them by divine revelation all the things which God had prepared for them that love him, and which flow unto them through the sacrificial atonement of the Son. Now, Paul was one of those heirs named by the Father in his will. Saul did not know it, but the Holy Spirit did, and this Spirit carrying out the eternal will of the Father came in due time to Saul on the Damascus road, and Saul was never the same afterward. He had met an epoch in his life. Old things passed away and all things became new. He became a new man in Christ. No wonder, then, he said he owed everything to grace. To the old covenant he owed nothing, for it had brought him nothing save death and condemnation. All who have obtained by the mercy of God salvation from sin as did Paul, can say with Paul that it is by God's grace they are what they are. It

is God who has made us, and not we ourselves. Every true christian owes all he is and all he ever hopes to be to the covenant of grace. It is God's work that any believe on Jesus Christ whom he has sent. The election of grace is the workmanship of God created in Christ Jesus unto good works. By grace are ye saved.

L.

CORRESPONDING LETTERS.

The Delaware Association, convened with the Welsh Tract Church, at Newark, Delaware, May 24th, 25th and 26th, 1922, to the churches and associations with which we correspond sendeth greeting in the Lord.

DEAR BRETHREN:—We meet again, and hope we thank God for the gospel tidings sent unto us through his dear servants, our ministering brethren, and do hope under all circumstances, in the end it may be a profitable meeting, even under the existing trials we have been called upon to endure. When patience has had her perfect work, God's purposes and designs will have been accomplished.

We have appointed our next session to be held with the Rock Springs Church, in Lancaster Co., Pa., at the regular time in May, 1923, where we hope to receive your messengers and ministers once again, the Lord willing.

J. G. EUBANKS, Moderator.

J. B. MILLER, Clerk.

The Delaware River Old School Baptist Association, convened with the First Hopewell Church, Hopewell, N. J., May 31st, June 1st and 2nd, 1922, to the associations and meetings with which we correspond, sends greeting and love in the Lord.

DEAR BRETHREN:—We feel thankful to say to you that we are having a pleas-

ant meeting and the Lord has graciously blessed us by sending a goodly number of his servants laden with the gospel of Jesus Christ our Savior, who have proclaimed unto us glad tidings of great joy, that unto us a child is born, a Son is given, and we do rejoice in the manifestation of his great love to us once more, which cometh down from the Father of lights, with whom there is neither variableness nor a shadow of a turn.

Our next session of this Association is to be held, the Lord willing, with the Kingwood Church, Locktown, N. J., beginning on Wednesday before the first Sunday in June, 1923, at 10.30 a. m., when we hope to meet your ministers and messengers in the love and fellowship of the people of God our Savior.

C. W. VAUGHN, Moderator.

DAVID 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 (30th). All are welcome.

L. B. FORD.

MEMORIALS.

(DELAWARE ASSOCIATION.)

Whereas, it is the will of Almighty God to take unto himself, for all time, our much beloved brother and minister of the gospel of Christ, **Elder John McConnell**, and

Whereas, we feel this loss in our Association and churches, almost equal to his own, therefore be it

Resolved, that we herewith express our heartfelt sympathy in this bereavement for all the churches wherein he was known and loved, and condolence for his faithful flock in his own church, and for his widow, our precious sister in the faith, hoping we all can become reconciled to this dispensation of our heavenly Father, and made to say by faith through his Spirit, "Thy will be done." And be it further

Resolved, that a copy of this Memorial be spread

upon these Minutes of the Delaware Association, and a copy forwarded to his widow, our beloved sister in the Lord.

Signed

JOHN G. EUBANKS.
P. M. SHERWOOD.
J. B. MILLER.

Adopted May 26, 1922.

J. B. MILLER, Clerk.

Inasmuch as it has pleased the Almighty God in his all-wise providence to take from us and unto himself our beloved brother, **Elder John McConnell**, many years the faithful pastor of the Ebenezer Church, of New York City, be it

Resolved, that we, the Delaware River Association, bow in humble submission to his holy will, and that we spread this resolution upon our Minutes, and that a copy be sent to our dear sister McConnell. We loved Elder McConnell for the truth's sake, and shall miss his able ministry and safe counsel, but know that he is at rest from his labors, and that his works will follow him. Amen.

ALSO,

The dear Lord has called our aged brother and deacon of the Kingwood Church, New Jersey, **Cyrus Risler**, from the shores of time into the rest to the people of God. Be it also

Resolved, that we spread our expression of our love for him and our appreciation of him on our Minutes, and that the same be published in the "Signs of the Times." Brother Risler was faithful in the house of God, and filled well the office of deacon. We sympathize with the church and with his children. Amen.

CHAS. W. VAUGHN, Moderator.

DAVID M. VOORHEES, Clerk.

OBITUARY NOTICES.

Mrs. Esther Garrett, our sister in Christ, and widow of the late Joseph Franklin Garrett, departed this earthly life at her home, near Airmont, Loudoun Co., Virginia, July 7th, 1922, in the eighty-sixth year of her age. She was born Oct. 5th, 1836, the daughter of Silas and Jemima Garrett, the last one of eleven children, and lived longer on earth than any of her brothers or sisters. She was born, was married and died in the same home where nearly all the days of her life were spent. She was married June 16th, 1859, to Mr. J. F. Garrett, who died Feb. 6th, 1909. She was the mother of three children, two of whom died in infancy. Her daughter, Miss Harriet Garrett, survives her, and it fell to her lot to care for her mother in her last years. This service of love Miss Garrett rendered unstintedly and devotedly, giving her whole time and attention to waiting on sister Garrett, her mother. Besides having had the care of her own family, sister Garrett raised from

childhood to womanhood another girl who is now Mrs. Charles Reed, of Purcellville, Va., who has been to her as her own daughter, and who is bereft now of one who was as a mother to her. Sister Garrett was baptized July 8th, 1894, by the late Elder J. N. Badger into the membership of the Ebenezer Old School Baptist Church, in Loudoun Co., Va. For all the twenty-eight years of her life in the church sister Garrett lived a consistent christian life of faithfulness to her brethren, and of devotion to the truth of God as it is in Christ. She was patient in suffering, and uncomplaining. On account of ill health she was hindered in later years from regularly getting to the meetings of the church, but she loved to have her brethren visit her, and when they did she loved to have them read the Scriptures and pray with her.

The funeral services were held from her late home, the text used were the words in Zechariah xiv. 7. She was buried by the side of her husband, in the graveyard at North Fork. May the Spirit of the ascended Christ comfort all the bereaved, especially her daughter, who sadly misses the mother who had for so long been her especial care.

L.

Bessie Miller Lewis was born Oct. 24th, 1893, near Spencerville, Ohio, and departed this life Oct. 21st, 1921, at the home of her parents, brother and sister C. G. Miller, who live at 134 Moody Ave., Riverside, California, leaving father, mother, two brothers, two sisters, a husband and three children to mourn their loss, but we are not as those who are without hope. Bessie was not a member of the visible church, but she gave us good evidence that she belonged to that upper and better kingdom. At times during her lingering illness she tried to express in words what a great sinner she was, and how unworthy of any divine favor. Is not this the best of evidence that the Lord had begun a good work? And the promise is, That he which hath begun a good work in you, will perform it until the day of Jesus Christ. May the Lord comfort those who mourn.

Written by request of her parents.

J. A. McCLAIN.

J. T. Stone, son of Isaac and Almedia Stone, was born in Henderson Co., Tenn., July 22nd, 1845, and departed this life May 10th, 1922, at 7:30 a. m. He came to Texas with his parents in 1849, and was married to Miss Fatina Shachelford, June, 1869, by Elder Jeter, and to that union were born seven children, one dying in infancy, six now living and all married. They are Isaac, of Tyler, Texas, B. R., of Van, Texas, Mrs. W. E. Prater, of Garden Valley, Texas, Mrs. J. B. Eason, of near Garden Valley, Texas, Mrs. Effie Roberts, of Lindale, Texas, and Mrs. Julius Mullens, of Carroll, Texas. He had seventeen grandchildren and nine great-grandchildren. Two brothers and one sister survive him: J. M. Stone, Tyler

Texas, C. W. Stone, Minneola, Texas, and Mrs. E. P. Jarvis, Dallas, Texas. He served four years in the war between the states. He lived in the home where he died nearly forty years, where he always welcomed the Primitive Baptists. His parents were Primitive Baptists and readers of the SIGNS. Though he never joined the church, he was a strong believer in salvation by grace, and often spoke of his little hope. He told the writer he was not fit to be baptized. He was always at meeting when circumstances would permit. His wife and one daughter, Mrs. J. B. Eason, are members, and sound in the faith. He was conscious until the last, and bore his sufferings without a murmur. Two days before he died he told the writer he was not afraid to die, so, dear bereaved ones, ye sorrow, but not as those who have no hope, for he is gone from the evil to come, and I feel sure that in the resurrection he will come forth in the image of our Savior. The writer tried to speak words of comfort at his funeral. May God strengthen the faith of his aged and afflicted companion, who still survives him, is the prayer of her pastor,
 W. W. SLAUGHTER.

MEETINGS.

THE Siloam Association of Washington and Oregon will be held with the Mizpah Church, at Touchet, Washington (this is near Walla Walla), August 11th, 12th and 13th, 1922. To all ministers, brethren, sisters and friends of our faith and order a cordial invitation if extended to meet with us.
 ROSA COLEMAN, Clerk.

THE New Hope Association of Primitive Baptists (if the Lord wills) will hold her forty-first annual session with the Mount Zion Church, nine miles south of Greenville, Texas, and one mile north of Cash, beginning on Friday before the third Sunday in August, 1922. All trains will be met on Thursday. All lovers of the truth are invited, especially the ministers of our faith and order.
 S. M. DICKENS.

THE Second Roxbury Church, of the Roxbury Association, will (God willing) hold their two days meeting on Wednesday and Thursday, August 23rd and 24th. Trains will be met on Tuesday afternoon at Halcottville, N. Y., and Wednesday morning at Roxbury, N. Y. We shall be pleased to see and entertain all friends and brethren of our faith and order.
 GEORGE RUSTON, Pastor.

THE First Kansas Association of Regular Old School Predestinarian Baptists is appointed to be held with Good Hope Church, in Coffey County, Kansas, beginning on Friday before the second Saturday in September, being the 8th, 9th and 10th of the month. We cordially invite all lovers of the truth to visit us. The nearest railroad stations are Burlington, Lebo and Halls Summit. For further information write to brother J. L. Cannady, Burlington, Kansas, R. F. D., or address me at 1243 Polk St., Topeka, Kansas.
 MARY ELLISON, Clerk.

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1315 Columbia Avenue
 (Park Avenue Hall)

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Meeting every Sunday 10:30 a. 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.

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,

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

COMANCHE, Texas, June 22, 1922.

DEAR BRETHREN:—As I have been asked to write more for the SIGNS, I make the attempt. I sometimes try to ask the Lord to be for me wisdom in ignorance, light in darkness, strength in weakness. Once when on a trip, I was told that the preachers in that State condense their sermons. I told them I had not bought a condenser, and if I had one I did not have sense enough to use it, that I would still have to depend entirely on my blessed Savior to enable me to proclaim his everlasting truth. I have been trying to preach ever since, and before they gave me my credentials, which I see by the date on them was forty-two years ago in May, and I am as dependent on the Savior for wisdom and strength to speak now as I was at first. When I first commenced to try to talk I thought, If I can only have a fruitful mind I am sure I can say the words. Lo, and behold, I could think of plenty to say, but I got such a tickling and shutting up in my throat I could not say a word. That taught me my helplessness. The brethren got to telling me how fast I was growing. I went to

a three days' meeting, and when I got there some of the preachers asked me to get up and talk, but I would not. I was saving myself up for Sunday. So sure enough they put up the big preacher, as I thought I was. I took this for a text: “When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.” Isaiah xl. 31, says, “They that wait upon the Lord shall renew their strength.” I had been waiting all right, but not the right kind of waiting. The prophet says, They shall mount up with wings as eagles. I was like an eagle perched on the top limb of the tallest tree in the forest, and it standing right on the brink of a bluff, I thought three thousand feet high. I hopped off, and expected to mount up in the gospel heavens and preach a wonderful sermon, but one wing was tied. I got the worst fall I ever had in my life, and I have had many on account of my abominable pride. The Bible says, “Whosoever shall fall on this stone shall be broken.” I fell on the stone. Again, “But on whosoever it shall fall [the stone], it will grind him to powder.” I have never wanted to see that

text since. I saw clearly after it was all over that the humiliation of not being able to start, much less talk, was for my good, and if I am not mistaken, I afterwards thanked the Lord for the terrible chastening. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth, and if ye be without chastisement, of which all are partakers, then are ye bastards, and not sons. Oh the darkness, the darkness, the awful cold and gloom! Nearly all the time I am in doubting, hardly ever a ray of light breaks through the clouds. Some men are called, "Clouds carried by a tempest." Some, we are told, are carried about by every wind of doctrine. The gospel is to keep the little children from being carried about by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive, and because iniquity shall abound, the love of many shall wax cold.

"The darkness gathers thick and fast,
Cold winds are sweeping all around,
The sky with clouds is overcast,
The snow is spread o'er all the ground.

So our hearts are chilled with cold,
Our minds with darkness stilled,
Memory goes back to the days of old,
When our hearts with love were filled."

This "waxing cold" is not confined to the individual, but because of the universal abounding of iniquity coldness and numbness are throughout Zion from one end to the other. The church of God gives light, a city set upon a hill, the light of which cannot be hid. Nowadays the churches are few and small in membership, and far apart. Do you wonder that it is dark? The clouds carried by tempest have increased so fast, and are so black with iniquitous doctrine, that it is only of God's mercy we are not consumed, and only by his Spirit's power manifest in us that we can see at all. The tempest is worldly influence. "The

Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord, but the Lord was not in the winds."—1 Kings xix. 11. Solomon says, Awake, O north wind. When God commands the north wind to awake it comes rushing down upon us, and the cold in our natural world becomes so intense that the air is filled with falling frost, all the streams are frozen over, and sometimes the great rivers are frozen so hard the ice will hold up a team and loaded wagon. So cloudy not a ray of the natural sun can pierce through the clouds, and the days are so short the sun is hardly risen behind the clouds until it is set. We hover around our fires while we wish for warmer weather, wish for spring. Still we are helpless to change the condition naturally, and we are as helpless to dispel the darkness or change the condition spiritually; nothing but the warm rays of the natural sun at the appointed time can cause the ice and snow to melt, and cause the natural earth to bring forth her increase. When the warm days come and the gentle warm rains fall on the earth no man nor set of men can prevent the natural flowers from appearing. All over the wild prairies of the far west, where my home is, there are billions of flowers that come forth in their time, some with large flowers, on down to the tiniest little delicate ones, so small, yet wondrously beautiful. As you look at them they speak in thunder tones, declaring the glory of God, and proclaiming his wondrous power to create. 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." In Psalms xix. 1, 2, it is written,

"The heavens declare the glory of God: and the firmament sheweth his handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge." O, little ones, Happy art thou, O Israel; who is like unto thee, O people saved by the Lord? While the high-stepping preachers in the grand temples of Baal are going more of them into the dismal, soggy, quick-sandy swamps of evolution, you, from the high mountain of the Lord's house, can see in every leaf, flower, tree, river, star, &c., the glory of your heavenly Father, all declaring the glory of God. Isaiah, ii. 2, says, "The mountain of the Lord's house shall be established in the top of the mountains, and above the hills." You were raised up to that lofty place. So Paul says, 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, &c. So there from your high position you can look away off and consider the awful strife going on in the world, some crying, "Lo here and lo there," some claiming to be only beasts, and that there is no God, but you, being taught of him, rest in the stronghold of Jehovah, singing,

"A child of Jehovah, a subject of grace,
I'm of a seed royal, a dignified race,
An heir of salvation, redeemed with blood,
I'll own my relation, my Father is God."

God made a covenant with Noah, That while time lasts there should be seed-time and harvest. The Lord said to Noah, I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth; while the earth remaineth, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease. This is just as true spiritually as it is naturally. The church will pass through the dark, cold, bleak, wintry times, both as a whole and

individually, when the glories of the wondrous Savior are all hid from you by the clouds, and nothing you can do will change the condition. This teaches you your helplessness, and causes you to look to the Lord and trust in him. Psalms cxxv. 1: "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever." As certain as it takes the warm rays of the natural sun to give light, and to warm up the earth, so sure you are only illuminated and revived and comforted by the appearing of the Sun of righteousness. Malachi iv. 2: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings." There is a time for the spring, and budding of trees, so there is a set time for the increase in the church. It is written, The time to favor you, yea, the set time is come. When the Lord shall build up Zion, he shall appear in his glory. (Psalm cii.) The night comes, and all men on earth cannot cause the breaking of day until the time for it to appear, and all the world cannot prevent the light dispelling the darkness. So Hosea, in, vi. 3, says, "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." All through the long, dark, cloudy, cold night you have watched, and had to wait, wondering, peering, sighing, but no change came; your petitions went up continually as you thought, Is his mercy clean gone forever? but when it pleased your glorious Benefactor, just about the time you had given up in despair, the morning came. Weeping endureth but for the night, but joy cometh in the morning. When day comes sometimes you get a faint glimpse of the antitypical rainbow, and you feel sure that while

time lasts there will be seedtime and harvest, winter and summer, day and night, cold and heat. God said, I do set my bow in the cloud. So God makes bright clouds in the gospel dispensation, and when you hear a gospel sermon you see the colors of the rainbow in it, for the minister says God's people that Jesus saved are in all nations. Here are all the colors. Here is the rainbow spoken of in our day. Revelation iv. 5: "And, behold, a throne was set in heaven, (the church) and one sat on the throne, and he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne. * * * And out of the throne proceeded lightnings and thunderings and voices." As long as that One sits upon that throne that has that rainbow around it, just that long will the children of God be fed, and they will hear the threatening thunder-tones of God's law threatening vengeance against sin and wicked men, and see by the lightning that proceeds out of the throne the deep depravity and blackness of the human heart, and be made to know that of themselves they can do nothing, and that it is only by the working of His mighty power they are enabled to obey and believe in Jesus. Ezekiel xxxvi.: "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Again, John iii. 21: "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Listen while Isaiah thunders down all that says it is left to man whether he obey or not. Isaiah xxvi. 12: "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us."

Smart men thought that they could make it rain in the west, and tried it, but

failed. Some little children are trying to make it rain spiritually, but it is getting colder, colder, dryer, dryer, and they are crying, Do not preach doctrine; do not preach so long. Doctrine is a type of rain. Listen to Moses: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Sometimes the poor little children decide they will kindle a fire and warm themselves, but when God says, "Awake, O north wind," who can warm the spiritual earth, from whence comes all spiritual food, &c.? But when Jesus says, "Rise up, my love, my fair one, and come away. For, lo, the winter is passed, the rain is over and gone; the flowers appear on the earth; the time of the singing birds is come, and the voice of the turtle is heard in our land," then you can see the glory of God in all things, you can then look back and see that the long, dark, dreary, cold, sad night was for your good. Oh yes, it is so nice and balmy, it is a time of increase, and your heart is full of joy, and you sing,

"Content with beholding his face,
My all to his pleasure resigned,
No changes of seasons or place,
Could make any change in my mind."

But when it pleases him to withdraw his presence you say,

"How tedious and tiresome the hours,
When Jesus no longer I see,
Sweet prospects, sweet birds and sweet flowers
Have lost all their sweetness to me."

But some are determined to have a fire and warm. Isaiah l. 11, says, Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. "This shall ye have of mine hand, ye shall lie down in sorrow."

It was a death penalty to kindle a fire on the Sabbath under the legal dispensation. Now if you have entered into the anti-typical sabbath of rest, and ceased from your works, it is much better to trust in the Lord for everything spiritually. Paul condemns voluntary humility and will-worship, and shows clearly that all healthy and beneficial increase in the church is of God, and caused by him. He says, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels [messengers, preachers], intruding into those things which he has not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Again, "Which things have indeed a shew of wisdom in will-worship and humility. This voluntary humility and will-worship that is believed in and proclaimed far and near is all from the carnal mind, and caused by the fear of everlasting punishment, and is the very doctrine condemned by Paul in Colossians second chapter, eighteenth verse, including the twenty-third. When the set time comes, and God moves his people to obey and discharge their duty, he makes them perfect to do his will, working in them that which is well pleasing in his sight. Then they come like Ruth, saying, Entreat me not to leave thee, or to return from following after thee, &c. These will cause you no trouble.

In my last article there were some mistakes. Where I wrote, "But methinks a sweeter concert," it came out printed a specter concert. Then, The "people" of so justly deserved punishment, instead of the "angels."

Yours in the hope of mercy,
ISAAC R. GREATHOUSE.

COLUMBUS, Ga., Dec. 28, 1921.

DEAR BRETHREN AND SISTERS:— Many times have I thought I would never again bother you with my poor, imperfect writings, for I feel my sinfulness, inability and unworthiness, and feel as though I could not comfort or interest any one of all the poor of the flock, yet I seem impressed to speak a word of encouragement to the editors and correspondents of the dear old SIGNS. When I look around me and see the many lo heres, and lo theres, which have divided the camps of the saints of the Most High, even those wearing the garb of Old School Baptists, that they may lead the little ones away from the fundamental principles of the doctrine of God our Savior, the doctrine that is so cherished, and is so nourishing, and the hope of salvation to a poor trembling child of God, I am troubled and astonished. The doctrine of the sovereignty of God over all things, both animate and inanimate, is the doctrine that is the only anchor to the hope of the child of God. He in wisdom declared the end from the beginning, and it is sure; nothing can take place contrary to what his wisdom comprehended. Then, dear child of God, you may rest assured that his controlling power is over all our enemies. Satan, with all wicked men, cannot change one of all the purposes of God which he purposed in himself before the world began. Enemies may invade the camp of the saints, but it is all for the best, because all things work together for good to them who love the Lord. We hear much said about extremes among the Old School Baptists of late, but oh let us never grow weary of exalting the great God of heaven, and abasing poor, sinful man, for our poor finite minds cannot comprehend that all-wise, merciful and compassionate God

who rules the universe, and neither can we know the depravity of sinful man. Let us not be afraid of going to extremes in the exaltation of God our Savior, for his purposes and decrees govern all things, and all things shall work out just as he purposed they should. As time rolls along new inventions spring up, making many changes to our finite minds, but after all they are but developing his infinite wisdom which he purposed before time began. There is nothing new with God, for his wisdom beheld all things which are, ever have been or ever shall be. All the developments of creation are but bringing into manifestation his mighty wisdom. Dear editors, and all who are correspondents of the SIGNS, go on contending for the truth, fear not to declare the whole counsel of God in the future as you have in the past.

I hope you will bear with me in my weakness, and for bothering you with this poor letter, for I feel I want to talk a little more to the dear ones who have been writing to me through the SIGNS all the year now nearly closed. I love the truth, and still have that longing desire to be among the saints. Not only to be in person with them, but to be like they look to me: a people of one mind, one heart and one faith; of one Lord, one faith and one baptism. This is the way they look to me, and I long to be like them.

Dear ones, I would like to tell you how you have comforted me through this, another year. I cannot call each by name, for space says "No," but all are included. Language would fail to express all the heart feels, so words from me can never tell what sometimes I see in the saints of God, for the image of Jesus is reflected there in love and meekness, and makes one long to dwell with

you. If you have ever had one glimpse of the perfection of the saints in Jesus, you can never forget it. Years may pass, circumstances may change, but you can never forget the love of Jesus in shedding his blood for you. But I have felt that perhaps after all I have never tasted that sweetness, and yet I feel God is love, and that he for Jesus' sake has pardoned all my sins and given me to taste of his goodness and mercy, placed in my heart a fervent love for the brethren. All those points of doctrine that you all have talked to me about this year are centered in Jesus (as Paul said on board the vessel as it was going down, "Whose I am, and whom I serve.") The experience the apostle had on that occasion is the sweetest comfort that can come to a poor sinner. The vessel must be broken in pieces to let the light shine, but you cannot be lost, for in the breaking of the vessel Jesus is there in that dark and dreadful storm. We pass through long nights of sorrow and distress, and it seems to us the morn will never come, but, dear ones, the Lord is near. He has not been away at any time, but to teach you the truth that the flesh profiteth nothing, it must go down, but your life is safe, because it is in Jesus our Lord. Then cheer up, little one, no harm shall come near your dwelling, for Jesus is your dwelling-place; not only now, but in all generations God has been our dwelling-place, because he is from everlasting to everlasting. This is what we have in Christ Jesus. We are at home in the fold of his watchcare and love. Then, fear not, little flock, it is your Father's good pleasure to give you the kingdom, and you are given to know what this kingdom is; to love its laws, and to rejoice in the dispensation of grace. Many little "bits" through the

year now past seem to have been dropped purposely for the little ones. "Salvation is of the Lord," declaring by the grace of God, I am what I am. I will add here, dear child, look up, for all we suffer, and all the losses we sustain, are but the ways of life and salvation, waymarks given us, that we are his, and he is ours. They are the answers to our prayers that he may guard and guide us while the billows roll. Let no man mislead you with smooth words. Remember the old prophet Jeremiah, he was asked to say "smooth things" lest he frighten the people, but he could not do it.

I must stop now. Throw the mantle of charity over my imperfect writings; they are just like me. I cannot do the things I would, and I would not trust myself if I could. Now, dear editors and the faithful in Christ Jesus, farewell to you for this year. May the presence of the Lord be known and felt by you all in this, the new year, whether in sorrow or gladness. His will be done in earth as in heaven. Do with this, dear editors, as you think best.

Your unworthy sister, in the hope of a better life,

F. J. NORRIS.

PRINCETON, Ky., Jan. 21, 1922.

DEAR EDITORS:—Having changed my address from Cerulean, Ky., to Princeton, Ky., Box 76, you will please send the SIGNS to Princeton. I have been reading your paper for many years, and my father read it almost from its first issue. I feel I want to continue the few remaining days, if any, that may be allotted to me. I have passed my seventy-sixth mile-post, and feel to be a poor sinner, yet not without hope. I am often made to ask myself, Upon what does a poor sinner's hope depend? This thought

carries me back to my youthful days. I was very young when these things first began to impress my mind, and my thought then was that it depended on myself, that I must be good and do good, then God would save me. I was willing to give God that much glory, for I thought that he would save me, not as an act of mercy and grace, but rather as a debt. I began to read the Bible and try my good works, and it all seemed to condemn me. I read that there was none good, nor none that doeth good. I read that all had sinned and come short of the glory of God. I also read that we were dead in trespasses and sin, and that we were without Christ, and were strangers, having no hope, and without God in the world. I read that we were foolish, disobedient, deceived, serving divers lusts and pleasures, hateful, and hating one another; that the carnal mind is enmity against God, and that to be carnally-minded is death. All these things seemed to be against me. I read Matt. i. 21, and it gave me some relief. Am I one? I read the first and second chapters of Luke, hence I had hope against hope. Oh am I one? Am I his, or am I not?

"Oh tell me, Lord, that thou art mine;
What can I wish beside?
My soul would at the fountain live
When all the streams are dried."

Then what are some of the evidences that I have? The first real evidence I can claim was given me March 10th, 1866. I was in the field plowing, all shrouded in darkness; I had lost all hope in self, and in God, if I ever had any. I felt that I was fast sinking down, when in a moment my poor heart was made to rejoice in God my Savior and I was lifted above time and all earthly things. There I rested until this good hour. Now my meditation of him is sweet, and I love to

read and think of his love and power to save, which, if you will bear with me, I want to say a few more things about, for I am thinking this will be my last. I believe in the finished work of Jesus on earth until he shall gather his people, his elect, his church, his bride, his redeemed, out of every nation, kindred, people and tongue. They are justified freely by his grace through the redemption of Christ. He was delivered for their offenses, and raised for their justification. He appeared in the end of the world (Jewish) to put sin away. This he did when he suffered on the cross. He suffered, the Just for the unjust, and brought every one that he suffered for to God, through blood of the everlasting covenant, having satisfied the demands of the law, hence no more condemnation. The law of the spirit of life in Christ hath made his people free from the law of sin and death, hence they are made the righteousness of God in him (Christ). I believe that the perfection of God is alike in all, but if in one more than another, then it is love. He loved his people with an everlasting love, and with loving-kindness he draws them to him. Paul said, He hath saved us (his people) and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. So then we must believe that our hope of heaven is in God. "In hope of eternal life, which God that cannot lie, promised before the world began." All of God's promises are yea and amen. His promises will admit of no conditions, no "ifs" to them. This hope is both sure and steadfast, and it is to you and your children, and all afar off, even as many as God shall call. So then Jerusalem, which is above, is free. She is the mother of us all, all the chosen in

Christ, all the ransomed of the Lord; not only so, but we have a clear receipt, which was given by the eternal God of heaven, and by God to his prophet Isaiah. See Isaiah xl. 2, where it says "that her [Jerusalem] warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Then who is it to-day that is claiming the receipt? The Primitive Baptists.

With love to all who write for the SIGNS, I beg to remain, yours in fellowship,

D. R. TURNER.

ITHACA, N. Y., June 28, 1922.

DEAR ELDER KER:—I was very pleased to get your letter, for I know how busy you must be, but I cannot express the pleasure and comfort it was to me. I cannot realize that you are so far away, and when I know you are in Middletown I sometimes forget, for a moment, where I am, and think I will see you coming in, but I am afraid that will never be. I shall never forget the years you were my pastor, and the many joys and sorrows we have shared, also your kindness to me in so many ways. I miss you all very much, and wonder why it must be, but the Lord rules, and will do all his pleasure. I hope I am thankful for the many blessings and privileges I have enjoyed, and he has promised never to leave nor forsake us, but I long for a stronger faith to live nearer to him. Oh I go so far astray, and am so unworthy, but Christ died for his people, and in him is my hope. I love the SIGNS, and wait anxiously for it. The editorials are so good, and I always look for the K.; each number seems better than the last.

You will see that I cannot express my feelings, so will stop. May the Lord be

with you in every trial, and his grace be sufficient. I am glad your brother has been baptized and also many others. It is encouraging to you, and may the Lord be with you all, is my heart's desire.

In love and fellowship, your sister, I hope,

(MRS.) M. A. BEAKES.

[WE much appreciate the above letter from our aged sister Beakes. After many years of comfort and pleasure in the church she is now situated so that she has no church privileges at all. Her membership is with the Middletown Church, in Middletown, New York, where we served as pastor twenty-three years. Many who know sister Beakes will be glad to read her letter and know of her welfare.—K.]

MACOMB, Ill., June 1, 1922.

DEAR BRETHREN:—I am sending you one dollar, for which please extend my subscription to the SIGNS six months. I would like to send you at least one subscriber, but in this city I know of not more than one who advocates the doctrine set forth in the SIGNS, or would care to read it. This seems very strange to me, for I love the precious doctrine of salvation by grace, election, predestination of all things, special atonement, the resurrection of the dead; all are dear and sweet to me, are my comfort and stay and hope. Then why do not others believe and rejoice in these glorious things, and why see spiritual things in such a different light? There are thirteen so-called churches in this city, and not one, I am sure, preaches salvation by grace. Are they all wrong? They say if they could raise all the money they want they could bring the millennium in fifteen years. Poor, deluded, ignorant mortals, to think they can change God's plans, his de-

crees, which were made before time was; and when the end will be no man knows, not even the Son, but the Father. Is it not a time to watch and pray? for it surely is a time for great spiritual darkness. May God's people be kept true and faithful, and be kept unspotted from the world.

I would love to write a few lines for the SIGNS, but I am just up from a sick bed, and am weak and nervous, so will not at this time. I have taken our dear paper for thirty-seven years, and have never seen a time I could give it up, for it so much comfort and satisfaction to me. I wish all who are behind on their subscription could pay up, as it is too much of a burden for the publishers to carry. I do wish all could do this, as we should owe no man anything, but to love one another. We owe this as any other bill that we should pay. It is imperative. It is our duty, is the way I see it.

With best wishes to all connected with the SIGNS, especially Elders Ker and Lefferts, I am your sister, I hope, in the faith,

SARAH E. RUNKLE.

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., AUGUST 15, 1922.

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.

2 TIMOTHY IV. 7.

"I HAVE fought a good fight."

Among the last words of Paul the above sentence is found, and perhaps no expression of his pen is more true. Picturing him as an old man, having finished his course, the words are full and weighty, and much respect and credit should be given them. In the armor of Saul of Tarsus his fight was not a good one, neither was the victory his. To fight against God means failure always, but to fight under his banner, love, is a good fight, and the victory always sure. As Saul this man was sincere in all he did, verily believing he was doing God service, but his sincerity and belief never gained for him the favor of God. If such were true in his case, is it not equally true that no man by his own efforts, regardless of his sincerity and abundant labors, can bring the Lord into his debt, obligating him to save him? Paul in speaking of the matter, Not by works of righteousness which we have done, but according to his mercy he hath saved us. When saved, however, and called, he had a work to do, as does every one called unto glory and virtue. His work was to preach, write and put things in order in the churches. This kind of work is not allotted to every man, but another may have the gift of healing (peacemaker), another may have the gift

of deacon, another the gift of exhortation and prayer. Every gift fills its own place in the house. Sometimes, however, things get into the house that are borrowed, as were the trinkets of the Egyptians by the Israelites before leaving Egypt. They became a god, through the workmanship of Aaron, not the Lord, and that god was worshiped by the Lord's people. That was part of the type of the Lord's people now, who sometimes worship man-made gods possessing the principles of nature only. Had such the divine principles of Christ they, like Peter and John, would say, See that ye do it not, worship God. There is but one Lord, and he only is to be worshipped. Saul of Tarsus thought he was worshipping God, verily believed it, but when his eyes were opened he discovered that pride, malice, conceit, self, vainglory, &c., had been his god. Having fought first in the armor of Saul, afterward in the whole armor of God, he was prepared to say, "Whatsoever a man soweth, that shall he also reap." If he sows to the flesh, he shall of his flesh reap corruption, but if he sows to the Spirit, he shall of the Spirit reap life everlasting. No man has ever yet reaped other than that he sowed. The crop is sure; wheat is wheat, tares are tares, no mixture. All of Saul's sowing therefore to his fleshly pride and ambition brought forth the crop of corruption abundantly. He himself was brought to the place to say that all he had thought, believed, practiced, all that was gain to him, he counted but loss and dung. A full, copious crop of corruption according to his sowing. It is just as true now that whatever a man sows he shall reap. Many of us have found it so to our sorrow. The Lord knows the thoughts and intents of the heart, and often when the sins of men seem to them

covered, or unknown, others are acquainted with them. It is also true that at times when men are circulating reports concerning others, if the real truth concerning themselves was known, condemnation would be sure to them. This kind of a fight is contemptible, and the man who thus fights is sure to reap what he sows. Saul, in his mad career, persecuted good, honest, upright men, even unto death. He by nature had the same spirit to kill as is found in our day in men who give no evidence of the grace, love and mercy of God in their lives.

Having now taken up the negative side of the fight, we shall take up the "good fight." This fight includes everything pertaining to godliness. Paul, the apostle, was a very different man than was Saul of Tarsus. As a subject of grace his life was circumspect, never taking advantage of his religion to defraud or defame any of his brethren. He was honest in heart, sincere of purpose and had a conscience void of offence before God. He made no demands upon his brethren for anything of a temporal nature. He was not a schemer, nor was he a politician, working to further his own ends, regardless of the peace and welfare of the churches. But his good fight was to spend and be spent for the people he loved, and called by him his joy and crown. He was steadfast in the doctrine of God, never turning to the right hand nor to the left to please kings, much less common citizens. He believed the whole counsel of God, and whether men would hear or forbear, declared it. In his last letter to Timothy he exhorted him to fight the good fight of faith, to flee youthful lusts, to avoid all things that would gender strife, to beware of those who opposed the truth and caused divisions among the brethren. Such was the course of Paul in all his

ministry, and having proven it to be "a good fight" admonished Timothy to follow him, even as he followed Christ. To "endure hardness, as a good soldier of Jesus Christ," means more than men or angels can imagine who have never been called upon to fight in such battle. Those called to the work of the ministry have the world, the flesh and the devil to contend with, including false brethren, of whom better things should be expected. Paul continued in the fight and at last received the crown. How good it must be when a minister comes to the end that he can say, before God and man, "I have fought a good fight." "I have kept the faith." I have continued in the doctrine and order of the house, and am now ready to be offered. Surely such a fight is a good one. On the other hand, how sad it is when at last one must say, I have caused more sorrow and dissension than good, and my ministry seems a failure. May the Lord save all of us from such an end, and give us to say with Paul, when the end comes, "I have fought a good fight." K.

TO WHOM IT MAY CONCERN.

DURING the last twelve months we have received letters sent on by some of our Elders, and other brethren, written by some of our old writers. These letters are good in and of themselves, but owing to some features of disorder and confusion in different parts of the country, in which the senders are involved, we have been compelled to return them. We regret very much to be compelled to make this statement, but do it that the writers of said letters may understand that we have nothing against them nor their letters, and hope that they may feel free to write direct to the SIGNS whenever impressed to do so.

CIRCULAR LETTERS.

(Written by Elder H. O. Ker.)

To the churches composing the Warwick Old School Baptist Association, in session with the New Vernon Church, Sullivan Co., N. Y., June 7th, 8th and 9th, 1922, greeting:

BELoved IN THE LORD:—It is good to associate in the name of the Lord, and for the worship of God our Savior, and to mingle our voices in praise to Him who loved us and gave himself for us, and while thus assembled you will expect something in the way of a Circular Letter, which has long been a custom with the Old School Baptist denomination, to the end that our correspondents may know, not only of our welfare, but also as to how and where we stand on all essential points of doctrine. This Association has from its organization stood upon, preached and otherwise advocated the infinite, sovereign power of God over all worlds, powers and principalities. He who gave life gave nature also, hence all animate creatures move and live according to the nature given them, in order to the accomplishment of the purpose for which they are and were created, without the slightest mistake or disappointment on the part of God. This includes man, the chief creature of God, and, as man, will live and act according to the earthly nature; moreover, can never rise above earthly things while in nature's darkness. All within him, his entire being, is of the earth earthy. To be a new man, or a different man, another creation is necessary thereto. Inasmuch as the creature, formed of the dust of the ground, had no will or power in the matter, he is equally as helpless in the world, or spiritual creation. God is the only Creator. Therefore until the Lord by his regenerating, life-

giving power operates upon the dead sinner he is without God and without hope in the world. But according to the purpose of God in election and adoption the earthy man is made spiritual, the dead sinner made alive unto God, and his salvation through Christ Jesus our Lord. This man translated out of the kingdom of darkness into the kingdom of God's dear Son, becomes a new creature in Christ Jesus; old things are passed away and all things become new. Therefore he lives in newness of life unto God, both his natural and spiritual Creator. Where is the boasting of man? It is excluded; by the works of the law? Nay, but by the law of grace. This is the character that glories in the Lord, for the reason that Jesus has been made unto him wisdom, righteousness, sanctification and redemption.

This Association has also been established all these years in the doctrine of predestination of all things whatsoever come to pass. If the Lord had not predestinated all things exactly as they are, and have been, in all probability man would have changed many things from their purpose, even the rising and going down of the sun to suit their own convenience and purposes. Some would change the seasons were it in their power, that those of the north might remain at home in the winter and that those of the south might remain at home in the summer. Some would want seed-time at one season and others would want harvest at a time convenient to them. More than this, some would save men from their sins and rob God of his glory, and make void his purpose in sending Jesus, his Son, into the world to redeem men unto God by his blood. This Association has from its beginning believed and advocated special atonement,

viz.: that the blood of Jesus was shed for the elect of God only, whether the number be many or few. He by the one offering perfected forever all them that are sanctified, or set apart. Also do we believe that the efficacy of the blood of Jesus is so wonderful that those cleansed by it are as clean as though sin had never entered the world, and never again can the saved be brought into condemnation, or separated from God. Neither death, nor life, nor angels, nor things present, nor things to come can separate us from the love of God which is in Christ Jesus. Never has this Association adopted any doings of man-made institutions, but on the contrary, has opposed such since their introduction prior to 1832, at which time the regular, or first Baptists, withdrew from those who insisted upon Fuller's doctrine, viz.: "free will of man and a general atonement for all who will accept salvation." Salvation is of the Lord, and beside him there is no Savior.

Time and space would not allow us to take up every principle of the doctrine of God our Savior, but upon each point we are agreed and earnestly contend for the same.

This Association is also rooted and grounded in the order of the house of God, accepted and indorsed by the denomination always. We want nothing better, nothing new, in the organization of churches; calling for and ordaining men to the work of the ministry; the reception and exclusion of members, and as to how we should behave ourselves in the house of God. As an Association we have enjoyed peace, union and the fellowship and confidence of all our correspondents. May God bless and prosper his Zion and keep us to the end. Amen.

H. C. KER, Moderator.

R. LESTER DODSON, Clerk.

CORRESPONDING LETTERS.

The Warwick Old School Baptist Association, in session with the New Vernon Church, at New Vernon, Sullivan Co., New York, Wednesday, Thursday and Friday, June 7th, 8th and 9th, 1922, to our sister associations with which we correspond, sendeth greetings and love in the Lord.

DEAR BRETHREN:—We are glad that by the love and mercy of our God, we have been permitted to again meet together in an association. Your messengers have come to us bearing testimony of the Lord Jesus. We were made glad by their coming, and trust they will visit us again next year, 1923, at the usual time, Wednesday, Thursday and Friday before the second Sunday in June. The place of meeting will be published in the SIGNS OF THE TIMES in due season.

H. C. KER, Moderator.

R. LESTER DODSON, Clerk.

MEMORIALS.

Whereas, it has proved the will of God, our heavenly Father, by death to remove from the field of labor in the sheepfold of the saints our dearly beloved brother, **Elder John McConnell**, therefore be it Resolved, that while we, the churches composing the Warwick Old School Baptist Association, mourn our loss in being no longer blessed with his services in the gospel ministry, we desire to record our gratitude to the God of all grace, the Father of mercies, for the bestowal upon our departed brother of so great and so useful a gift, and that we were favored to be both comforted and edified under his ministrations of the things of the kingdom.

Resolved, that we do deeply sympathize with our kindred in Christ composing the Ebenezer Church, of New York City, in the loss of their dearly loved and devoted pastor, praying that the Lord will bestow upon them his especial care.

Resolved, that these Resolutions form part of and be published with the Minutes of this session of the Association, and in the SIGNS OF THE TIMES.

H. C. KER, Moderator.

R. LESTER DODSON, Clerk.

MARRIAGES.

By Elder J. C. Mellott, at his home, Salisbury, Md., Oscar Henry Majors, of Mardela Springs, Md., and Margaret May Hetrick, of Sunbry, Pa.

By Elder J. B. Slauson, at the home of the bride's parents, in Dunwich Township, June 21st, 1922, William A. McCallum and Mary Campbell, both of Dunwich, Ontario.

OBITUARY NOTICES.

William Harrison Linn was born Sept. 5th, 1844, died June 24th, 1922, aged 77 years, 9 months and 19 days. He was a member of the Old School Baptist Church for about thirty years, and always filled his seat when possible. He left his work on Saturday for his church meetings, until about two years before his death, when he was not able to attend, and he told me that he thought of the meetings among the churches in our association on their meeting days. He always visited the sick in his days of health and was highly respected by all who knew him. He leaves an aged widow, nine living children, and many friends to mourn their loss, but we mourn not for him as those who have no hope. His wife's maiden name was Mary Holbert, and to their union were born eleven children: John K., of Hammond, W. Va., Wesley, Nancy Nixon and Jennie Philips, all of Hammond, W. Va., Norah Findley, of Harding, W. Va., Artusos, of Montrose, W. Va., Sanford, of near Kingmont, Lewella, of Banners Ridge, and Martha Fasel, of Grassy Run, W. Va. Gipson and Cynthia died some years before. Our departed brother was convicted of sin and sought relief, and also for a home in the church, and at last was made willing to trust in God's rich mercy, and hoped that God had for Christ Jesus' sake pardoned his sins. He then was made willing to cast in his lot with the Primitive, or Old School Baptist Church, after seeking for a home, and could not find it among the so-called churches, and there he lived and died. In April the writer was at his home and spent the day with him, and it was pleasant to hear him tell of his experience and of his hope, and how he wanted to be buried, and how he wanted the service conducted. While, as I said, it was a pleasant day spent, yet it left sadness to think we must soon give him up, but his words of comfort were cheering to me. He did not want what is called a funeral discourse, but the plain gospel, old hymns, and prayer. He knew that God would do right, and his hope was in him, and oh how strong did that hope come to me while he was talking to me. Our brother seemed to be so humble that he did not care what people thought of him, but his mind seemed to be carried away, and he was willing to leave all with God in whom he trusted. I did not see him for nearly two

months, and when I went to see him he seemed to be too weak to talk, but told me he had prayed to the Lord that he might pass away without great suffering. He said he had been granted that request. When the end came I was away from home, at one of our visitation meetings. The thought came to me that our dear brother did not want what is called a funeral sermon, but always believed in gospel preaching, so this Scripture came to me: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." The congregation was very large, and I tried to show the meaning of my text, and did not preach our brother, but tried to preach Christ, and him the only way of life and salvation, and that there was salvation in no other.

Our dear brother was laid to rest in the home graveyard to await the resurrection of the just. I would say to those who are left, Weep not for your dear companion and father, but weep for yourselves. He has gone from the evil to come, and we are left here in this barren land, where we must be kept and fed by the sustaining grace of God.

JAMES W. LINN.

P. M. Henderson, son of J. T. and Mahala Henderson, was born November 2nd, 1856, in Canton, Texas, and died June 22nd, 1922. He was married to Snsan Noton, September 27th, 1875, and to this union were born eleven children, one dying in infancy. All were present when the end came, except two. Those who survive are his companion, Mrs. Parlee Marton, of Georgetown, Texas, Mrs. Mary McLemore, Cantou, Texas, Mrs. James Caster, Caddo Mills, Texas, Clarouce, Comanche, Texas, Richard, Waco, Texas, Claud, Texarkana, Texas, Mrs. F. Williamson, Canton, Texas, Albert, Ennis, Texas, and Erby, Canton, Texas. All are grown and married, except Erby, and all honored men and women and hold honorable positions. He lived all his life in the county in which he was born, and commanded the respect of all who knew him. He was a peace lover, and did all he could to keep peace in his community. He loved to do right because it was right to do so. He obtained a hope in Jesus in 1910, and united with the Mission Baptists, where he remained about two years. He became dissatisfied with their doctrine and practice, therefore severed himself from them, and was a staunch believer in the sovereignty of God, salvation by grace as taught by the Primitive Baptists. He and wife were regular attendants when circumstances would permit, though they never united with the church, and the Old School Baptists were always welcome in his home. Just before the end he called his children to his bed, bade them all good-bye, just as calmly as if he were going on a journey, and then began begging Jesus to come and get him, exclaiming that he was not afraid to die. He passed

away in the full triumph of a living faith, so, dear bereaved ones, ye sorrow, but not as those who have no hope. The remains were laid to rest in Cools Springs cemetery, amidst a large concourse of relatives and friends, to await the resurrection morn. The writer tried to speak words of comfort from 1 Thess. iv. 16.

W. W. SLAUGHTER.

Susan Webb, colored, our sister in Christ, widely known through this county as "Aunt Susan," died at her home at Silcott Springs, Va., July 13th, 1922, in the eighty-first year of her age. She and her husband, "Uncle John" Webb, who died two years ago, were both members of the Ebenezer Old School Baptist Church, Loudoun Co., Va. They were baptized by the late Elder J. N. Badger, on the second Sunday in December, 1877. "Annt Susan" was beloved by all the white folks, as well as those of her own race. The community in which she lived bears testimony of her long years of helpfulness and service on every hand. Her funeral was unique, there being present almost as many white as colored people, the last tribute of her neighbors and friends, who held her in high regard. Her life of humility, gentleness and faithful charity to all who needed her services was all owing to the workmanship of God, and not her own work. It seemed fitting therefore to her pastor, the writer of this notice, to use these words as a text at the last services: "For we are his workmanship, created in Christ Jesus," &c. Elder A. Robinson, a colored Primitive Baptist preacher, of Harrisburg, Pa., also made a few remarks, as did Miss Mary E. Hughes, a neighbor, who had known "Aunt Susan" for forty years, and who wished to witness to her helpful deeds and faithful service.

L.

Sister **Leah Ringo Ford** was born September 23rd, 1832, and died December 16th, 1921. She was married January 11th, 1853. She united with the Predestinarian Baptist Church, near Stahl, Adair County, Missouri, October 10th, 1886, and remained a dearly loved, true and faithful member until the good Lord saw fit to call her away. She trusted only in God, and had no confidence in the flesh. It was hard to give her up, but the good Lord knows best. The Lord giveth and the Lord taketh away; blessed be the name of the Lord. We feel that while it is our loss, it is her eternal gain, for she is in the hand of that One who makes no mistakes; that one who is too wise to err, and too good to be unkind.

The funeral was conducted by the writer, at her home in Castle, who used as a text 1 Corinthians xv. 51.

This is written by request of her daughter, Miss Eunice Ford.

W. T. WALTERS.

MEETINGS.

THE New Hope Association of Primitive Baptists (if the Lord wills) will hold her forty-first annual session with the Mount Zion Church, nine miles south of Greenville, Texas, and one mile north of Cash, beginning on Friday before the third Sunday in August, 1922. All trains will be met on Thursday. All lovers of the truth are invited, especially the ministers of our faith and order.

S. M. DICKENS.

THE Second Roxbury Church, of the Roxbury Association, will (God willing) hold their two days meeting on Wednesday and Thursday, August 23rd and 24th. Trains will be met on Tuesday afternoon at Halcottville, N. Y., and Wednesday morning at Roxbury, N. Y. We shall be pleased to see and entertain all friends and brethren of our faith and order.

GEORGE RUSTON, Pastor.

THE First Kansas Association of Regular Old School Predestinarian Baptists is appointed to be held with Good Hope Church, in Coffey County, Kansas, beginning on Friday before the second Saturday in September, being the 8th, 9th and 10th of the month. We cordially invite all lovers of the truth to visit us. The nearest railroad stations are Burlington, Lebo and Halls Summit. For further information write to brother J. L. Cannady, Burlington, Kansas, R. F. D., or address me at 1243 Polk St., Topeka, Kansas.

MARY ELLISON, Clerk.

THE Maine Association of Old School Baptists, the Lord willing, will meet with Bowdoinham Church, at Bowdoinham, Maine, on Friday, Saturday and Sunday before the second Monday in September (8th, 9th and 10th), 1922. We expect brother Lefferts to be with us. All who love the truth are cordially invited.

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IN

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11:00 A. M.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

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POETRY.

A DAILY RATE FOR EVERY DAY.

"AND his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life."—2 Kings xxv. 30.

"A daily rate for every day!" 'Twas promised one of old,
When all the world had turned to gray, and vanished friends and gold;
Though exile in a foreign land, God still his need supplied,
And fed him with a royal hand until the day he died.

"A daily rate for every day!" How sweet the promise still
To those who trust him o'er life's way, God doth his word fulfill;
No need of fret or anxious care, his people still are led
To tables he doth prepare, and by his hand are fed.

"A daily rate!" When trials sore beset on every hand,
When grief and pain seem almost more than our weak flesh can stand,
Like beacon light, his promise shines across life's turbid sea,
As is thy day, O, child of mine, thy strength shall ever be,

"A daily rate!" 'Tis his own way our hungry souls to feed,
The grace he gave us yesterday will not fill this day's need;
His tender, holy Spirit calls to daily praise and prayer,
And daily still his manna falls for those who seek their share.

"A daily rate!" O, brethren dear, in this sweet promise rest,
Why should we murmur or repine? He'll give us all that's best.
Why should we ever anxious be, or future ills deplore,
Since in his hand he holds the key to his unbounded store?

"A daily rate!" Thus let us live, and just from day to day
Take trustfully what he doth give, and let him choose our way.
Then pain or pleasure, grief or joy, alike shall blessings prove,
And ours be peace without alloy, close sheltered in his love.

Selected and altered by

MARY ELLISON.

HE KNOWS.

I wonder sometimes in a lonely hour, when others around are gay,
When nothing mars their dream of youth, when joy is a cloudless day—
I wonder why, in the midst of life, the thread of life must break,
I wonder why God, in His infinite love, should allow some hearts to ache.

I wonder why others are merry and bright and I should be left to moan.
I wonder why I, of all the throng, in sadness must weep alone,
Why the hopes of earth should end in blight; why the stricken tear-drop flows.
I wonder why, but I cannot tell. But of this I am sure, God knows.

God knows why this heavy heart should grieve, why love lies buried deep
In the hallowed ground where His angels guard the dear ones in their sleep.
God knows, and when this journey is run, in His own good time and way
His tender mercy He'll make clear, and I, too, shall know—some day.

Some day—yes, some day when all is plain—the "need be" from above,
I'll marvel why it was I e'er could doubt His boundless love.
When I shall greet those loved ones in the mansions of their God
I'll wonder why I did not meekly bow beneath the rod.

And so when my soul is heavy with grief, while others are bright and gay,
 And my thoughts go out to the mounds of earth where the loved ones are laid away,
 And I wonder why I am left alone and the stricken tear-drop flows,
 I'll look above to the heaven of love and remember that God knows.
 —Selected.

CORRESPONDENCE.

HEBREWS II. 9.

"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."

Christ said, Abraham rejoiced to see my day, and he saw it, and was glad. He believed God, and it was counted to him for righteousness. God promised Abraham a son, but his wife was barren, like all the children of God, and without the gift of God they can do nothing. Through faith Sarah, Abraham's wife, "received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." God gave them faith to see Jesus, the Redeemer and Savior of the people, whom he loved as his Father loved him. Christ said, Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world. Behold, I shew you mystery: We shall not all sleep, but we shall all be changed. And the dead in Christ shall rise first, then we which are alive and remain shall

be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. David said, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." John said to the beloved, It doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is. God had before the beginning a chosen people that should testify to and of the coming of Christ. He gave them spiritual life to feel, see and hear. He gave them faith, knowledge and understanding, and they testified to the things which they felt, heard and saw. "For the law of Christ constraineth us." Who are "us"? All who have been quickened by the Spirit, born of God. "Because we thus judge, that if one died for all then were all dead." Compared to a valley of dry bones, they that are dead cannot be constrained, they must first be quickened, made alive, before they can feel, hear and see. What is said by the prophets and apostles is true. We know by our own experience when we read or hear any tell an experience of grace, the dealing of the Lord with them. We are touched in our feelings, for such has been the case with us. Christ knew some one had touched him, because virtue had gone out of him. He can be touched with the feeling of our infirmities. And he that loveth is of God. He that believeth, is born of God. We love Christ because he first loved us. We were made accepted in him, being predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace wherein he (God) hath made us accepted in the beloved, in whom we have redemption through his blood, the for-

givenness of sins according to the riches of his grace. Crying and begging for the mercy and love of God is an evidence of being born of God. We have the gift and calling of God before we feel the need of grace, mercy and truth. Christ was given to all that were ordained to eternal life. He was made unto them redemption and righteousness, and when he is revealed in them and they see the glory of God in his face then they believe, being born again. They have the witness in themselves, and they testify of Christ, the only name given by which we must be saved. He is the end of the law for righteousness to every one that believeth. He makes them free from the law of sin and death. The law made nothing perfect, but the bringing in of a better hope did, which hope is an anchor of the soul, both sure and steadfast, and entereth into that within the veil. We have the testimony of those gone before us, and we should testify of the things we have seen, felt and heard. What do we know of the Lord save that which has been revealed to us by his Spirit? In my youth, when but ten years old, the Lord of glory, the God of heaven and earth, by whom all things were created and made, was revealed to me, which gave me the knowledge of sin and death, seeing myself under the law of sin, without hope and without God in the world, for he disappeared, and I knew not where he was. I was left in this earthy house, a body of death. I went down in the mighty deep, I saw the marks of the Lord, the stormy winds which lifteth up the waves thereof, my soul melted because of trouble and I was at my wit's end, then I felt to be a fool. Because of my transgression and because of my iniquities I was afflicted. My soul abhorred all manner of meat, and I drew near unto the gate of death;

death confronted me, the sorrows of hell compassed me, and in my trouble I cried unto the Lord, Save, I perish, and he brought me up out of my distresses. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto the desired haven." The disciples came to him, saying, Lord, save us, we perish. He said unto them, Why are ye fearful, O ye of little faith? He rebuked the winds and the sea, and there was a great calm. They marvelled, saying, What manner of man is this, that even the wind and the sea obey him? In these latter days I hear the "reverend D. D.'s" saying God's power is limited, that he cannot save people unless they will let him. Paul said they would come in the latter days: "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." "In the last days perilous times shall come. For men shall be lovers of their own selves," "having a form of godliness, but denying the power thereof; from such turn away, for such have not the faith of God. For all men hath not faith, and without faith it is impossible to please God. He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him. Christ said to one manner of men, or people, Ye will seek me, but shall not find me. Job, a man of faith, a servant of God, was made an example to the household of faith. He said, "I am full of matter; the spirit within me constraineth me." Paul said to the men of faith, The love of Christ constraineth us. Every man for whom Christ by the grace of God tasted death is saved with an everlasting salvation, regenerated, born again, constrained, inclined, drawn to

Christ. He says to such, Seek and ye shall find. At the appointed time of the Father faith is revealed, and they see Jesus their Redeemer, a complete Savior, the chiefest among ten thousand, and the one altogether lovely, crowned with glory and honor, who hath saved us and called us with an holy calling, not according to our works, but according to his purpose and grace given us in Christ before the foundation of the world. They shall all be taught of the Lord, from the least to the greatest. They have teaching the world knows nothing of; God puts his law in their minds and writes it in their hearts. He puts his fear in them, and makes them willing in the day of his power. They shall be unto me a people, and I will be to them a God. They shall all know me, and great shall be their peace. Not in the world, but in Christ the law is fulfilled in us, who walk not after the flesh, but after the Spirit. We must be born of the Spirit before we can walk after the Spirit. These are the "all men," or "every man," that Christ tasted death for; they were chosen in him before the foundation of the world, that they should be holy and without blame before God in love. Christ was made unto us righteousness, that the righteousness of the law might be fulfilled in us. If that means every one it would be universalism; it only means all chosen in Christ, predestinated, ordained unto eternal life. They are a chosen generation, a peculiar people. My own experience taught me that I never could be justified by the law before God; nothing but mercy and free grace of God could save a poor sinner like me, and make me holy and without blame before God in love. I searched the Scriptures and found no eternal life in them, they testified of Christ; in him

is all a poor sinner needs. I was at my wit's end, for without him I could do nothing. All my desire was that I might find him, but my hope was deferred for fifteen years in sorrow and tribulation. I was afflicted and my whole heart was sick; I felt, Surely I have committed the unpardonable sin. My desire appeared five times in my sleep, and I would awake feeling satisfied for a short time, then something seemed to say to me, That was the shadow of the substance. I felt to have a great burden upon me pressing me down, I was hungry and thirsty, and felt so poor and weak that I thought I could not live, still I continued begging for mercy. As David said, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." When my desire came it was a tree of life, then I could see Jesus crowned with glory and honor. I cried unto the Lord in my troubles, and he lifted me up out of my distresses. Then I felt to thank and praise God for his unspeakable Gift, which made me free from the law of sin and death. Then we see Jesus as Job saw him in his day, for he said, I know that my Redeemer liveth. "The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. * * * Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." All men by nature are dead and need to be quickened by Christ, born again.

In hope of eternal life,

I. H. HARRIS.

OXFORD, N. C.

CAIRO, Texas, Sept. 15, 1881.

ELDER G. BEEBE'S SONS:—I feel an impression, from some cause unknown to me, to write a few lines for the SIGNS OF THE TIMES, although I sensibly feel my weakness, and I fear to undertake to write anything for that, to me, highly prized paper. My mind of late has been exercised on the doctrine of God's predestination of all things. That he has created all things, is proved by Colossians i. 16, 17: "For by him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist." "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 11. In the mouth of two or three witnesses every word shall be established. According to what is thus written, God is the only independent being, and all things else are dependent upon him for their existence and movements. Jesus said to Pilate, "Thou couldst have no power at all against me, except it were given thee from above."—John xix. 11. In proof of the sovereign sway of God over all things, see Daniel iv. 35: "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?" "The Lord of hosts hath sworn, saying, Surely, as I have thought, so it shall come to pass; and as I have purposed, so it shall stand." "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"—Isaiah xiv. 24, 27. "But he is

in one mind, and who can turn him? and what his soul desireth, even that he doeth."—Job xxiii. 13. "There are devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand."—Prov. xix. 21. "There is no wisdom, nor understanding, nor counsel against the Lord."—Prov. xxi. 30. "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."—Eph. i. 11. "Remember the former things of old: for I am God, and there is none else: I am God, and there is none like me." "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."—Isaiah xlvi. 9, 11. If God had a purpose in bidding a certain Benjaminite curse David, who dare say that he had not the right? Because he hardened Pharaoh's heart, to accomplish his purpose, is he unjust? Is he unjust because he chose Jacob and rejected Esau? No, nor is he unjust in anything; for he is God, and cannot do wrong.

I believe that Pharaoh, king of Egypt, was a figure of Satan, who is the king of Egypt, which is darkness. We read, Ezekiel xxix. 3, "Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself." This is in perfect harmony with what is said of leviathan, in the forty-first chapter of Job, and also of behemoth, in the fortieth chapter. He is said to be very great, and none can approach him. "He is the chief of the ways of God. He beholdeth all high things: he is a king over all the children of pride." Mark, is not

said to be king of the fishes of the sea, but "king over all the children of pride." Surely this must be Satan himself. And we read in Psalms civ. 24-26, that God made him. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is the great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships; there leviathan, whom thou hast made to play therein." He is but filling the place that God designed, and can only do according to his will, for God never has nor ever will be thwarted in a single design or purpose. To deny this is to deny the sovereignty of God. With God there is nothing new or old. But we, poor, short-sighted creatures, cannot tell what one moment in the future will develop. Not so with God. The wheels of time move on, and all things come to pass just as the Lord has determined them. They are new to us, but not so with God. But, says one, Those little things which occur daily are not embraced in the "all things" which God has before determined. Well, if so, where is the line between the large things and the little things? If little things happen by chance, and are not embraced in the purpose of God, why not large things also? The words of the poet are in my mind, and express my firm belief:

"Keep silence, all created things,
And wait your Maker's nod;
My soul stands trembling while she sings
The honors of her God.

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

His providence unfolds the book,
And makes his counsel shine;
Each opening leaf, and every stroke,
Fulfills some deep design."

As brother Smoot has said, one thing is

so interwoven with another that they are all working together for our good. When Herod saw that he was mocked by the wise men, he made a decree that all the male children, from two years and under that were in Bethlehem, should be put to death. But the angel of the Lord told Joseph to flee into Egypt with the young child Jesus. This was all according to the purpose of God, and Herod, like Pharaoh, was filling his own place, as God had before ordained. It was not by mere chance that Herod did these things, for they were the fulfillment of the prophecy of Jeremiah. "Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children refused to be comforted for her children, because they were not."—Jer. xxxi. 15. The flight of Joseph into Egypt with the child Jesus was the fulfillment of the prophecy of Hosea: "When Israel was a child, then I loved him, and called my son out of Egypt."—Hosea xi. 1; Matt. ii. 15. God had a purpose in taking these children out of the world, and surely the way in which they were taken was ordained by him, or he would not have moved his prophet to thus prophesy.

"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."

By the mouth of the prophet Isaiah God has said, As the heavens are high above the earth, so are my ways higher than your ways, and my thoughts than your thoughts. And, "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that

fashioned it, What makest thou? or thy work, He hath no hands?"—Isaiah xlv. 9. Jesus said to the scribes and Pharisees, "Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers! how can ye escape the damnation of hell? Wherefore, behold I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." And they killed Stephen and others, and scourged them, not by accident, but in fulfillment of the declaration of Jesus. But did they do it against their will? Certainly not. They had the will to do their murderous work, and acted under the influence of the same spirit which controlled Judas when he betrayed Jesus.

Brethren Beebe, I will draw my letter to a close.

Your brother in hope of immortality beyond the grave,

DURHAM RICHARDSON.

TOPEKA, Kansas, June 11, 1922.

DEAR EDITORS AND READERS:—I hope it is not a fleshly spirit that prompts me with a desire to again communicate with the people of God, to that people "scattered and peeled" which shall be brought as a present to the Lord of hosts "in that time." My mind, of late, has been much drawn to the poor hungry ones who write that they have no other preaching except that which comes to them through the columns of the SIGNS, and also to the dear "old soldiers of the cross, who have struggled long and hard for heaven, have

counted all things here but dross, and now the crown will soon be given." Who are now too feeble to meet with the saints, and long for a letter, some token of love, encouragement and consolation from those of like precious faith. Perhaps with many, as with myself, the tender feeling of sympathy abounds, but we fail to give it expression to the ones who would be most cheered to hear it. How soul-cheering it is to receive such a token, none but those who have traveled the same thorny road can tell. Those who have endured the same hunger, the same besetments, the loneliness and isolation, know the real meaning of fellowship for all of the lonely travelers. But "the daily portion" given by the King to each one, not one is forgotten, is grace sufficient for each day's need. In our hungry longing no doubt each one often feels glad indeed that the dear Savior indited for us, when he said, "After this manner therefore pray ye: Our Father which art in heaven * * * give us this day our daily bread." A prayer that is indited by Him will be answered, for he said, Father, I know that thou hearest me alway, and he will give a continual allowance, a daily rate for every day, all the days of our life. Hungry and distressed, often feeling that we are indeed in a famishing condition, beset with the burdensome cares of life, with foes without and worse ones within, how we long to meet with those of like precious faith, and hear them tell of their conflicts and deliverances, to hear them speak the things that become sound doctrine. Though now situated so that I can meet now and then with a scattered few of the Lord's chosen, I know whereof I speak as I attempt to address those who are not so blessed, for I, myself, have been for years where I did not even have the SIGNS,

only an occasional number, and it was only when enabled and led to venture through the storm of heavy persecution that I ever got to go among the people of God. But, dear lonely pilgrims, the same One who now metes out to you a continual allowance, a daily portion, however small you may feel it to be, it is sufficient for this day's need, I trust was not unmindful of me, and sweet were his words, Fear not, I will help thee,

"If I walk on the mount of gladness, I have walked through the vale of tears,
My feet have stumbled often as I trod the lonely years,
Yet my heart is sometimes lifted in a song of thankful praise
To the God who walks beside me, and will keep me in his ways.

Though alone I trod the winepress of that dark Gethsemane,
Yet I never was forsaken, still, I hope, he leadeth me;
Even to the gloomy portals, he will keep me undismayed,
For he'll e'er be with me, saying, It is I, be not afraid."

The case of Mephibosheth is certainly a comfort to the lonely, crying ones, for he did eat continually at the king's table, and was lame on both his feet. Dear little flock whom Jesus feeds, I feel that I am in close fellowship with every one who is thus lame on both feet. When I would do good, evil is present with me. I long to be found trying to walk worthy of the vocation wherewith I hope I am called, but find my spiritual feet so lame I can only go crippling and stumbling along, for I do have to walk much in the dark. It is a narrow path, and I am fearing always that I shall fall out by the way, and in my walk naturally, it is a rough and thorny way, with temptations on every hand, and though I strive to maintain honesty and uprightness, yet I often find myself out of the way, and doing things I hate. Lame, lame on both my feet, both my natural and spiritual

walk so defective, I know that in me (that is, in my flesh,) dwells no good thing. I know that unless the Lord keep the city the watchman waketh but in vain. My trust is only in him, and not in my own lame, stumbling feet. But as our fathers did eat manna in the wilderness, as long as they journeyed there, a daily portion, sufficient to their need was meted out to them every day; so must we, as long as we must travel this wilderness world, isolated from all of like precious faith, yet we can trust him who bids us ask him to give us each day our daily bread, to give us our daily portion and let us eat bread continually at his table, for he does often spread a table for us and gives us a rich feast even in the presence of our enemies. Surely goodness and mercy have followed us all the days of our lives, and how we long to meet with our friends and tell them, and also hear them tell of their joys and sorrows, of their songs in the night. For to the loneliest traveler is given a song in the night, a sweet portion, and though there is none to hear, perhaps not a sound is uttered, yet there is a singing and making melody in the heart to the Lord. Dear, lonely fellow-travelers, have you not found it so? For it was the king's commandment concerning them that a certain portion should be for the singers, due every day. Oh, precious thought, It is due every day, and he will not suffer his faithfulness to fail. There is a fashionable church edifice just across the street from my house, and I can hear their grand organ and cultured singing, but it is not true melody to me. I would rather drag my old frame many a weary mile to hear the quavering voice of an aged soldier of the cross sing, "Amazing grace (how sweet the sound) that saved a wretch like me," than to go across the

street, which I have never felt any desire to do, to hear their learned and correct music which is so delectable to the natural ear. Though it may be exhilarating to the natural senses, it is only dross to one who has heard, as it were, a new song, even praise to our God, saying, Holy, holy, holy, Lord God Almighty, just and true are thy ways, thou King of saints. He is our song in the night, and his ways are righteous, just and good, though we are often tempted to question, why. Why am I away off by myself, one asks, and not another one who believes as I do anywhere in reach? Dear ones, ye are the salt of the earth, to preserve it until the day of his coming. He is working out his own good and wise purpose in and with you. You do not know what you are to those around you. Your example of honesty and integrity, of patience and humbleness, your faith and trust, may be remembered and spoken of as a memorial to you long after your body crumbles back to dust. So, dear kindred in Christ, as much as in you is, live peaceably with all, do good to all, especially they of the household of faith. To do good and to communicate forget not. Let us put our one little talent to good use. The talents were given out to the servants according to their several ability. If we had received the ten we might not have had the ability to use them. So the one who received the one talent must have had the ability to use it, and he was severely reprimanded for having buried it in earth instead of giving it to the exchanges, so that his lord when he came could have received his own with usury. So let us give our one little talent to the exchanges, sharing our joys and sorrows with each other, for we all travel the same road. The more we share and exchange our good things the

greater the joy (usury) we receive and give to others.

I must stop, though this is far from much I thought to write. I am vain enough to imagine that if the Lord would give me to write the things that come in my mind as I am busy about my work, it would be a comfort both to write and to read, but I let it be smothered by earthly cares, buried in earth, and when I do try to write am sometimes made to feel that he has taken from me even that which I had. May our Father in heaven manifest his presence, a daily portion to every one, as due, is my prayer.

Humbly submitted by a wayworn traveler,

MARY ELLISON.

ISAIAH XVIII. 5.

“FOR afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches.”

“I am the vine, ye are the branches,” and now the sour grape is ripening in the flower. The flower is the showy part of the branches, and these sprigs and extra branches begin to spring up and flourish among the branches of the vine, but after they have served his purpose “he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches.” All new inventions (branches) that some try to get into the church are soon thrown back whence they came. What becomes of them? “They shall be left together unto the fowls of the mountains [high fliers], and to the beasts of the earth [powers]: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.” Yea, in summer they hold their great revivals, &c., compassing land and sea making all the proselytes they can. No doubt they think they are doing great works, and

are satisfied with the food they gather for themselves. Having no appetite for the true fruit, they heap up the prunings that are cast away by the true church and cry, Behold how we are increased with goods.

"In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and of a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion."—Verse 7. "A people scattered and peeled." Scattered all over the face of the earth, as salt is spread all over fresh meat to save it. "Ye are the salt of the earth." It would not be best for all the salt to be piled in one place. I have often wondered why there are so few Old Baptists in this part of the State, while in other sections there are so many, and can have associations, &c., while we only have preaching once in a while. But sometimes I hope better times are in store for us. This people is to be not only scattered, but peeled, stripped of the filthy rags of self-righteousness, and everything that pertains to worldly religion. "A nation meted out and trodden under foot." Meted out, measured and numbered by their Lord and Savior, but also set apart by and from the world as a heathen nation and even dangerous. They start in on our children at an early age to get them to go to Sunday-school and all such. "Whose land the rivers have spoiled." In the next chapter the prophet tells of the destruction that shall come upon Egypt: "And the waters shall fail from the sea, and the river shall be wasted and dried up. And they shall turn the river far away, the brooks of defence [defence to the Egyptians] shall be

emptied and dried up: the reeds and flags shall wither."—Isaiah xix. 5, 6. Reading further we find that everything that is sown by the brooks, that flourishes by the brooks, shall wither and be no more. These seem to be a special kind of brooks, and they flow out of Egyptian darkness and spoil (or try to spoil) the land wherein these precious grapes are growing; but thanks to His holy name, they cannot prevail forever. "For so the Lord said unto me, I will take my rest, and I will consider in my dwellingplace like a clear heat upon herbs, and like a cloud of dew in the heat of harvest."—Isaiah xviii. 4. How the clear heat upon herbs makes them grow and come forth! How sweet to the soul is the cloud of dew in the heat of harvest.

Brethren editors, I submit this to your better judgment with much fear and trembling. I do not expect to say anything new to any one, but if some poor pilgrim finds fellowship for my thoughts, which I hope were given to me, I shall be satisfied.

In much weakness,

L. CULPEPPER.

STOCKDALE, Texas, June 12, 1921.

ENSLEY, Ala., June 18, 1922.

DEAR EDITORS:—Please find inclosed check for four dollars and twenty-five cents, for the SIGNS for 1921 and 1922. I am very sorry I did not send it when it was due, but hope you will pardon me, and I assure you I appreciated your kindness in not stopping it, for it is all the preaching I have had the last year or two. I have been from home a great deal of the time with my dear brother, D. W. Morris, who passed away the 25th of November, and I am left alone with one sister and my two children. Oh how lonely we are, and such a lonely home

without him. He never united with the church, but was strong in the Primitive Baptist faith; always read his Bible and I never heard him say or do anything I thought was wrong. He was the pride of the home, and loved by all who knew him, and made friends wherever he went. I stayed with him in Baltimore at Johns Hopkins Hospital from March 1st to May 1st, 1921, and while there I had the pleasure of hearing brother Rowe preach. My brother and I enjoyed being with him very much. I am almost broken down in health, as I stayed right with my brother until the end came. I sometimes wonder why such a noble character and one needed so badly in the home had to be taken away, but God, who is too wise to err and too good to be unkind, knows what is best. The longer I live the less I see to live for, but may we be reconciled to his holy will, and patiently await our appointed time to leave this world of sin and sorrow. He was about fifty-eight years of age, and professed faith in Christ when a mere boy, and in his dying moments he asked God's blessing upon us, to care for and protect us, then passed away. May the God of all grace guide and direct us in the way that we should go, and may the Lord bless you, brethren, in your good work.

Your unworthy sister,

IDA POWERS.

YORK, Nebr., May 5, 1922.

DEAR BRETHREN:—Please find enclosed two dollars to pay for, or to take the place of, some one who has not been able to pay for the precious SIGNS. I am sorry you had to make an appeal to the subscribers in arrears, but hope it may

bear good fruit and cause many to pay up and take better interest. Yes, the SIGNS is a clean, good paper, never troubling us with trouble of churches or members, for it is of no comfort to read those troubles in our good family paper. The reading of the SIGNS is always a comfort to me, and that is as it ought to be. "Comfort ye, comfort ye, my people." I have no fault to find with it these many years I have taken it (ever since 1892), except a little over one year, and it has been a great comfort to me, and is what we should expect and desire, comforting and strengthening to be able to go on our journey bearing the many trials that fall to our lot. I feel acquainted with its many writers, and often have longed to write and tell each one how I enjoyed their views of spiritual things. I often say, Well, I will write them a card and let them know I enjoyed their communication, but fail to do it. I am filled with praise to the Giver of good gifts to our able ministers, like Elders Chick, Lefferts, and so many more I cannot name them all, for their ability to write such wonderful instructions for our sake. May the Lord continue with them to write more and more and build up Zion.

We are in peace here at York, and have meeting every fourth Sunday in each month. Elder W. S. Craig is our pastor this year. He lives in Kearney, Neb. Our dear pastor, Elder C. M. Cooper, who has preached faithfully for many years, is unable to do so any longer, as his health is poor, and he has not been able to be out to meeting many times in the past year.

Yours in hope,

(MRS.) A. B. HANSAN.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1922.

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.***THE THIRD EPISTLE OF JOHN.**

THIS letter of John is brief, but compact; not many words, but full of wisdom and of very practical value for the church to-day. The first eight verses of the letter are taken up, first, with the personal greeting of John to Gaius, to whom the letter was sent; second, with instructions regarding ministering brethren, that they were to be received by the church and to be brought forward on their journeys by the church. The last six verses of the letter are taken up, first, condemning the course of one Diotrephes; second, commending the faithfulness of Demetrius; lastly, concluding the epistle with greetings of peace and love to the friends of truth, expressing the desire that John might shortly see them and speak with them face to face. The custom of sending letters from church to church is an ancient one, and not at all a modern idea. The New Testament abounds with instances of brethren writing letters to churches, and of churches writing to churches. These letters were almost invariably not intrusted to disinterested carriers, but were sent by messengers from church to church, the names of the messengers being embodied in the letter. Witness the conclusion of Peter's first epistle, which carries a salutation from the church at Babylon to the "strangers scattered through-

out Pontus, Galatia, Cappadocia, Asia, and Bithynia." Witness also the ending of the letter to the Hebrews, which embodies a greeting from all the brethren in Italy. The beginning of the letter to the Galatians expressly says it is not only from Paul, but from all the brethren who were with Paul, which might well mean the whole Corinthian church, since Paul wrote it while at Corinth. We would not be violating the truth to say that the epistle to the church at Galatia was really a church letter. Though written by Paul, it was from the brethren at Corinth, and had their sanction. At one time certain men from Judea came down to the Antioch church teaching the Gentile believers that they must be circumcised. Paul and Barnabas had quite a contention with these men about this matter, and it resulted in the Antioch church sending Paul and Barnabas, and some others at the expense of the church, up to Jerusalem to consult the apostles and brethren there about it. Arriving at the Jerusalem church, the apostles and elders received the messengers from Antioch, and resolved themselves into a council to discuss this matter. The result of the conference was that the Jerusalem church wrote a letter to the church at Antioch repudiating circumcision for the Gentiles, and sent the letter by bearers: Judas, surnamed Barnabas, and Silas to accompany Paul and Barnabas on the return journey. The details of this matter can be found in Acts, fifteenth chapter. We simply sketch this here to show that conferences to discuss church matters are no new thing, and that there is nothing modern in the custom of sending letters from church to church by stipulated messengers. Old School Baptists believe this and practice it. In a multitude of counsellors there is safety, and while each

local church is independent from every other local church, and while each church is sovereign in its own affairs, it is equally true that each church is dependent upon her sister churches, and needs the co-operation and support of sister churches. As no man can live to himself, or die to himself, much more no one church can live in isolation from all its sister churches. It needs, and must have, the love and fellowship of the others, and needs often the counsel and instruction of sister churches. Just as apostolic churches kept in touch with one another through letters and messengers and interchange of ministers, so do Old School Baptists to-day through their associations and corresponding meetings do the same thing, and for the same end. It is side-stepping the truth to say that associations have no scriptural basis.

This third letter of John was written by him to Gaius, a member of the church, instead of to the church. John intended the letter, however, for the church. He had previously written a letter to the church, but Diotrephes would not allow it to be received (verse 9), therefore, John now wrote to Gaius, hoping thereby to reach the church, having heard that Gaius was faithful and was walking in the truth. Diotrephes loved the preeminence, wanted to be somebody and to be considered so. Human nature is full of that sort of thing, and needs great grace to keep it down. It was not kept down in the case of Diotrephes, and so troubled the church, and interfered with letters and visits coming to the church from the apostles, and those whom the church held in esteem for the truth's sake. Thus, early in the apostolic church do we see carnal customs and practices creeping in. Diotrephes was a forerunner of all those men and organizations which Protestants have devised to take authority from the church as a whole, and to embody it in

one man, or in a set of men. Old School Baptists have never had any use for such, and long ago declared against legislative church councils, synods, ruling elders, and so on. The supreme authority for the administration of the church affairs is vested by the Holy Ghost in the church itself, not in a section of it, nor in one person. The church is the judge of its own gifts, and is the judge in disputes between individual members; it judges as to how, when and where its meetings shall be held and conducted, and how and in what order its business shall be transacted. Diotrephes, however, wanted to have the place of authority himself, and would not receive the apostles himself, nor would he allow the brethren to receive them, even were they willing to do so; forbidding whom he would and whatever he would, even going so far as claiming for himself the power to cast members out of the church. He must have carried matters with a high hand, but his condemnation was sure. John wrote that when he should himself come to that church in person he would not forget that man and what he did. John was no coward, and we are sure that upon his personal arrival Diotrephes met his match and the church found their champion, one ready and willing to stand in the breach and declare for order and decency in the house of God. Contrasted with this domineering Diotrephes is the man Demetrius whom John commends; a man who sought not to have the preeminence in the church, a man held in esteem by all men, and even of the truth itself. The most that can be said of any man in the church is that the truth commends him. This was so of Demetrius, and even the apostles bore record to it, and the church knew perfectly well that their record was true. What a blessing for any of us to have the good report of all men, of the truth and of the brethren.

In all the above there is a lesson we need very much to take to heart and prayerfully and carefully consider. Are we seeking to have the preeminence over the church of God, or are we seeking to know what is the mind of the Spirit as revealed in and through his church and to walk in the counsel of that perfect mind? Are we esteeming our judgment better than the judgment of our brethren? Are we willing to be God's "anything," as a brother once put it, or do we want to be "somebody," and to be considered so? Have we the Spirit of him who made himself of no reputation, or have we the spirit of the flesh, which loves to dominate and lead? These are keen questions and will cause us to examine ourselves well and perhaps with shame. If with shame, let us not persist in forcing ourselves to the front against the judgment of the church, but let us desire that humble mind of Christ which esteems the brethren better than one's own self. Remember, he that abases himself shall be exalted, but he that exalts himself shall be abased. How much better it is, at Christ's appearing, to be exalted from abasement than to have to be brought down from the lofty pinnacle of pride and ambition. John wrote of Diotrephes that he prated against the apostles with malicious words, and Solomon says that a prating fool shall fall. Lord, save us, therefore, from that prating foolishness which denies apostolic authority and does not respect the judgment of the church. The individual exists for the church, and not the church for the individual. The surest christian happiness is to be realized inasmuch as we have grace given to us to live for the church and not for self. What we need just now is brotherly love, and lots of it. May the good Lord fill our hearts full of it.

L.

OBITUARY NOTICES.

John E. Carruthers departed this earthly life at his home at North Fork, Loudoun Co., Virginia, July 6th, 1922, aged 83 years, 11 months and 5 days. He was born in Loudoun County, August 1st, 1838. He was first married to Miss Victoria Wright in 1866, who died in 1888. His second wife was Miss Georgia Hixon, to whom he was married about fourteen years ago, who survives him, and who is a member of the Mt. Zion Old School Baptist Church, having been baptized by Elder C. W. Vaughn. Of the first marriage, Mr. Carruthers is survived by four children, two sons and two daughters: Lloyd Carruthers, Mrs. Ada Williams and Mrs. Olive Adams, of Washington, D. C., and Lorenzo Carruthers, of North Fork, Va. He was baptized into membership with the North Fork Primitive Baptist Church by the late Elder J. A. Norton, in July, 1904. He was a veteran of the Civil War, having fought in the Confederate Army three years and more. For several years before his death he had faithfully served his church as clerk, living a consistent christian life, and a life entirely above reproach in the community, respected by all who knew him. He was very feeble in health for nearly two years, his last sickness being of seven weeks duration. All the time he was patient and uncomplaining, ready to die, and talked of his approaching end with resignation and without fear. His funeral was preached by his pastor, after which he was interred in the burying-ground at North Fork. Though not a member of the "Beebe" Baptists, and though allied with the "Clark" side, he with his wife, our sister Carruthers, always attended our meetings, and I can truthfully say I had no better friend than he. He was charitable and tolerant toward me; though we sometimes differed in our views on some points of doctrine, it was always in love. He loved to talk on spiritual things, and was no fighter or debater. May the Lord comfort the bereaved family and sustain sister Carruthers with his holy consolation.

Written by request.

L.

John A. Campbell died at his home in Dutton, Ontario, on August 15th, 1921, in his fifty-eighth year, after a few months illness of pernicious anæmia. He was one of the twin sons of the late Malcolm and Janet Campbell, and grandson of the late Elder Thomas McColl. He was a reader and subscriber to the SIGNS OF THE TIMES for many years. Though he never joined the church, he was a firm believer in the Old School Baptist doctrine, and loved to hear of the wonderful works of God, and salvation by grace. The sixty-fifth Psalm, fourteenth verse, was especially sweet to him, and many times during his illness the Bible was his companion, and sometimes he was heard singing that beautiful Psalm, "The Lord is

my shepherd, I shall not want." He leaves a sorrowing wife, one son, two daughters, five sisters and one brother to mourn the loss of a devoted husband, a kind and industrious father and a dearly loved brother. A large concourse of people gathered at his funeral to pay the last tribute of respect to one who was held in high esteem by his neighbors and friends. His remains were laid to rest in the family plot at Black's Cemetery, Wallacetown. He rests from all his labors, and we truly feel to say, Weep not for him, for our loss is his eternal gain. May we all strive to keep the unity of the Spirit in the bond of peace.

HIS SISTERS.

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

Mrs. A. B. Hansan, Nebr., \$3.00; Lydia B. Stewart, N. Y., \$3.00; Mrs. Lydia C. Ray, Texas, \$1.00; E. B. Ault, Texas, \$3.00; Mrs. Laura R. Elgin, D. C., \$2.00; Mrs. Annie Young, N. J., \$4.00; Laura Lake, Ala., \$1.00.

M E E T I N G S .

THE Second Roxbury Church, of the Roxbury Association, will (God willing) hold their two days meeting on Wednesday and Thursday, August 23rd and 24th. Trains will be met on Tuesday afternoon at Halcottville, N. Y., and Wednesday morning at Roxbury, N. Y. We shall be pleased to see and entertain all friends and brethren of our faith and order.

GEORGE RUSTON, Pastor.

THE church at Otego, N. Y., has appointed a two days meeting to be held Saturday p. m., and evening and all day Sunday, September 2nd and 3d, meeting to begin Saturday at 1 p. m. A cordial invitation is extended to all lovers of truth to meet with us. Trains will be met Saturday a. m., at Otego, N. Y., and friends cared for.

ROSE T. LEONARD, Church Clerk.

THE First Kansas Association of Regular Old School Predestinarian Baptists is appointed to be held with Good Hope Church, in Coffey County, Kansas, beginning on Friday before the second Saturday in September, being the 8th, 9th and 10th of the month. We cordially invite all lovers of the truth to visit us. The nearest railroad stations are Burlington, Lebo and Halls Summit. For further information write to brother J. L. Cannady, Burlington, Kansas, R. F. D., or address me at 1243 Polk St., Topeka, Kansas.

MARY ELLISON, Clerk.

THE Maine Association of Old School Baptists, the Lord willing, will meet with Bowdoinham Church, at Bowdoinham, Maine, on Friday, Saturday and Sunday before the second Monday in September (8th, 9th and 10th), 1922. We expect brother Lefferts to be with us. All who love the truth are cordially invited.

THE Ebenezer Church, Baltimore, Md., will hold an all day meeting the third Sunday in September. A general invitation is extended to all.

A. S. ROWE, Church Clerk.

THE Lexington and Roxbury Associations will hold a union association with the Olive & Hurley Church, at Ashokan, N. Y., on Wednesday and Thursday, September 13th and 14th, 1922. Trains will be met at Ashokan Tuesday p. m. and Wednesday a. m. Those coming by boat from New York city will leave Desbrosses Street at 8:00 a. m., West 42nd Street at 8:20 a. m. (Standard Time.) Those coming by train will leave New York, Cortlandt Street Ferry, at 10:00 a. m., and 42nd Street Ferry at 10:15 a. m. (Standard Time.) Should any arrive in Kingston and cannot make connections with the U. & D. R. R. they will be cared for by John Hasbrouck, 150 Prospect Street, Kingston.

GEORGE RUSTON.

**E B E N E Z E R
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"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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Elder H. H. Lefferts, Leesburg, Va.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

CENTRAL CITY, Iowa, Oct. 12, 1921.

DEAR EDITORS:—I visited brother Baker four years ago, and found him a lovely man, sound in the faith of God's elect; find inclosed a letter from him. I have not his consent, but I feel the letter is mine, and you can publish it if you see fit.

C. OWENS.

WILMAR, Ark., Oct. 7, 1921.

DEAR BROTHER OWENS:—I received your letter yesterday, and am always glad to hear from you. Reading of your trials and troubles brings a fellowship and love that is not common among the world of men. Jesus says, In this world ye shall have tribulation, but in me ye shall find peace. My peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. It is the peace that passeth understanding. The world cannot give, or take it away. When our minds and hearts are filled with hope and joy in the Holy Ghost we may be alone in the silent hours of night, but we are made to see our blessed Savior as a man of sorrows

and acquainted with grief, tempted in all points like as we are, yet without sin, that in and through him, and him alone, we have the victory, and are more than conquerors through him that loved us and gave himself for us, the Just for the unjust, that he might bring us to God; and all things work together for good to them that love God, to those who are the called according to his purpose. If we are without chastisements we are bastards and not sons, and we are taught to despise not the chastening of the Lord; for like as a father pitieth his children, even so the Lord pitieth them that fear him. The world can hate us, persecute and despise us, but it cannot pity one of God's little ones. His children are all robed in a sinless white robe of righteousness, washed and made white in the blood of the Lamb. No man can wash a robe in blood and make it white, it will be bloody and polluted, and never can be, by man's work, made white and clean, but Jesus imputes to us his robe of righteousness. Though you have lain among the pots yet ye shall be whiter than snow; though your sins be as scarlet, yet shall they be whiter than wool. We are not only robed, but we are washed with fullers'

soap, white and clean before we are robed, and every stain and spot of blood and guilt is washed away; we are stripped of all our Babylonish garments, and are separated from the world, and told to keep ourselves unspotted from the world; hence the world hates us, but Jesus says, Marvel not if the world hate you, it hated me before it hated you; and tells us to love not the world, neither the things of the world, and that if any man love the world the love of the Father is not in him. The deluded orders of the world are all dressed in the Babylonish garments of every hue and color known to man, and all endeavoring to imitate that shining robe, that seamless robe which has no pattern or stitching of man's device, hence seamless and whiter than snow. Light only is whiter than snow, hence it is a shining, brilliant robe that is given to you and to me; we have not made it, traded for it or bought it. It is a free gift, and it is all we need to shield us from the wrath of God, and all we need as a wedding garment when bidden to the marriage feast. He who had not on the wedding garment was bound hand and foot and cast out into outer darkness, where there shall be wailing and gnashing of teeth. Jesus is the head over his church, which is his body, and will not, or cannot, be separated from each other, and love is the union that unites the Head to the body. How long would one live if his head was severed from the body? So with the church, which is the bride of Christ. Christ is the head over the church, which is his body, and ye are the body of Christ and members in particular. Not of works, lest any man should boast, but by his own Spirit and grace has he quickened us and made us heirs of God and joint-heirs with Christ, to an inheritance incorruptible, undefiled,

reserved for us eternally in the heavens. Then look unto me, all ye ends of the earth, for I am God, and beside me there is none else. Learn of me, for I am meek and lowly, and you shall find rest for your soul. God has been with his people in six ends of the earth, and tells us, I will be with thee in six troubles, and will not forsake thee in the seventh, and the seventh and last judgment of almighty God seems ready to be poured out in wrath upon this world, but our God has chosen us, selected us, called us, robed us, and made us ready for the marriage feast. Hosanna in the highest. "Alleluia; for the Lord God omnipotent reigneth." Dear brother, I feel to know (because a tree is known by its fruit) that you are one of those little lambs, and if I have any food at all it is from God, and it is not for dogs or swine, but for sheep and lambs of the flock of Israel, for Jesus says, My sheep hear my voice, and a stranger they will not follow. Poor lost sheep in a howling wilderness of wolves; but Jesus said, I send you forth as sheep among wolves, fear not, little flock, it is your Father's good pleasure to give you the kingdom. Then, dear brother, look up in the face of Jesus, and as in water face answereth to face, so the heart of man to man. He was tempted in all points like as we are, yet without sin, and he says to us, He that is in you, is greater than he that is in the world. Fear not, I have overcome the world. Nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord. Rejoice then, dear brother, victory is ours through him that loved us and gave himself for us, and where he is there we shall be also. The rise and fall of nations is in God's hands, and only the wise shall understand, and all the wicked shall be destroyed, and God doeth it that man shall fear before him.

I am sorry you are so nervous and troubled. If I could possibly, I would visit you, for I have learned to love you as one of God's little ones trusting alone in a crucified Savior. I have written hastily; forgive anything amiss, and pray for me when you pray.

Your little brother, I hope, in Christ Jesus,

J. P. BAKER.

FREEWATER, Ore., Oct. 20, 1921.

DEAR BROTHER AND SISTER TEAGUE:—After a long silence my mind is so impressed that I will try to pen you a few thoughts which have been very comforting to me in the great trials the dear Lord has caused me to pass through since we last met. I know it is impossible for us to present the greatness of our God as he has presented himself to us, but is it not great that he has blessed us with the gift of expressing enough of the wonders of his grace to one another so that it unites our souls and hearts that nothing is able to destroy that union? See what strong consolation the old apostle Paul gathered from a revelation of this wonderful love, or union. See what a deep estimate the apostle puts on it. He that spared not his own Son, but delivered him up for us, how shall he not with him freely give us all things? These freely given "all things" are with Christ, and these "all things," dear brother, are all things, death not excepted, for the apostle to the Corinthians says, Whether Paul or Cephas, life or death, all things are yours, and ye are Christ's, and Christ is God's. All things are ours; yes, life is ours, and death with all its horrors is ours, and it is truly an inheritance which we received from our father Adam, and it is one we are sure to receive. While we are heirs of our earthly

father, we are also heirs of our heavenly Father, and joint-heirs with Christ.

Brother John, while you were all enjoying the association with each other at Little Flock, I was with you in spirit and beholding your devotion. I penned a few of my thoughts, and will send them to you, and you can be the judge whether they were the fruit of the Spirit, or whether Satan was prompting me. We are all well and truly hope you and family are. I surely would love to hear from you, if you have a mind toward the least of all. Wife joins me in love to you all.

Yours in gospel bonds,

J. T. BARNES.

THIS, the second day of October, 1921, is the day Mt. Zion Association, my association in early days, gathers with Little Flock Church of Regular Predestinarian Baptists, a day long to be remembered by me, though two thousand miles away, on account of the blessedness of the God and Father of our Lord Jesus Christ being so near me, the very least, if one at all. Oh how sweet and heavenly it is to feel him so sensibly. While in my communion with him I feel a desire to pen some of his wonders just as presented to my mind. It seemed so plain to me, and not only plain, but crowned with glory unspeakable, in reading his holy word concerning the great contrast between the law covenant and the covenant of grace, and the labors of works under the law, and the sweet rest and peace under grace. Jesus said in bringing out the perfection of wonders of the new covenant, No man putteth new cloth in an old garment, neither does he put new wine in old bottles, and tells why this is not done. This, with many like illustrations, came in my mind to-day as I mused

on the beauties of Jesus, our blessed Redeemer showing or dividing the word of truth. Not only that the covenant of works, as well as the covenant of grace, was of God, but dividing the word of truth. Now, brethren, it seems to me some of our brethren in this our day are like some in the apostle's day: they want to acknowledge Christ, but do not want to give up Moses and the law of circumcision; that is, they preach salvation by Christ, but they must do something to hold or keep in that salvation. Jesus took three up with him on the mount of transfiguration, and that was enough, for in the mouth of two or three every word shall be established. So Jesus has the full number to establish the fact that the law and prophets are no part of the covenant of grace outside of Christ, while in the mount Moses and Elias appeared, the witnesses saw the law (Moses) and Elias (the prophets) and Christ. In their minds they wanted to build three separate places for them, that is, they wanted to preach the law, the prophets and Jesus, all three, for the gospel of God, but a cloud overshadowed them and hid all this wonderful scene from them, and they could not stand, but fell with their faces to the ground, dead to the law and prophets, never to see them again outside of Christ, and they heard a voice speak out of the cloud (mystery) saying, This is my beloved Son, hear ye him; and Jesus touched them, and when they looked up they saw Jesus standing alone. No wonder that these apostles would say, Brethren, we are determined to know nothing among you save Jesus and him crucified, for there is no other name given under heaven among men whereby we must be saved, for there is salvation in none other; I am God, and there is no other Savior. We do not preach our-

selves, says the apostle, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. Now with these blessed truths in us we want to see the effect, or fruit, of the work of Jesus in the salvation of his people, for he is their salvation. Some believe that eternal salvation is of the Lord, but time or present salvation is obtained by our works. Now, dear brethren, come, let us reason along this line. The angel said to Mary, the mother of Jesus, Thou shall call his name Jesus, for (or because) he shall save his people from their sins. This last sentence, "from their sins," does not that include our past, our present and our future sins? If so, where does our work for salvation come in? John says the blood of Jesus cleanses us from all sin. Does this not mean past, present and future? If so, where is there anything for us to do? It seems to me our whole life should be spent here glorifying His holy name for what he has done for us. We have noticed what the angels and the apostles said of him, let us hear what he says of himself: I came down from heaven not to do my own will, but the will of my Father, and this is (no conditions) his will, that all he gave me shall come to me, and I will in no wise cast them out, but raise them up at the last day. So if given to Jesus we have the assurance that he will raise us up at the last day. Is that not enough? My sheep hear my voice, and I give unto them eternal life, and they shall never perish. Where is there any other salvation for us? The Father has given me power over all flesh, that I should give eternal life to as many as he hath given me. He says, while about the work of the Father, I must work the work my Father gave me to do, for the night cometh when no man can work, and at

the going down of the sun on that notable day he said, It is finished. That is, the salvation of his people. The night is now upon us, that no man can work.

Dear brethren, I have only brought up a few of the bulwarks of our God that establish and seal salvation free through our Lord Jesus Christ, for both time and eternity.

J. T. BARNES.

MT. UNION, Pa., Aug. 28, 1921.

DEAR EDITORS:—I feel a strong prompting of the Spirit of the Lord in me to write of things that I firmly believe, and what seems to be, in accordance with the experience of many of the Lord's people. The Lord testifying through the Spirit, and one feels that he must give vent to his feelings, being full of the love of God shed abroad in his soul. Who of all the redeemed of the Lord could stand before God acceptable if he must appear before him in the flesh? It is only by the Spirit of Christ dwelling in any one of all the inhabitants of the earth that he can please God. Daily we are mourning the loss of fleshly things. We which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our flesh. We are commanded to go home to our friends and tell them what great things the Lord has done for us. This is what is commanded them that are sent out with gospel messages. They are witnesses, and are sent to tell to the Lord's people what they have seen and heard of the Word of life. Every one of the election of grace has seen that his salvation from sin is not because he is better than any one else, but because he was chosen in Christ before the foundation of the world, and because the dear Son of God died for him, and arose for

his justification. If I am one of the Lord's people it was not because I was better by nature than any other man, but because the Lord loved me with an everlasting love, and therefore with loving-kindness had drawn me. No one in heaven can ever say to any others, I am here because I was a good man. Every one of all that company whom no man can number is brought to love holiness, and to hunger unspeakably for righteousness, and every one of that great company will be satisfied with purity and holiness and righteousness in the Lord Jesus Christ, and every one of that immortal and unnumbered company, being rooted and grounded in love, will be able to comprehend what is the length and breadth and depth and height, to know the love of Christ, which passeth knowledge, that they may be filled with the fullness of God. We hope in God, we trust in him, we believe in him with all our heart and soul that we have an interest in his Son, not for any good or merit found in us, for we are poor defiled creatures, unfit to come into the presence of such a holy, good and gracious God, but for his own good pleasure and purpose, which he purposed in himself before the world was, he gave us his Son in the covenant of grace; so says the Bible, if we are what we profess to be, and the Son says he will raise us up at the last day. He has all power given to him in heaven and in earth, and holds the keys of death and hell. Glorious thought! When this mortal shall put on immortality, and death be swallowed up in victory, a land of rest, a place of peace and joy for evermore. The Lord has done great things for us, whereof we are glad. Oh how we ought to love him and sing praises to his great name, and not be weary in well doing, for we shall reap in

due time if we faint not. Paul says we are not of them that draw back. He seals his faith with his blood, looking for a better country, an heavenly. Therefore it is said that God is not ashamed to be called the God of such, for he hath prepared for them a city. Oh this is enough to cheer us by the way in all our dark wintry seasons, the promises of the gospel. The ungodly world seems to be carried away at this time with forms and fashions, the Bible is but little read, it lies in the dust, as it were, in the streets of Babylon, but the Lord will keep his elect, they are the darlings of his bosom. Blessed be his name.

I am now nearly seventy-seven years old, and the older I get the less I think of myself, and the more I see my imperfection. I have no confidence in the flesh. I groan, being burdened with my perfect poverty. I have to lean on the Lord, and say, like David, "Now also, when I am old and gray headed, O God, forsake me not," &c. My only hope is in the Lord Jesus Christ, and salvation by grace alone is the only doctrine that I am perfectly willing to trust in, that I can lie down to die assured that the God of the whole earth will do right. I feel comforted, too, in the promise of him who cannot lie, that he will never leave nor forsake his people that cost his blood and his life. In all my troubles I go to him, for he knows them that put their trust in him. With his righteousness to cover all my imperfections I get a taste of that sweet wine, sometimes unexpectedly, that lifts my soul into that element of love and thanksgiving to God for the gift of his Son to pay my immense debt of sin and to raise me up and make me sit in heavenly places in Christ Jesus. I have no one to lean on but my Lord, ever looking unto him from whom all spiritual

blessings come. I am here all alone, like Elijah, but our blessed Lord feeds and cares for them that he foreknew.

The SIGNS was always in my Father's house as far back as I can remember, so inclosed find one dollar to pay for six months, but please do not send it longer than the dollar pays for.

Yours in hope of a better life through Jesus Christ our Lord,

R. M. BROWN.

RAWLS, Arkansas.

MRS. MATTIE HARVEY—DEAR FRIEND:—In reply to your letter, which came to hand some time ago, in which you say you have looked and searched every town you were in for Old Baptist churches, and that they do not exist, except in the extreme south, I will say that is proof to me that you do not know the whereabouts and welfare of the true church of Jesus Christ, the church he set up when he was in this world, for there are more Primitive Baptists in the north than there are in some parts of the south. We have some as able ministers of our faith and order in Kansas, where you live, as we have anywhere. You say you realize the Primitive Baptists are dying out, like the old Confederate soldiers, and that in a few years we shall have no Primitive Baptists left. The Arminians said that when I was a little boy, and now I am forty-seven years of age and they are still here, and are preaching and advocating the same grand old doctrine that the old apostles preached when they were here in the world: salvation by grace, and grace alone. That is the only doctrine that ascribes all honor, power and glory unto God, who gave his only begotten Son to redeem his people from under the law of sin and death, and when the last one of the Primitive Baptists is

brought to the fold time will be no more. God will say to the south, Keep not back, and to the north, Bring my sons and daughters from afar, whom I have created for my glory. Jesus said, The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall he send his angels, and shall gather together his elect from the four winds, from one end of heaven to the other. This is to the elect family, and to no one else, and we are the only people that preach the doctrine of election; all the other religious sects preach that Jesus came into the world to save sinners if the sinners will let him, or accept him, and the Scriptures do not teach any such doctrine as that.

You say in your letter that you have found a Baptist church that is nearer Primitive than any one you have ever known; that the only difference is the foot-washing at communion time. If that is all the difference you can see between them and us I fear you never have received an experience of grace, for there is as much difference in what they preach as there is in daylight and darkness, and I am going to tell you what the Scriptures say concerning them: "When ye make many prayers, I will not hear." They worship the works of their own hands. Why, my dear friend, they are so proud and highminded they stand up in the pulpit to pray. The Savior said to his people when he was in this world, "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." My dear friend, have you not seen this manifested in your travels? "For the day of the Lord of

hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low." "Because their tongue and their doings are against the Lord, to provoke the eyes of his glory," and "they regard not the work of the Lord, neither consider the operation of his hands." There was a man who came to Christ when he was in the world and asked him what he could do to work the works of God. Jesus said, This is the work of God, that ye believe on him whom he hath sent.

You say that when you joined us you knew that you were truly converted. I will be plain with you. I have known you all your life, and your life has never proven you were an Old Baptist, and I am glad that you have found your people. You say that you do not know whether your belief is mine or not. Surely not, or you could detect the difference between the doctrine preached by the people you have found and the doctrine preached by us. You know that they preach a universal doctrine, that Christ came into the world to save every one if they just would accept him. The Savior never taught any such doctrine, as he said, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Everything that belongs to the household of faith is a free gift from that omnipotent Being, the great Giver of every good gift. He gave his only begotten Son to die for his people, his elect family; that is, a people chosen of God and given grace in Jesus Christ before the foundation of the world, and Jesus said, Those thou gavest me I have kept, and not one of them is lost. I believe the Primitive Baptists are the church of Christ and not all the "D. D's. in the world could change me one hair's breadth.

Dear editors, if you see fit to publish this in the SIGNS, do so; if not, all will be well with me.

D. B. CAIN.

WINNFIELD, La., Jan. 15, 1922.

DEAR EDITORS:—I am sending you one dollar to extend our subscription to the SIGNS for another six months. We thought for a time we would not be able to renew at all, but are sending this, and hope when the time is up we can spare another dollar to keep it coming. We do not see how we could get along without it, for it is a feast to us, as we do not often hear preaching, for our church meets about thirty miles from our home. Only those who are cut off from meeting the brethren and sisters like we are know how hungry we get for the truth. We have plenty of so-called religion here, but we cannot digest it. Oh how I long to be near a church, so I could meet the brethren and sisters regularly and have them visit us, and sit and talk around my own fireside, as they used to do at home in my dear father's lifetime. I do not know what I would give if my boy had the chance of those sweet reunions as I did in my childhood days. We are so poor, and our church is so far away, that when mother or I either get to go we always have to leave my boy at home to be with the other one. He does not know what a "hardshell" meeting is like, and cannot realize that we love each other as we do. If at any time any of you brethren are passing up and down the Rock Island Railroad and have time to stop off and preach for us, just drop me a line and I will meet you at either Winnfield, La., or Tannehill. Brother V. R. Harris, of Fordyce, Ark., promised to come some fifth Saturday and Sunday this year, and I am going to look for him.

Oh if I could express myself as some of the sisters can, but it is not for me. I cannot even tell what I believe like some folks, but, dear ones, I feel it if I cannot tell it. You have no idea how much good it does me for some preacher to get up and tell my own travels for me. I then think, Surely I do know something about it. But I cannot feel that way long before I am back in the mire, and then think I have been mistaken all the time. Brethren, pray for me, that I may be guided and protected by a mightier hand than man can give, for if left to myself I do not know where I may land.

This is my first attempt at writing for publication, and if you do not see fit to publish it all is well with me, for I know it is not worthy of space in your dear old paper.

Will close hoping to see as much good comfort in the pages of the dear old SIGNS this year as there was last year.

Your unworthy sister in hope,
MINERVA MCKASKEL.

ANSON, Texas, June 21, 1922.

DEAR BROTHERS EDITORS:—I have a great desire to write a few lines for our dear old family paper, but I am so afflicted with rheumatism and heart trouble, and am such a poor, little, ignorant woman of the dust, that I fear to try. Not that I can comfort any of God's little children, for that is not given to me, but I do derive much comfort from the editorials and the communications of the brethren and sisters, far above anything I read, except the Bible, and I believe it all comes from the Bible.

I have suffered more or less for three years, and am not able to do anything. My children with whom I am living are good to me, and do all they can for me, but the Lord is my greatest helper, and I

am made more and more daily to trust and praise him. I began reading the Scriptures when I was nineteen years of age, and I will be sixty-six next fourth of July, and still love to search the Scriptures, for he says, They are they that testify of me. Jesus is the life of every one that loves him, and I believe I have been made to love him and praise him for forty-two years. We love him because he first loved us. Again, he says, We know we have passed from death unto life, because we love the brethren. I do believe I love all of God's little ones from my heart, but whether I am one of those little ones or not is my fear. I am so vile, so prone to sin, I fear that I am not born again. I am a poor afflicted creature, not anything good can I do. That which I would, I do not; and that which I would not, that I do; so if I am saved it is through his great love and mercy. Dear brethren and sisters, I am made to feel that my time is not long in this world, and have wept because I could not depart and be with the Lord, if it be my portion. I have lost most all of my love for worldly things and pleasures. I know we ought not to complain of our afflictions, for the Lord suffered and died for his people, the Just for the unjust, and rose again for their justification. I feel to be waiting and hoping to see my Savior and to be like him. I know he has all power in heaven and earth, and works all things after the counsel of his own will. I am made to praise him, and know what a great Savior I have every day of my life.

Well, I have written this in a rambling way just as it came into my mind, and as I was able to sit up. I want to say we have not had any of our kind of preaching in about a year. My husband and I seldom meet any of our brethren and sisters on account of my illness.

Now, dear editors, please excuse this, and do not print it if not fit. It is just like the unworthy writer. I pray the Lord to enable you to send on the SIGNS.

Your little, unworthy sister, I hope,
(MRS.) T. R. ROWELL.

OTEGO, New York.

DEAR EDITORS:—I am sending a letter I received from a dear sister, Mina E. Thompson, which I think will be enjoyed by the readers of the SIGNS, if you think best to publish it. I have not the consent of the dear sister to have it published, but feel she would not object. We enjoy reading the SIGNS very much.

From the least of all,

ROSE TAMSETT LEONARD.

NEW WOODSTOCK, N. Y., Sept. 20, 1921.

DEAR SISTER:—I hope you will pardon my long delay in writing you, but I had hopes of seeing you at the Jefferson meeting, but I was not able to attend. I have lived over and over the happy time I spent with you all at Otego, and it still stays with me, and I think of all the dear people I met there. As I look back I cannot comprehend how they accepted me in the church. How could they? You know, I keep thinking of Ruth as she went to a strange land. I went to people I knew not and was so warmly and cordially welcomed that my happiness was complete when I was led into the water and baptized. How good the water looked to me; I could hardly wait for them to get through the hymn. It was a perfect day to me, and then communion after, how beautiful, how solemn. I wish I had time to tell you all my thoughts, but I hope to some time. When brother Mead told me how he felt before he was baptized it did not make me feel disturbed about myself, or now either. I said to myself, "None of these

things move me." I felt anchored to the rock, Christ Jesus, and I hope and pray that nothing will come to make me love and trust him less. I have passed through very dark places in my life, and have had some very distressing times, but in them all Christ has brought me off more than conqueror, so how can I ever praise him enough? He is the bright and morning star of my soul. In troubles and distresses friends may try to cheer you, but Jesus is the only true comforter, the only source of light and love and joy. Just now it seems as if he said to me, Daughter, be of good cheer, thy faith hath made thee whole.

Dear sister, I hope you had a good meeting at Jefferson, but to me the one at Otego, September 3rd and 4th, will stand out in my memory as the brightest in my experience. "God works in a mysterious way his wonders to perform." Everything that Sunday seemed perfect to me, and very likely I was the only one who felt just that way about it.

Well, I must bring my letter to a close and attend to my household duties. I will hope to hear from you soon, and about the meeting. Remember me to all the dear ones. My heart will be with you meeting day.

Will close, with love to both you and brother Leonard.

MINA E. THOMPSON.

McEWEN, Tenn., July 1, 1922.

DEAR BROTHER LEFFERTS:—I am somewhat impressed to write you a few lines in which I wish to say that I have been comforted lately by many words written in the SIGNS OF THE TIMES. They were as crumbs fallen from the Master's table. Also I want to speak of a dream I had when only a little boy, it is the only one I ever had remain by me. I dreamed of the destruction of the

world. It seemed to me that it was the destruction of all things. How I pleaded in my infancy to be spared from the awful consummation that I beheld. When all hope had about gone deliverance came, and I was permitted to ascend above. This dream seems only to be a shadow, or type, of which I have passed through within the last year. Clouds of darkness have multiplied themselves above and against me. Then again, beautiful rays of sunlight would appear and I would begin to rejoice in the thought that the mighty storm was over; then again sudden destruction would break forth with renewed energy. Fire, smoke, and torment surrounded me on every side, and a heavy weight upon my shoulders seemed to sink me through the very foundation that I stood upon, and the last vestige of hope was gone. Again and again would I try in my weakness to find some little pebble to stand upon, but no. Again, a little light from a known source would come to me, only to be taken away. I saw Satan with his complacent smile sitting in estatic happiness. All my pleadings were answered with myriads of condemnations. Many times did I come to the conclusion that this was the way of all flesh. I pleaded with my judgment to not forsake me in such sore distress, but she hid herself in darkness. At last the Sun of Righteousness seemed to appear in perfect glory, and I have been basking in its beautiful sunshine for some little time. A voice says to me, If I had faith like a grain of mustard seed I would cast this great burden into the sea, and this is the very thing I would like to do. Oh let us magnify and praise His glorious name.

You are at liberty to do with this as you see fit.

JOHN J. OLIVER.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1922.

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.

THE SECRET OF THE STAIRS.

(SOLOMON'S SONG II. 14.)

In the fourteenth verse of the second chapter of that most wonderful song of all songs, we have the bridegroom speaking with reference to his bride, calling her his dove, and telling her position: in the clefts of the rock and in the secret of the stairs. The Authorized Version reads: "In the secret places of the stairs." The word, "places," however, is a supplied word, and the passage can be read just as well, and better, by omitting this supplied word. We shall consider it then, as "the secret of the stairs." We need not state that the bride here is the church of God, and that the bridegroom is Jesus Christ. That the church is in "the clefts of the rock" shows her safety, her sure and secure dwelling-place. That the church is in the secret of the stairs declares her access unto God from the lower to the higher heights, to be secret. Stairs are used for the purpose of furnishing a way from a lower floor to a higher. The way by which God's people ascend from nature to grace is a secret way, or stairs, and the way by which the redeemed of the Lord ascend from grace to glory is also a secret stairs. It is a way which no fowl knoweth, in which no lion's whelp treads; a way wherein those who walk there do so not by their own might or power, but by the

Spirit of the Lord of hosts. Turning our Bible over to the tenth chapter of Hebrews, we find some details given us regarding these secret stairs, or this hidden way to God, which none can know nor walk in save by revelation. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Here we have it told us that the way by which the children of God go up into the holiest where God dwells is by a new and living way, which Jesus, our eternal High Priest, has consecrated for us through his blood. Further, that those who walk up these secret stairs have a true heart. It cannot be said that the natural or human heart is a true heart, because Jeremiah was inspired to record that the heart of man is deceitful above all things and desperately wicked. By no stretch of fancy, therefore, can the human heart be rightly called a true heart. This heart, then, must be the heart, the new heart, which the Holy Spirit in the work of regeneration puts within God's new covenant people, according to that same covenant which God declared he would make with spiritual Israel in the latter days, taking out of them the stony heart and giving them a heart of flesh, a heart within which is inscribed the law of God. Out of this new heart proceed all the issues of the spiritual life, according to which the children of God hunger and thirst after righteousness, with which new heart they pray unto God and praise and adore him for his goodness and mercy. Al-

who are in the secret stairs have this new heart, and it is a true heart, no deceit being in it, nor wickedness whatsoever. Further, those who have access unto God by this secret new and living way, have their hearts sprinkled from an evil conscience. Nothing can more produce the terrors of hell in a man than to be continually living with an evil conscience. It is verily living with fire to be so troubled. All the awakened sinners have this evil conscience. They realize their condemned state on account of sin. But those who walk in this secret way to God have been visited by the great Physician and have had the balm of Gilead applied to their sores, healing them; they have been made to believe in Christ, and to hope in him for salvation. Therefore, being in union with Jesus spiritually, and partaking of his divine nature, even though they know their human nature still is unchanged, and themselves subject to a continual warfare because of these contrary lives within them, yet they continue to ascend the secret way, or stairs, by faith, looking and hoping for that bright appearing of their Lord whereby they may at last realize even the redemption of their body. Thus, we come to another characteristic of those who are in this secret way, that is, even their bodies are washed with pure water. The life of Jesus in their mortal bodies is so vital and so powerful that even outwardly their lives seem to be changed because the evil which they once revelled in they can enjoy no longer, and the good to which they were once strangers has now become their delight, their desire and aim.

Turning now to the first verse of the third chapter of Colossians, we find something more about these secret stairs. "If ye then be risen with Christ, seek

those things which are above, where Christ sitteth on the right hand of God." Here is the really vital thing about these stairs, the one thing which shows us why they are secret, and why none can have the privilege of this way of access unto the holiest except they have the revelation of this way of salvation within them, experimentally realized. All this is because the way of life is through being risen with Christ. Now, this does not mean being risen from this earthly world to the future or heavenly world, something which none of us now living have ever experienced, and cannot until some time in the future, but there are those of God's children who have passed from a state of nature to a state of grace; or, putting it differently, have been translated from nature's darkness into the kingdom of God's Son. This translation is an ascension, because it can be nothing less than passing from a lower to a higher state of being. This ascension is by way of the stairs, the secret passageway in which and through which believers arise from under the power of the curse and from under the condemnation of the law into the understanding and liberty of the gospel of Christ, all of which ascension or translation comes about by the spirit and power of the resurrection. God's children, therefore, who live by faith and hope on the Son of God, are children of the resurrection, and have passed from death to life, the evidence whereof is love, for he who loveth is born of God.

The last testimony we shall call your attention to regarding these secret stairs is the letter to the Ephesians, especially the second chapter. Here, we have it set forth that all the children of God, whether Jew or Gentile, are quickened together with Christ, and raised up to-

gether with him, and set down by him in the heavenly places, or rather in the heavenlies, for here also "places" is a supplied word and had better be omitted. "But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ." What a blessing this is to us Gentiles, who never were under Moses' law literally, and what a mercy to know that God, after all, loves the Jew no better than the Gentile, but loves with equal glow his people among all the nations of the earth. Further, what a solid comfort to know that Jesus has taken down the middle wall of partition between Israel and the strangers, and that he, of the two, has made one new man, and that "through him we both have access by one Spirit unto the Father." We should love to tell our children, and to tell the world, of this secret stairs by which redeemed sinners ascend upward into the holiest, but we cannot. It is a sealed matter, not to be made known by flesh and blood. Much as we might like to convey this wonderful knowledge to our nearest and dearest, we are powerless to make it known. It is a secret, and cannot be disclosed. The Lord's elect shall be brought into this secret, and shall walk in this new and living way to God, but human means, nor human strength, nor creature merit, can never invade this sacred precinct against the will of God. The wayfaring man shall find it, the fool cannot mistake it; the lame, the halt and the blind shall be found there healed of their infirmities. The dead raised to life go up these stairs, so do the lepers who are cleansed of their sins. We may talk about these things, preach about them, sing about them, shout them from the housetops, but all the time we shall never succeed in making known the secret way to a single soul unless the Lord by his

Spirit has already and previously imparted spiritual life and consciousness to that soul. Our lips are, after all, sealed by the Master with his command, See that thou tellest no man. So with all our telling, we shall never get it told.

L.

CIRCULAR LETTERS.

(Written by J. E. Hubbard.)

The Maine Old School Baptist Association, in session with the Whitefield Church, at Whitefield, Maine, September 9th, 10th and 11th, 1921, to the churches of which she is composed, and to the associations and meetings with which she corresponds, sends greeting in the Lord.

DEAR BRETHREN:—As has been our practice for many years to address you at this time by what is termed a Circular Letter, we gladly address you at this time, hoping that the Lord who doeth all things well will direct our pen.

The words found in Romans viii. 14, are with us at this time: "For as many as are led by the Spirit of God, they are the sons of God." Who of us can come out boldly and declare that we are led by the Spirit of God? In Isaiah xlii. 16, we read, "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." The characters mentioned in the above texts are helpless and dependent. They are led by a way they know not, hence they cannot take a step of themselves. If they are led by the Spirit of God there is no credit due them, all glory belongs to the Giver of every good and perfect gift. If we love the things we once hated, if we see when

once we were blind, we are given a hope that we have passed from death unto life, that we are led by the Spirit of God. Still our nature is such that doubts and questionings will arise, and we say with the poet

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

Our doubts are not doubts of God's power, or goodness, or any of his attributes, but caused by our own weakness and sinfulness. The believer who has been called from darkness into the marvelous light of the gospel is not satisfied with his daily walk and conversation, his walk worthy the vocation wherewith he is called. In Romans vii. 18-20, Paul says, "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. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Then there is ever the warfare going on, the Spirit lusting against the flesh and the flesh against the Spirit. But, my brethren, if we were not led by the Spirit of God there would be no warfare, and that is good evidence that we have passed from death unto life. The question of salvation is strictly a personal matter to us. We have no fear or doubts for our brother; he, in our eyes at least, is led by the Spirit of God, and we would that we could walk as orderly and uprightly as he. "We know that we have passed from death unto life, because we love the brethren." Ofttimes we are so cold and indifferent to spiritual things that there is apparently no warfare, but that love for our brethren is always with us. We are never so low that the sight of a brother is not a comfort to us.

The next session is appointed to be held with the Bowdoinham Church, the Lord willing, beginning on Friday before the second Monday in September, 1922, and continuing three days, where we shall hope to again receive your ministers, messengers and correspondence.

J. C. CLARK, Moderator.

G. R. TEDFORD, Clerk.

INFORMATION WANTED.

ANY one knowing of any Old School Baptists at or near Bradentown or Manatee, Florida, will please communicate with Mrs. Ida Powers, Ensley, Alabama.

CHANGE OF ADDRESS.

C. B. Jackson has changed his residence from 411 E. Mansfield St., to 416 E. Rensselaer St., Bucyrus, Ohio, and requests his correspondents to address him at the latter place.

OBITUARY NOTICES.

Martha Cooper Beardsley, daughter of Samuel and Keziah Cooper, was born near Ithaca, N. Y., Aug. 22nd, 1831. She passed into rest at the home of her daughter, at Owensville, Ind., July 29th, 1922, at 4:30 p. m., aged ninety years, eleven months and seven days. She was married to Sherman Beardsley May 25th, 1862, who preceded her to the other world nine years ago. Two children were born to them: Hattie (Mrs. James Montgomery), of Owensville, Ind., and Samuel Beardsley, of Hicksville, Ohio. She is also survived by six grandchildren and six great-grandchildren, nieces and nephews and a host of friends. About fifty-five years ago she came with her parents and family to live at Bourbon, Douglas Co., Illinois, and had resided there ever since. In early life she united with the Old School Baptist Church and retained her membership for the rest of her life. There being no church of that denomination near her home she attended the Missionary Baptist meetings, or often rode many miles to attend her own services. She had been a reader of the SIGNS OF THE TIMES for practically her whole life, her parents taking it, and after they passed away she continued the subscription. Her eyesight failing, her daughter read it to her as long as she was able

to listen. She came to Owensville to spend the winter, and her health gradually failed. She retained most of her faculties to the last.

The funeral was held at her old home at Bonrbon, Illinois, Monday, July 31st, 1922, at three p. m., conducted by Mr. Kerst, of Rantoul, Illinois, a Missionary Baptist minister, and an old neighbor.

(MRS.) JAMES MONTGOMERY.

Mrs. Margaretta Gunnell Jackson died at the home of her grandson, T. Bertrand Elgin, 1123 Allison St., N. W., Washington, D. C., after an illness of about two years. She was born near Vienna, Fairfax Co., Va., August 20th, 1839, the daughter of Henry and Mary Moore Gunnell. She was one of six children, and outlived all of them. In 1868 she married James T. Jackson, and to them were born two children, a son and a daughter, both living: Mrs. Laura Elgin, of Washington, D. C., and Mr. Albert Jackson, of Vienna, Va. She is also survived by two grandsons, the children of Mrs. Lanra Elgin: Carlisle and Bertrand Elgin. It was at the latter's home she passed away August 28th, 1922. Four great-grandchildren are also left to survive her.

The funeral was preached at Andrew Chapel, in Fairfax Co., Va., not far from her old home. Burial in the graveyard adjacent. The writer of this notice tried to speak to the comfort of the family from the words in second Corinthians twelfth chapter, ninth verse. Mrs. Jackson never united with the Old School Baptist Church, but that was her spiritual home, and the people and doctrine she loved and talked about. She had been an intimate friend of the late Elder Samuel Trott, and visited frequently in his home during the time of the Civil War. To those readers of the SIGNS who have old files of the paper, Elder Trott needs no introduction. She was enabled by the grace of God to leave a bright evidence behind her of her acceptance in the Beloved, for which we hope we are truly thankful. May the Lord comfort all the mourning ones, especially the daughter, Mrs. Elgin, who was her mother's constant companion.

Requested.

L.

Those who knew sister **Sarah Pfaff** will feel sad to hear that she died in the hospital, after an operation, August 7th, 1922. She was baptized by Elder F. A. Chick, whom she loved dearly as a gospel minister. He was a father in Israel to her. She knew the truth, and could tell her experience in her own peculiar way, often saying "I will do just what the Lord wants me to." Just before she died she said she was ready if her time had come. She had no education, but was taught of the Lord all things needful, that it was by the grace of God that poor sinners were saved.

A FRIEND.

MEETINGS.

THE First Kansas Association of Regular Old School Predestinarian Baptists is appointed to be held with Good Hope Church, in Coffey County, Kansas, beginning on Friday before the second Saturday in September, being the 8th, 9th and 10th of the month. We cordially invite all lovers of the truth to visit us. The nearest railroad stations are Burlington, Lebo and Halls Summit. For further information write to brother J. L. Cannady, Burlington, Kansas, R. F. D., or address me at 1243 Polk St., Topeka, Kansas.
MARY ELLISON, Clerk.

THE Maine Association of Old School Baptists, the Lord willing, will meet with Bowdoinham Church, at Bowdoinham, Maine, on Friday, Saturday and Sunday before the second Monday in September (8th, 9th and 10th), 1922. We expect brother Lefferts to be with us. All who love the truth are cordially invited.

THE Ebenezer Church, Baltimore, Md., will hold an all day meeting the third Sunday in September. A general invitation is extended to all.

A. S. ROWE, Church Clerk.

THE Lexington and Roxbury Associations will hold a union association with the Olive & Harley Church, at Ashokan, N. Y., on Wednesday and Thursday, September 13th and 14th, 1922. Trains will be met at Ashokan Tuesday p. m. and Wednesday a. m. Those coming by boat from New York city will leave Desbrosses Street at 8:00 a. m., West 42nd Street at 8:20 a. m. (Standard Time.) Those coming by train will leave New York, Cortlandt Street Ferry, at 10:00 a. m., and 42nd Street Ferry at 10:15 a. m. (Standard Time.) Should any arrive in Kingston and cannot make connections with the U. & D. R. R. they will be cared for by John Hasbrouck, 150 Prospect Street, Kingston.

GEORGE RUSTON.

THE South Arkansas Primitive Baptist Association will hold her eighty-first session with Antioch Church, eight miles southeast of Camden, Arkansas, Friday, Saturday and Sunday, September 15th, 16th and 17th, 1922. Those visiting this association will get off train at Camden. This is the regular Predestinarian side of the South Arkansas Association, having permanently divided from the conditionalist last year. We invite all regular Predestinarian, peace-loving Baptists to meet with us, especially ministers of this kind.

V. R. HARRIS, Moderator.

THE yearly meeting of the Nassaongo Church, of the Salisbury Association, will be held, the Lord willing, on Saturday and Sunday, September 23rd and

24th, 1922, beginning at 2:30 p. m. Saturday, and continuing all day Sunday. All friends and brethren of our faith and order are cordially invited to meet with us.

J. C. MELLOTT, Pastor.

The yearly meeting of the Indiantown Church, of the Salisbury Association, will be held, the Lord willing, on Saturday and Sunday, September 30th and October 1st, 1922, beginning on Saturday at 2:30 p. m., and continuing all day Sunday. We cordially invite all lovers of the truth to meet with us.

J. C. MELLOTT, Pastor.

The Sideling Hill and Fairview churches, of Fulton County, Pa., have appointed to hold a joint two days meeting at Needmore, Pa., Saturday and Sunday, October 7th and 8th, 1922. Trains will be met at Hancock, W. Va., either via Western Maryland R. R., or Baltimore & Ohio R. R., on Friday before the meeting, by notifying in advance Deacon Jefferson Mellott, Needmore, Pa. Ministers and other brethren of our faith and order, are invited to be with us.

H. H. LEFFERTS, Pastor.

The Virginia Corresponding Meeting is appointed to be held with the New Valley Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 11th, 12th and 13th, 1922. Electric trains leave 36th and M Sts., N. W., Washington, D. C., for Leesburg, Va., at frequent intervals during the after-

noon and evening, and all trains will be met at Leesburg on Tuesday before the meeting. Preaching brethren and other brethren in fellowship and good standing with the associations and meetings of our northern and southern correspondence are invited to be with us.

T. S. TITUS, Church Clerk.

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

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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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.

RALEIGH, North Carolina.

DEAR KINDRED IN CHRIST JESUS:—

There are periods in our lives when our pathway is in the sea; we are called to pass through the rivers. But in the deeps it is ours to prove that underneath are the everlasting arms. (Deut. xxxii. 27.) Jonah's hell! Where that sinful, rebellious one was swallowed up was God's love school. Hath not the Lord said, "As many as I love, I rebuke and chasten"?—Rev. iii. 19. The God of his mercy taught Jonah that he had been observing lying vanities, and in so doing had forsaken his own mercies. "Then Jonah prayed unto the Lord his God out of the fish's belly, and said, I cried by reason of my affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul: the depth closed me round about,

the weeds were wrapped about my head. I went down to the bottoms of the mountains: the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God. When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple. They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that I have vowed. Salvation is of the Lord. And the Lord spake unto the fish, and it vomited out Jonah upon the land." How sacredly wonderful, what riches of grace to a vile transgressor is declared in all this. This is reigning grace. For a sinful, rebellious, vile transgressor to be drawn, inspired by the Holy Spirit, so ministered unto by the Spirit of Truth of the things of Christ that we rise up with the wings of faith, with a humble and contrite heart, and in our supplications to come in unto the Lord, to fall before the throne of God and the Lamb, and there tell our troubles, there pour forth our miseries, and plead for, yes, receive also, mercy and grace to help us in our time of need. Oh to see the Lamb in the midst of the throne;

the Lamb that was slain, and who liveth again, our precious Christ and Savior, who gave himself a sacrifice for us, whose precious blood cleanseth us from all sin. Oh let me but drink of the pure river of the water of life that proceedeth from the throne of God and the Lamb, then all is well; for all the sure mercies of the everlasting covenant are mine, and I am comforted and abundantly satisfied with the goodness of the Lord. Oh the blessedness to go forth in faith and love with the Lamb in the midst of the throne, who feedeth us in the green pastures, and leadeth us unto living fountains of waters: and God wipeth away all tears from our eyes. (Rev. vii. 17.) But it is not always thus with me. Ah no! To my shame I have to tell there have been dreadful times, when there is a devil to do in my soul; for the devil cometh to me in my tribulations, a pitying devil, telling me my lot is hard, that the Lord is putting upon me more than my share of troubles, and that others of the household are not so tried, and not called into such straits, that they have a smooth path and mine is a rough one. Soon I am tempest-tossed indeed, my vile nature, the ocean of my corruptions is all in commotion, and the restless waves run high. I am filled with envy and jealousies toward the people of God, and in my fretful heart there dares to arise the thought that our heavenly Father is not impartial, that he has his favorites in the family, and I am not one, and in these wicked, cruel imaginations oh what a sea of wretchedness I am plunged into. I envy, I am jealous, I do not think kindly of the children of God, I am as one thrust out from among them, I am in a troublesome mood, and the tempest continues its ragings. Ah, I am not strong enough to quell this disgraceful

uprising; I am conscious that I am vile, perverse, fit for God's reprobation; I sigh, and moan, and weep over my estate; I loathe myself, and yet I cannot put an end to it. I am tossed with tempest, and so discomfited I am at my wits' end; I am bewildered, I feel I have no wisdom to know what to do. But our God hears my sighs and moans, he knows my distresses. "O God, thou knowest my foolishness; and my sins are not hid from thee."—Psalms lxix. 5. The God of all grace, the Lord God omnipotent reigneth. He rideth upon the storm; he has the dominion of all things. He can quiet the raging of all seas, when the waves thereof arise he stilleth them. Oh I have found he has but to speak a word of his grace to my soul and all is a calm, Satan has fled, and my vile imaginations have been cast down, forgiveness, riches of mercy are mine, and then I sail on the ocean of his loving-kindness. Then in my happiness and adoring love I marvel, I say, Why, O Christ, hast thou shed thy blood for me? Why didst thou not leave me to perish in my sins? But thou hast called me (a vile transgressor) to know thee in all thine excellencies declared unto the people in the everlasting covenant, ordered in all things and sure, and thou art mine, my God, my salvation, and I, a wretched, base nothing, am thine in Christ Jesus, the Son of thy love. O Lord, how forgetful, ungrateful, how foolish, repeatedly so, am I. Surely I have wearied thee with my iniquities, and made thee to serve with my sins, and now thou tellest me thou hast redeemed me, and I am thine. O Christ most precious, thou art in my heart the hope of eternal glory. Oh that I could love thee, serve thee, cleave to thee, never stray away, never have a wrong thought of thee, that I could glorify thee in my

body and spirit, which are thine. Ah, what paradoxes such contradictions are in my life. But, O the divine blessedness that I, a poor sinner, while in tribulations, while walking in the midst of trouble, should experience the revivings of the gracious God. (Psalms cxxxviii. 7.) The Lord bringeth us into truthfulness to lean upon our Beloved (Solomon's Song viii. 5), to be in submission, yes, even to loving acquiescence to all providences, and thus through floods and flames hold on our way, for his grace is our sufficiency, and sometimes in our very conflicts we sing, "In all these things we are more than conquerors, through him that loved us."—Rom. viii. 37. Let me still relate some matters of my soul's experience. When for a little space the path is smooth we may think we have sufficient grace to tread even a rough wilderness beneath our feet, to encounter whatever may be in the future. Our thoughts are that we have an abundance of grace: we hardly need all the money we have in our purse. But when trials and conflicts meet us and swallow us up, then we find we have none too much strength and grace in our possession, scarcely enough for these adverse days, and we are constrained to go to our heavenly Banker quite frequently, not only for small sums, but we must ask for, we feel we must have, quite a large amount to carry us through our adversities; and though we are timid sometimes in our asking, Christ Jesus, our smiling Banker, says, My grace is sufficient for thee, my strength is made perfect in thy weakness; of my fullness thou shalt receive, and grace for grace; I am thy all, and in you all. Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you. When I hear this encouraging, blessed doctrine of

Christ it entereth my soul, then I consider him, the great High Priest of our profession, who knows how to succor them that are tempted. I am so encouraged that I come boldly to the throne of grace to obtain all that I need. Oh he abundantly pardons, and much forgiveness I feel must be my portion; he healeth all my soul's maladies, he has the healing medicines, and bringeth me health and cure, and abundance of peace is mine. Here I am at the mercy-seat, and He that dwelleth between the cherubims shines forth, and lifts up the light of his countenance upon me, the poor sinner. Hath not the Lord said, "There I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony"?—Exod. xxv. 22. There are times when I see my vanity, my folly, my vileness, my heart wanderings, my goings astray far from the realms of communion with the Lord. I am made to feel this (what a mercy is this) and I am brought to confess unto my God I am base, to be despised, I am worthless; then also I see, I feel, I know that my God is the Holy One that inhabiteth eternity. And I? I am vile, I loathe myself in my own sight. Then also I see that under his chastening providences I have been fretful, forgetful of his kindness, I have gone on forwardly, I have turned unto him the back and not the face. Ah! oh how wretched I have been, what a contemptible worm I am, I hardly know how to describe the meanness in which I have had to know myself. Some years ago I could not have believed that I could have been so contrary, so angry, so quarrelsome with the Lord because of providences. I have looked upon myself as though I were one that spit in his face when he pleaded with

me. I feel it is dreadful to write this, but I cannot find milder language to set forth the horrible condition that my soul was in some time ago. I thought of Jonah's impudence. The Lord said to him, "Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death."—Jonah iv. 9. But I have seen myself far more perverse than Jonah. I am not writing this to condone his shameful behavior, or to make light of my own shame. I am humbled, I sigh, I hate myself, my heart melteth even now in remembering my quarreling with the all-wise and gracious God, for I do acknowledge in my heart that all his ways are judgment, a God of truth, and without iniquity, just and right is he. Oh from that time to which I am alluding had he henceforth never spoken another kind word, had he never smiled upon me again, had he never shown mercy to me any more, what could I say? But the Lord turned and looked upon Peter. So the Lord looked upon me, and said, Have I not loved thee with an everlasting love? and I fell with a humble and contrite heart, with weeping and supplications, and in love's adoration, at his feet. The God of our salvation has not answered me according to my deserts, he has not dealt with me after my sins, nor rewarded me according to my transgressions, but he does in the exceeding riches of his grace abundantly pardon. O blood, blood! the precious blood of Christ the Lamb, "without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."—1 Peter i. 19-21.

Oh this is the channel in which my faith and hope is in God.

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds in these arrayed,
With joy shall I lift up my head."

FREDERICK W. KEENE.

MAPLE FALLS, Wash., August, 1922.

DEAR KINDRED IN CHRIST:—I will once more try, by the grace of God, to write a few words, hoping I may comfort some poor tempest-tossed soul with the comfort whereof I have been comforted by His dear presence. While I myself have been called to pass through deep waters of affliction, which at times all but went over my head, his everlasting arm was ever underneath me. Dear Elder Barnes told me once when I was called on to preach, and was shut up, and could not come forth, and I told him that God was just as much glorified in my fall as he would have been had I delivered a big sermon, brother Barnes replied, "Brother Burch, you did not fall; and if you did, you fell in the arms of Jesus," and so it is whenever I fall, it is upon that Rock, and I am broken and humbled, but Jesus is exalted, for his presence and power are revealed, and my heart is made to glow with love when I forget myself for awhile, and know nothing but Jesus and that great love which is shed abroad in my heart, which is a well of living water springing up into everlasting life; and I praise him. This portion of the twenty-seventh Psalm expresses my mind tonight, from the fourth to the tenth verses: "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. For in the time of trouble he shall hide me in his pa-

vilion: in the secret of his tabernacle shall he hide me: he shall set me up upon a rock [Christ Jesus]. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yes, I will sing praises unto the Lord. Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me. When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek. Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation." Yes, dear little ones, he is the only Savior I have, either for time or eternity, and if I am one of that "little flock" I have nothing to fear. But oh the doubts and fears that I am not, for I am so vile, so prone to sin, that at times I fear I am not born again.

I have just returned from Bellingham, where I was in the hospital, where I underwent two operations, which I think are successful, and I feel that I should praise the Lord for his kind watchcare over me while away, and over my dear companion and son who were left at home, whom I found well on my return. I was gone from home six weeks. I was in the hospital three weeks, then it took me three weeks to get strong enough to stand the ride home, but the dear Savior was with me as a present help in every time of need, and I was given the oil of joy for the spirit of heaviness, for when I found that it was necessary for me to be operated upon my heart and spirits were very low and heavy, for I had no means, as we are poor in this world's goods, though I do hope rich in faith, for when I went to see the doctor, the Lord was there ahead of me, but I

knew it not, for I was ready to give up in despair, and told the doctor I thought I would not have the work done, as I had no money, and he said, "Yes, you will, I know you, and my bill, which would ordinarily be two hundred and fifty dollars, I am going to cut to forty dollars, and if you ever get able to pay it, all right, and if you do not, it is all right any way." I just felt that the Lord was in that place working for me, and there was a greater joy than that awaiting me, and that also was of the Lord. It was July 6th that I went to see the doctor, and he set the date for my operation (the 10th), so I went to my daughter's house to stay until then, as they lived near Bellingham, and she kept asking me questions about the plan of salvation, as well as church discipline. I answered her the best I could, as I understood the Scriptures to teach, and showed her the Scriptures to prove what I told her. For about a day she was silent, until in the evening of the eighth, when she said, "Well, papa, I might as well give up one time as another, for I want to join the Old Baptists, but have been fighting against it for a long time." That was good news from a far country, for she had joined the Free Methodists on probation, and said we were too hard, but now she says it is all plain; salvation by grace alone, and preservation through life, and the final triumph through Christ's shed blood into the heaven of ultimate glory; and it is all of grace; and it is so plain it looks like she could tell it to any one so they could understand. Now she is waiting an opportunity to join the Old School Baptists.

Well, I have rambled along at a great length, when I only intended to copy my dear old mother's experience, in the school of the Lord, ("And they shall all

be taught of the Lord," &c.) but I got started and just could not find a good place to stop, so I hope you will kindly look over my shortcomings, for I am only a poor old sinner, saved by grace, and that according to His mercy, if I am one of his little ones.

With love to all the household of faith, I am, I hope, your brother,

DAVIS BURCH.

SEBRO WOOLLEY, Wash., Aug. 15, 1922.

DEAR DAVIS:—Well, as I promised, I will write you some of the dealings of the Lord in leading me from the blind and dead state I was in by nature into the marvellous light and liberty of the children of God. It was something over twenty years ago when a great change came over me. I had lived an honest, upright life, without any fear of God, for I verily believed I would be saved if I continued to live right, and up to this time I felt secure, and satisfied with my own good works, but there came a time in my life, (something over twenty years ago) when a dark and threatening cloud seemed hanging over me, which caused me to see myself the greatest sinner on earth; my good works were all gone, indeed they were like filthy rags, and as I had nothing to offer for my sins I felt sure God would cast me off, for I could not see how he could do otherwise and maintain his integrity, but I did cry for mercy, but could not see why I should hope, for I verily thought my salvation depended upon my doing some good works to satisfy the demands of God's holy and broken law. The more I struggled and tried to get out the deeper I got into the mire, and my load of sin grew heavier and heavier, until it seemed more than I could bear. I felt like one alone in the world, without friends or God. I

used to wonder if I were losing my mind. I got so forgetful of my work that one morning I forgot to milk my cow. I went to get some milk for dinner, and there was none, then I remembered the poor cow, shut up in the barn, not milked and without feed or water. This made me feel very much ashamed and cast down. I was greatly troubled, and wondered what was the cause of all this, for I had not done any great wrong to any one, and could not see why I should feel so condemned, and while thinking of my awful condition, and feeling very lonely, and praying the Lord for mercy, all at once a great joy came over me, and my burden was gone, and I was in my Savior's arms, and praising him, and all was light around. I felt as though I could fly, and felt like a new being, and everything now seemed praising God. I was very happy for a while, but soon something told me I must have more evidence, and I was so troubled that I could not sleep that night after going to bed, but lay there praying for more evidence, when the face of a little babe in a halo of light appeared at the foot of my bed, which I felt sure was my Savior in the form of a little child, and my heart was again filled with that great love, and a great peace came over me, and I fell asleep. I arose next morning with my heart singing praises to him who had washed me in his blood, my burden gone. While I have had my share of trials and burdens, Jesus has always been near me to help in every time of need.

The subject of joining the church was my next trouble, for there was no Old School or Predestinarian Baptists near us. My husband received a hope about the time I did, and we both wanted to join the Old Baptists, but were finally persuaded to join the Missionaries, and were

both baptized by them and tried to live with them, but found so little comfort in their preaching that we both gave up going to their meetings long ago, as we got more comfort in reading our Bible at home; and as there has never been an Old Baptist Church near enough for us to attend we never joined, though our minds and hearts have always been with them. My husband died Feb. 22nd, 1920, and was ready, and willing to go, and when my work on earth is done I hope to meet him with all the blood-washed throng around the throne of God, where all is love and peace, where we shall see Jesus as he is, and be satisfied, when we shall be like him.

ELIZA BURCH.

COLUMBUS, Ga., Dec. 8, 1921.

DEAR EDITORS:—I am sending this letter which, though not addressed to me, was given me to read. It brought tears to my eyes, and a new strong love and fellowship sprang up in my heart towards the writer, and I felt there are others who might rejoice with me in reading it. It is marvelous when one who has been brought up wholly in an Arminian home and surroundings, and having been taught the "do and live" system, as was so in her case, and many others, to be brought through it all safely into the faith of God's elect. About fourteen years ago she married my brother, who has for many years known and loved the truth, but do you think for a moment that he, or any other human being, could have taught her to speak this language so harmoniously without discord? I am sure I hear your answer, No. Her letter was addressed to her mother-in-law, whom she calls "Grandma." I leave all to your better judgment.

(MRS.) C. M. THETFORD.

AMITY, Ark., Nov. 21, 1921.

DEAR GRANDMA:—When Younge writes to you I always feel that I want to write some, too. Not that you would miss anything by my not writing, but I do not want you to think I have ceased to love you, as that would be far from true. To the contrary, I have for the last few months felt for you that pure enduring love not to be compared with any natural love; or, as I humbly hope, brotherly (or sisterly) love in Christ Jesus, our blessed Redeemer. Although made to know and feel daily that in me there dwells no good thing (nothing but sin, rebellion and corruption when left to myself), he has seen fit in his boundless love and mercy to poor helpless sinners to give me a hope in that covenant of mercy "ordered in all things and sure," a little hope that I am one, even if the very least of those for whom Jesus died, and for the justification of whose sins he rose from the dead; this hope I would never willingly give up, not for all the wealth and pleasure this world can offer. Oh how glad I am that this hope, this salvation, is not conditional, is not dependent upon good works or obedience, or the merits of man, else I could never stand one hour, but would be irretrievably lost. But God loved his people with an everlasting love, and chose them in Christ Jesus before the foundation of the world, to be made manifest in his own good time, according to his own will and purpose, for salvation is by grace, and his grace alone, through faith, and that not of ourselves, it is the gift of God. Many times I am brought low and made to know that all light, all joy, peace and spiritual life come from him alone; that the human heart is indeed depraved and incapable of one good thought, only as he sends it in his love

and mercy. Again, it is given me to rejoice in the light of his countenance, to feel his pardoning love, and to look to him for all strength and light, and for salvation, both temporal and spiritual. He is able to save to the uttermost all that come unto him, and none can come unto him except the Father draw him. Therefore everything comes to pass just as he foreordained in his immutable plan and purpose, according to the counsel of his own will, and not by the aid of human means, or creature work or wishes. Grandma, do you think we can limit predestination without limiting the power of God? That is, if we say God is all powerful and able to do his will in heaven and on earth, then say he only predestinated the good and suffered the evil to come to pass (although he foreknew it all); does not that limit the power and workings of God Almighty, and have some other power to work some things? That is the way we hear many Baptists talk in this section, although they sound good to hear on many points. They seem to desire to give God all glory and honor, and we can feel fellowship for what they say on total depravity of the flesh, but I cannot see any place to draw a line on His predestination short of "absolute" without weakening or limiting the power of the Holy One of Israel. We recently heard our elder (an old man) say that there was not a particle of Scripture to warrant the doctrine of absolute, or unlimited, predestination, neither was there any to warrant the doctrine of "conditional time salvation." We had not the opportunity of finding out his meaning in this declaration, but it had a strange sound. To my mind a person would have to accept one or the other. You can well imagine how hungry we get to hear the pure, unadulterated gospel

preached, giving God all power and honor and glory, telling of his wonderful, unchangeable love to his chosen people, manifested in the Spirit through the grace, love and mercy of the blessed Son and Savior, who died that they might live. The Righteous for the unrighteous. Grandma, my cup is so little, and I am so little and unlearned, I can only view (my cup can only hold) just a small portion of all these wonderful, glorious things of the beauties, the holiness and the omnipotence of God, and the gospel of our Lord Jesus Christ, yet I humbly hope he has filled my heart with the prayer that I may be taught in the school of the blest, to know more of his salvation, grace, love and power.

I have written so much I will not have any space in which to write of the "hard times" I hear everybody talking about. There are no hard times with the Lord, and we know he will provide. He has cared for us always, and loved us even when we were dead in trespasses and sins. We are blessed with the best of health and strength, and plenty of food, and good honest toil to meet their demands.

Will close now. May this find you well, and enjoying all the blessings of a covenant-keeping God. Love to all.

ETHEL NORRIS.

[EXCERPTS FROM A LETTER WRITTEN JUNE 11TH, 1876, BY JAMES C. BEARD, AND SENT TO HIS WIFE.]

I have been reading in an old school reader an allegory which is beautiful. It is prefaced with a portion of the eighth Psalm, in which God's chosen people are represented by a vineyard. I cannot give half of it, but will try to write a small portion. The three soliloquizes: I stood in my pride, the sun brightened

my robe with his smile, my shadow was wide upon the earth. * * * My forehead was fair to the heavens. But now how changed. Sadness is upon me, my head is shorn, my arms are stripped, beauty has departed, gladness has gone out of my bosom, the blood has retired from my heart, has sunk into the earth, I am thirsty, I am cold, my naked limbs shiver in the cold. * * * Alas! alas! my beautiful robe is gone. * * * I am destitute, sorrow is my portion, mourning must wear me away. Who will clothe me again? Who will restore my lost and beautiful gifts? The angel answers, My beloved, be comforted. I am with thee still, though every leaf has forsaken thee. The voice of gladness is hushed among thy boughs, but let my whisper console thee. Thy sorrow is but for a season. Trust in me; keep my promise in thy heart. Be patient and full of hope. Let the words I leave with thee abide and cheer thee through the winter, then will I return and clothe thee anew. The storm will drive over thee, but this will be a light and passing affliction. The ice will weigh heavily upon thy helpless arms, but it shall soon dissolve into tears. * * * Then if thou hast remembered and trusted in my promises I will fulfill them. Buds shall shoot forth on thy boughs; I will unfold another robe; I will paint it and fit it in every part. It shall be a comely raiment. Thou shalt forget thy present sorrow; sadness shall be swallowed up in joy. * * * Hope must prop you for a while. Grace shall again be in your motions and beauty surround you.

I have left out the greater portion of it, and when you see the stars (thus * * *) I have omitted portions which would apply only to the tree. But the part I have

copied is so beautiful I thought you would like to read it. How much of the christian experience is contained in it. I have felt, and do much of the time feel, as the tree which has been stripped of its branches, so poor and entirely helpless, deserted by every hope; joy and gladness have gone out of my bosom. I am thirsty, hungry, cold, destitute. Sorrow is my portion, and sometimes I feel that mourning must wear me away. Oh how sweet the promise: Be patient and full of hope, for I will return. There are no ifs nor ands. With the command (for it is a command) there is power to cause all (to whom it is addressed) to obey, and patience and hope flow into our souls as free as water flows in its natural course. The Sun of righteousness has arisen with healing in his wings, and we go no more mourning and downcast, but are lifted up above the cares and trials of the world and sing songs of gladness to Him who hath begotten us and called us with an holy calling, not according to our works, nor of the will of the flesh, but according to his mercy and grace. How can such poor unworthy mortals as I ever feel grateful enough for such hope? No storms or wintry blasts shall ever shake or destroy it. False teachers and false doctrines cannot destroy the hope which is through grace, though for a time allowed to lead the poor and simple astray.

DEAR EDITORS:—Mr. Beard was about twenty-nine years of age when he copied and sent the above to me. The teachings of the Spirit of truth and grace made him an humble man, and at the feet of his brethren. Publish if you think best.

Your sister in hope,

W. A. BEARD.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1922.

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.***“DEEP CALLETH UNTO DEEP.”**

WHILE sitting to-day by the fathomless ocean, gazing upon its boundless wonder and magnificence, its proud waves ceaselessly beating upon the shore, spending their fury there, and while gazing upward to the heavens, ninety-five millions of miles from the earth, the above words of Scripture presented themselves to our mind. We are lost in wonder and admiration at the infinite wisdom, power, glory and majesty of God. So incomprehensible is He that we ask with fear and trembling, Have we ever known anything of so wonderful a God? It is really no wonder that David, while viewing the handiwork of God, said, “Deep calleth unto deep.” Surely the Lord made a grand and beautiful world for his creatures to dwell upon, together with every needful thing suited to the needs and necessities of each one. One week ago we were in the mountains of Delaware County, New York, and while viewing their grandeur and beauty, with the valleys, and sparkling streams dashing through them, we remarked to those present, You people are wonderfully blessed of the Lord to live in such a country as this. While there we thought nothing could more fully set forth the works of God in nature, nor set forth the security of the Jerusalem of our God. David, when viewing the mountains

round about Jerusalem, said, As the mountains are round about Jerusalem, so is the Lord round about his people henceforth and forever. All his works in nature, in some sense, declare his works in grace. As the mountains surrounded Jerusalem and protected it from the assaults of her many enemies, so the Lord guards, protects and keeps safely his kingdom, or church. He is also the glory in the midst. When we think of the unmeasurable distance between the fathomless ocean and the starry sky we can but say with David, “Deep calleth unto deep.” The sea calls upon the sun, moon and stars to behold it, so far beneath them with reference to distance, yet equal in manifestation of the power, wisdom and glory of God. The sun, moon and stars call upon the mighty ocean to behold them, each saying, Wondrous are thy works, Lord God Almighty. “Deep calleth unto deep.” How deep, unmeasurable, are the works of God; how strange are his dealings with mankind, yet how merciful, how gracious. All nature is for man, and man for God. What a wonder! what a wonder! When all the powers of man fail to grasp the works of God in nature, how may any of us expect or hope to enter into the works of the Spirit? How often the children of God would fathom the heights and depths of the spirit world and enter into the hidden mysteries of the Almighty, but all our proud waves, thoughts and efforts are staid; no ascending unto the things reserved for them that love him, no going down into the buried things of wisdom. His glory he will not give to another. All must keep silence before him; all must know he is God. Many are the oceans in the experience of his people. Affliction, sorrow, loss and cares; all too “deep” for them to understand. Deep

calls unto Deep, but there is no reply. Why does the Lord thus deal with me? is often the cry. Why am I so hindered? Why this anguish of soul? Why am I so far from God? Why am I beset with such horrible thoughts of wickedness? Why so tempted to give it all up and say, There is no God? How often in this way the very deeps of depraved nature are made known. How often the pains of hell get hold upon the Lord's people. Oh the depths of sin, who can tell? The sorrows of death who can tell? In the human heart are the very recesses of hell; the bottomless pit is there, and should the Lord deal with us according to the sins of our hearts, who could stand in his presence? Oh the unmeasurable deep of God's longsuffering, his loving-kindness, his tender mercy, his immutability. Faith is needed in this dark day where all light seems gone, the Lord having left his people to themselves, as it were, to show to them the hidden evils of nature, and the lengths men will go to satisfy self. The mystery of iniquity—the mystery of godliness—"Deep calleth unto deep." From the beginning these two deeps have existed, and until time shall be no more deep will call unto deep. The infinite gulf between heaven and earth, between God and man, between righteousness and unrighteousness, between grace and works, law and gospel, is fixed by the God and Father of our Lord Jesus Christ, to the end that "Deep calleth unto deep." The exaltation of God is revealed through the "deep" opposite to his character and godhead. When man transgressed the law of the Lord, sin, with all its blackness of death and condemnation, was manifest in the separation of man from God. That hor-

rible condition continued until the law was fulfilled and justice satisfied by the atonement of Jesus, the Savior of sinners. Deep calling unto deep, God in his mercy, and in the person of his Son, reconciled the world unto himself, and in so doing removed the gulf between heaven and earth, bringing the new Jerusalem down to man; lifting man up through the righteousness of the Mediator between God and men. Here deep called unto deep. Justice and judgment are the habitation of his throne, heaven and earth have kissed each other, in that they have met through the salvation of man.

The above thoughts were written while at Ocean City, Maryland, the latter part of August, and while they may give food for thoughts to some of our readers, we fully realize that the thoughts are but a faint hint at the "deep," unfathomable works of God, both in nature and grace. Knowledge of him and his mighty works is only in part here, language is inadequate to express even what little his children know; the glory, however, is in the Lord, there to abide until that which is in part is done away and that which is perfect appears, when we shall all see him face to face, and shall know as we are known. Until then "deep" will continue to call unto deep.

K.

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 October (29th). All are welcome.

L. B. FORD.

CIRCULAR LETTERS.

(Written by Elder J. R. Dennison.)

The Tygarts Valley River Association of Old School, Primitive, Predestinarian Baptists, now in session with the Valley Church, Randolph County, West Virginia, to the several churches of which she is composed, and to all of the faith of God's elect, sendeth christian salutation.

VERY DEARLY BELOVED IN THE LORD :

—Once more, through the mercy of our covenant God, we are spared to meet in the capacity of an association of churches and brethren, for the purpose of keeping up a friendly correspondence among us, and for the comfort and edification of the sons and daughters of Zion's King, in sweet fellowship of the glorious gospel of the blessed Son of God. Since we last met as an association some of our dearly beloved ones have been called away from time to the realities of eternity, and while we mourn our loss, we hope that they are now safely landed on the sunny side of sweet deliverance, and are basking in the smiles of God's love. We realize that we are a little band, very few as compared with the multitudes of nominal worshippers and carnal christians, but we do hope we are of the "few chosen." The Savior says, Many are called, but few chosen. Again, Strait is the gate and narrow is the way that leadeth to life, and few there be that find it. Then, dear brethren, let us not feel discouraged because of our number being so small, for the blessed Savior again says, Fear not, little flock, it is your Father's good pleasure to give you the kingdom. The dear Savior has purchased redemption for all the "chosen few," all those who were given him of the Father before the world was. He hath borne their sins in his own body on the tree, and by his stripes they are

healed, and not by works of righteousness which they have done. No, he was wounded for their transgression, he was bruised for their iniquities, the chastisement of their peace was laid on him, and by his stripes they are healed. Yes, dear brethren, thus it is with the "chosen," "faithful," "hidden few," to whom the promises are made, and to whom an abundance of grace and the gift of righteousness have been given, but the world knows them not, because it knew him not. The world does know them, however, as the uncompromising opponents of the many humanly devised institutions and organizations of the worldly-wise, for the advancement and furtherance of Christ's kingdom, his church. But, he says of his church, Ye have not chosen me, but I have chosen you. Again, On this rock I will build my church, and the gates of hell shall not prevail against it. No, nothing can prevail against it, for he so loved it as to give his life a ransom for it; then it is the purchase of his blood, and God has placed every member in the body as it pleased him, and who but a blind guide would presume to increase or diminish it? It is his body, the fullness of him that filleth all in all. Then, dear brethren, let us rejoice that we are of the few who have entered in at the strait gate into the narrow way which leads to life, rather than to be numbered with the many who are pursuing the broad way that leads to destruction. Oh may it please our heavenly Father to keep us in that narrow way, and enable us to serve him acceptably with reverence and godly fear, that when earthly life and its labors are done we may hear the welcome approbation of, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. This inheritance is for all the

elect of God, the few chosen: the predestinated of the Father, the redeemed of the Son, and the regenerated of the Holy Spirit. These three sweetly harmonize and accord in the redemption and salvation of the elect, the chosen few. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

J. N. BARTLETT, Moderator.

J. R. DENNISON, Clerk.

CORRESPONDING LETTERS.

The Tygarts Valley River Association of Old School Baptists, now in session with the Valley Church, Randolph Co., W. Va., to the Pocatalico Association of Old School Baptists, with whom we now correspond.

DEARLY BELOVED BRETHERN:—We greet you in love. We have received your messengers and Minutes with joy. Your preaching with us has been in demonstration of the Spirit and with power. May our correspondence continue for the mutual good of us all, and may we meet you again from time to time as the Lord may enable us. May peace and love abound to all who love our Lord Jesus Christ. Amen.

J. N. BARTLETT, Moderator.

J. R. DENNISON, Clerk.

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

Mrs. Thomas Jamieson, Man., \$1.00; J. C. Nelson, Ky., \$1.00; F. H. Richardson, Iowa, \$3.00; Mrs. Frances Miller, N. Y., \$1.00; J. L. Deshong, Fla., \$2.00; Mrs. J. R. Lawson, Ala., 25 cents; Mrs. M. Perry, Ark., \$1.00; H. L. Holmes, Tex., \$3.00.

OBITUARY NOTICES.

William H. Dolin, the subject of this notice, was born April 5th, 1839, and departed this life March 15th, 1922, at the age of 82 years, 11 months and 10 days. About the year of 1864 or 1865 he took to himself a wife of the same name, Miss Sarah Dolin, and to this union were born four boys and three girls. Brother Dolin was baptized in the fellowship of the Sarah Church, August, 1886, by Elder Jehn Byrnside, and lived a faithful member of the church until death. When the Sarah Church was constituted it was named for sister Sarah Miller, who was the oldest member of the church at that time, and the great-great-grandmother of brother William Dolin's invalid widow, Sarah Dolin. Brother Dolin was well established in the doctrine of salvation alone by the grace of God, and he, with his wife, seldom missed going to their Association, the Pocatalico, he being one of the messengers bearing their letter to the Association. His home was a home for his brethren. The writer, being requested by his widow to preach his funeral, harkened to her request, and on the first Sunday in August, 1922, with the privilege of calling Elder A. J. Mullins to take a part in the services, spoke to a large congregation of relatives and friends who had gathered at his residence to pay the last tribute of respect to the one whom they esteemed as a father in Israel. We hope what was said on this memorable occasion may redound to the honor and glory of God, and the welfare of the Sarah Church, of which brother Dolin was a member. God alone is able to bind up the broken hearts of the bereaved family and wipe away all tears from their eyes.

Written by request of his oldest son, brother Wm. Dolin.

ALSO,

Sister **Polina Hammon**, wife of Elder A. J. Hammon, was born June 13th, 1839, and departed this life November 26th, 1921, at the age of 82 years, 5 months and 13 days. Her maiden name was Roads. I having not the date of her marriage. She was the mother of twelve children, eight girls and four boys. She was baptized by the writer a few years before the death of her husband, Elder A. J. Hammon, in the fellowship of the Good Hope Church, which soon afterwards went down. She with a few others met and gave letters to each other, which were laid into the Hopewell Church of the Pocatalico Association. By request of her youngest son the writer was called to preach a funeral discourse on the third Sunday in July, 1922; also Elder A. J. Mullins was called to take part in the services. Many friends and relatives came together on that memorable occasion, paying their last tribute of respect to one who had been a mother and friend to the entire neighborhood, always speaking kindly to all with whom she had any

dealings or conversation. Indeed, she was one who truthfully could be called a mother in Israel. I will say to her son and all who mourn for her, I feel your loss to be her eternal gain. God alone can give you comfort.

J. W. McCLANAHAN.

Crissann Fisher, wife of Elder T. B. Fisher, was born in Ray County, Missouri, July 20th, 1854, and died at her home in Oak Grove, Missouri, September 9th, 1922, being at the time of her death, 68 years, 1 month and 19 days old. She was married to Elder T. B. Fisher, forty-three years ago, and to them were born twelve children, ten of whom have preceded her in death, leaving only two sons, Porter E. and Paul N. Fisher, both of Oak Grove, Mo. Sister Fisher professed a hope in Christ Jesus, and united with New Hope Primitive Baptist Church in 1894, and was baptized by that venerable servant of God, Elder W. T. Brown, which act she fondly cherished to the day of her death. Sister Fisher lived a devoted, faithful life, and was a noble little woman, a faithful wife, a loving, kind, affectionate mother, loved by all. Sister Fisher loved to read the SIGNS, and was a close discerner of the preaching of men, quick to discern error, and frank to express her opinion when she thought it best to do so. She was in the best of spirits Friday when she prepared for Elder Fisher to go to the Nodaway Association, was active in the labor and duties of her home Saturday, and after preparing supper for herself and her children, was sitting out on the porch at about 6 o'clock p. m., when she was heard to say, "Oh me," and in five minutes she was gone, her spirit had gone to God who gave it. Elder Fisher was phoned for, and the funeral arranged to be held from the home Monday at 2 o'clock p. m., and was conducted by Elders Leon Clevenger and W. L. Hall in the presence of a large gathering of relatives and friends, after which her body was laid in the Oak Grove Cemetery to await the resurrection of the dead. May God bless our dear old yoke-fellow in the ministry and care for the children and the one brother who are left to mourn, is my prayer.

W. L. HALL.

James L. Culpepper, Sr., was born in Alabama, July 28th, 1833, and died at his home, near Stockdale, Texas, August 29th, 1922, making his stay on earth 89 years, 1 month and 1 day. He moved to Mississippi when nineteen years of age, and with his parents came to Sweet Home, Lavaca Co., Texas, in 1852, where he made his home until 1903, when he moved with his family to Wilson County, Texas. He was married to Miss Margaret Hall Harbour, January 17th, 1860. To this union fifteen children were born, all of whom are still living, and thirteen of them were present at the funeral services; also his only

living sister, our sister Amanda Guthrie. He united with the Primitive Baptist Church at Mt. Olive, Lavaca, County, Texas, in 1873, and was baptized by Elder Benj. Posey, of Comal County. He was always present at meeting until he became too feeble to go, and for the last few years had services at home whenever a minister came among us. He had taken the SIGNS for thirty-one years, and was a reader of the paper before that time, and found much comfort in its columns. Many an Old Baptist has found a hearty welcome in his home, and he and his companion were always ready to help any in time of need, especially our ministering brethren. Although it is sad to part with him, we feel that he would not want us to grieve for him, but rejoice with him instead. A few years ago, after we had sung, "While sorrows encompass me round," he said that that was his desire. "Blessed are the dead that die in the Lord." May God, who sustained him by his rich grace, keep and bless all the bereaved, especially the dear aged companion, and may his holy presence fill the vacancy left by the departed.

Funeral services were conducted by Elders Bergin, of Stockdale, and West, of Kerrville. Interment in the cemetery at Stockdale.

(MRS.) M. J. CULPEPPER.

Howard Addis, son of J. Clarkson and Elizabeth Yerkes Addis, died May 29th, 1922. He was born April 10th, 1856, at Hartsville, Pa., and was stricken with paralysis and lingered three weeks. Sister Emma Addis, his widow, with three sons and one daughter, mourn their loss. Mr. Addis was a good husband and father. He was not a member of the church, but attended the meetings of the Old School Baptist Church from his childhood, and we believe he had a good hope through grace. He was laid away in the cemetery of the Southampton Church, Bucks Co., Pa. Elder H. C. Ker and the writer spoke to a large congregation of relatives and friends. May the Lord comfort the bereaved family and sustain dear sister Addis.

B. F. COULTER.

Rocelia White departed this life at her home in Lexington, N. Y., Jan. 29th, 1922. Her maiden name was Rocelia La Ment. She was born at Lexington, N. Y., Dec. 16th, 1845, and married John A. White (deceased) Dec. 20th, 1865, at New York City. She was a member of the Lexington Old School Baptist Church, being baptized in its fellowship, Dec. 18th, 1869. She was a lover of the truth and a consistent member of the church, and was always glad to receive the brethren into her home. She lived to see many of the members of her church laid away, and the last of these was her very dear friend and sister (in the church) Mrs. Fletcher Mackey, whose death was a great loss to her. We believe that ab-

sent from the body she is present with the Lord, which is far better. She leaves to mourn their loss a daughter, Miss Lillian La Ment White, of Lexington, N. Y., and one sister, Mrs. Harvey, also of Lexington, N. Y. At the funeral the writer tried to comfort the bereaved, using as a subject a part of the eighth chapter of Romans.

GEORGE RUSTON.

Mrs. Janie Adams George, our beloved sister in Christ, was born June 30th, 1878, and united with the church at Harris Springs, Sept. 16th, 1899. She was married to Mr. J. B. George, Sept. 18th, 1918, and died July 30th, 1922, leaving her husband and one little child, together with many relatives and friends to mourn their loss. She was much beloved by all who knew her. All was done for her that men and money could do, but God took her to himself. She had several brothers and one sister. She was the daughter of the late J. J. and Emiline Adams. She loved her church and the doctrine of grace, and it was her delight to read the SIGNS OF THE TIMES; its people were her people. Her pastor, Elder L. Cook, and the writer conducted the funeral, at a Missionary meeting-house, near her home, in Newton County, Ga., in the presence of a large concourse of relatives and friends. May God comfort her beloved husband in his sorrow, together with the dear family.

J. M. ADAMS.

Mary Wakeman was born in Tompkins township, N. Y., Feb. 22nd, 1845, the daughter of Jacob and Mary Winchell Boice, and died June 27th, 1922, at her home in Walton, N. Y. She married Edwin Wakeman, Jan. 5th, 1865. She went to California, Nov. 1, 1920, expecting to remain two years, but came home just four days before her death.

"Aunt Mary," as she was affectionately called, was a member of the New School Baptist organization, but enjoyed the preaching that gave God all the glory. She had marked in her Bible many passages of Scripture, and asked many questions which proved she was not settled, but searching for the truth, which is Jesus, the way, the truth, and the life. She will be greatly missed by her niece, Mrs. T. M. Hewitt, who tenderly cared for her in her illness, and by her neighbors and friends, who testified to their love for her by the large attendance at her funeral and the beautiful floral offerings. She was buried by the side of her husband in the Walton cemetery.

Written by request.

AMY S. HEWITT.

MEETINGS.

THE yearly meeting of the Indiantown Church, of the Salisbury Association, will be held, the Lord willing, on Saturday and Sunday, September 30th and October 1st, 1922, beginning on Saturday at 2:30 p. m., and continuing all day Sunday. We cordially invite all lovers of the truth to meet with us.

J. C. MELLOTT, Pastor.

THE Sideling Hill and Fairview churches, of Fnlton County, Pa., have appointed to hold a joint two days meeting at Needmore, Pa., Saturday and Sunday, October 7th and 8th, 1922. Trains will be met at Hancock, W. Va., either via Western Maryland R. R., or Baltimore & Ohio R. R., on Friday before the meeting, by notifying in advance Deacon Jefferson Mellott, Needmore, Pa. Ministers and other brethren of our faith and order, are invited to be with us.

H. H. LEFFERTS, Pastor.

THE yearly all day meeting of the Snow Hill Church, at Snow Hill, Maryland, will be held on the second Sunday in October (Oct. 8th, 1922). A cordial invitation is extended to all members of our faith and order, and our many friends. Elder Chas. W. Vaughn is expected to be with us.

B. F. COULTER, Pastor.

THE Virginia Corresponding Meeting is appointed to be held with the New Valley Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 11th, 12th and 13th, 1922. Electric trains leave 36th and M Sts., N. W., Washington, D. C., for Leesburg, Va., at frequent intervals during the afternoon and evening, and all trains will be met at Leesburg on Tuesday before the meeting. Preaching brethren and other brethren in fellowship and good standing with the associations and meetings of our northern and southern correspondence are invited to be with us.

T. S. TITUS, Church Clerk.

THERE will be a two days' meeting at Halcottville Old School Baptist meeting-house on Saturday and Sunday, October 14th and 15th, 1922. All who love the truth are cordially invited.

ESTHER RUSTON, Church Clerk.

THE Salisbury Association is appointed to meet with the Messongoes Church, near Hallwood, Va., Wednesday, Thursday and Friday, October 18th, 19th and 20th, 1922.

Those coming from the north take train leaving Broad Street station, Philadelphia, at 3 o'clock, Tuesday p. m.; and those from the south, train leaving Cape Charles at 7 o'clock p. m. Get off the train at Hallwood, Va. Any one arranging to come on any other train please notify John Wm. Byrd, Hallwood, Va. Ministers and other brethren of our faith and order, are cordially invited to be with us.

J. C. MELLOTT, Pastor.

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

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

Meetings every Sunday in the meetinghouse, corner Intervale Ave. and Home St., Bronx.

11:00 A. M.

2:00 P. M.

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

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

A. S. ROWE, Church Clerk.

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

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting every Sunday 10:30 a. m.

ALL WELCOME

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

S. B. MOFFITT, Pastor.

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

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

"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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Elder H. H. Lefferts, Leesburg, Va.

SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 90. MIDDLETOWN, N. Y., OCTOBER 15, 1922. NO. 20.

CORRESPONDENCE.

MY MASTER IS GREAT.

DEAR BRETHREN EDITORS:—I have some impression of mind to-day to write one more article for the SIGNS OF THE TIMES, providing you deem it expedient to publish it. I am not intending to write at length, however, owing to my advanced age (eighty-six) and weakness of mind, but believing as I do, and have believed for many years, of this wonderful narrative, recorded in the twenty-fourth chapter of Genesis, I want to write in a way that it may be right to publish it. I have had a morsel of hope for over sixty years that I love my Master, and the church, to which I am impressed this morning to communicate a few of my many thoughts of the greatness of my Master, and how it was and is that the church became great. Some among us may think it strange to so construe this narrative as to make Abraham represent the church. It seems to me that this is not more strange than that Adam and Eve were both called Adam in the day they were created. (Gen. v. 2.) I have for many years believed, and do believe, that Abraham in a figurative way is

spoken of to represent the church of God, and I will mention a few texts. First, Matthew iii. 9; also Luke xvi. 22, &c. Abraham's bosom representing the gospel rest spoken of by Paul in Hebrews iv. 3, while the opposite, unbelieving children of God, do not, neither shall they, enter into this glorious gospel rest, for He swore in his wrath that they (that believed not) should not enter into his rest. (Heb. iii. 11; iv. 3.) So this narrative of the rich man and Lazarus, and their very opposite conditions, is a parable, and cannot be literalized, and cannot be used scripturally to represent the conditions of people after this life, but does strictly and clearly (to me) represent the condition of God's people here in their time state, both the believing and unbelieving, those who have and do enter into this gospel rest, and those who do not, neither shall enter into this gospel rest, for that impassable gulf exists between them so they cannot pass either way, or change conditions, which are so very unlike; the one, this blessed gospel heaven of rest, peace, quietness and assurance forever; this opposite place of torment is confusion, disorder and every evil work, and is all in outer darkness, where they are

weeping and gnashing their teeth, demonstrating the fact that they are living, conscious beings, yet dead in a gospel sense, for we must confess that the dead do not weep or gnash their teeth. The children of God are classified as wise and foolish virgins, or gospel subjects and legal worshippers. Gospel subjects are being conveyed by angels (gospel ministers) or carried by gospel ministers to this blessed gospel kingdom, the bosom of rest, having ceased from their own works. (Heb. iv. 10.) But now as I have digressed so far, and see no stopping-place, I must come to the point: My master is great. I am Abraham's servant, the servant of the church of God, the gospel kingdom, and the Lord hath blessed the church greatly, and it has become great, so we see clearly that the church's greatness is of the Lord, their righteousness is of the Lord. The clause, "He is become great," implies that he was not great until the Lord blessed him greatly, and that it was and is the blessing and goodness of God that has and does make the church great, and that every blessing and act of his mercy and greatness was and is sovereign, both for time and eternity. At the best I have neither time nor space to mention but very few of the numerous Scriptures that prove conclusively that the church of God, through his righteousness, is unspeakably great, but without him they are nothing, and less than nothing, and vanity. (Isaiah xl. 15, 16, 40.) "A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time."—Isaiah lx. 22. This little one is Christ, and in order to raise this unit, or little one, to a thousand, according to a mathematical solution, we must add three nothings, (naughts), then take away this little one,

and they are nothing; therefore, we are shown by this blessed Scripture that all the value, goodness and greatness in any and every sense of the word is in this little one, Christ, and that there is not one iota of value nor greatness in these nothings whereby they may become great of themselves, but all is in the Lord Jesus Christ. In this way only the church has and is become great, therefore, "my master is great." The three implied nothings represent to me, God's people in the three dispensations of time, who, in and of themselves, are nothing, and less than nothing, and vanity. It is highly becoming of all the chosen, called and sworn servants of their master, the church, to ascribe greatness unto our God, for he is the rock, the hope and salvation of all Israel, for all the election of grace are spiritual Israelites, regardless of their nationality, for they are the offspring of a spiritual Israelite, in whom there is no guile. May we be made able, by grace divine, in this dark day of delusion, in these hearts of ours to stand fast in the Little One, who gave himself for us. I have often thought that it was no wonder that King David's servants said to him, Thou art worth ten thousand of us. All the goodness and greatness of the church of God is bestowed on the church, for the great love wherewith he loved her, whereby she became great. Indeed and in truth, "The Lord hath done great things for us; whereof we are glad." Therefore my master is become great, and we are truly glad, and rejoice in hope of the glory of God. I have often thought of late when meditating on the greatness of God, and on our nothingness, that if every one of the elect vessels of mercy that God gave his Son in the covenant of grace had been sacrificed and offered up for the sins of

the elect (their sins) family it could not have atoned for one farthing of sin; but this Little One in whom was no guile, was of more value than they all, for they are nothings without the greatness of this Little One, who leadeth them to fountains of living waters.

Dear readers of the dear old family paper, the SIGNS OF THE TIMES; my heart and feelings have been endeared to you, and to those who have gone before, for many years, and I want to say to you that I have had a name and place among the Old School or Primitive Baptists sixty-one years, and it has been and is a blessed home to me. I hope that I love my Master and the church greatly; I esteem her above my chief joy, if I am not deceived. May God's mercy and greatness continue with you all.

Yours in trials sore,

W. J. MAY.

SHOCK, Ky., Sept. 2, 1922.

THE TOWER OF BABEL.

AFTER the flood the families of the sons of Noah as they journeyed from the east found a plain in the land of Shinar, and they dwelt there, and they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. These words are found in the eleventh chapter of Genesis. No doubt the destruction which was wrought by the flood still disturbed their minds, and as Noah had been so successful in escaping the destruction from the flood, through building of the ark, that his name had gone abroad throughout the land as a

man of wisdom and foresight, they said, Let us make us a name. Thus they started out to build the tower, and for a while they seemed to be getting along fairly well, but it was a vast undertaking, and the cost beyond imagination. But in consideration of the fact that every one who believed there was such a place as heaven (and most of the people believed that), and it being described as a place so far surpassing this earthly abode, that if anything occurred that they were obliged to leave the earth they would naturally wish to go to heaven, and if the tower was the sure way, who among them would not be willing to work for it and to pay the price? Furthermore, it was generally understood that this earth would again be destroyed some time, and there was also a great deal of talk of future punishment, and if some way could be devised whereby they could reach heaven it would be a very comforting thought. But as the work progressed, they began to meet with discouragements: the expense loomed up in greater proportion, and heaven was still a long way off, and they found they were not getting along well together, as their language became confounded and they could not understand one another. When they asked for brick the workmen would bring them slime, and *vice versa*, and finally there was so much misunderstanding that they were obliged to give up the project, and it ended in confusion, which to them meant failure. They called the tower the Tower of Babel, and the meaning of the word Babel is confusion. But oh, how many towers of Babel have been started since that time, and how very many are under construction to-day. But when they planned to build the original tower they no doubt had Noah's success in mind, but they must have lost

sight of the fact that Noah did not plan the ark himself, it was God's plan, as he had directed him in every detail, and God's plans never end in failure, they never end in confusion, although they do not usually look reasonable to the natural man. But God is too wise to err, and he says, As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. When men started to send missionaries to foreign lands to convert the heathen, and to build up from the earth a sure way for them to reach heaven, and to make for themselves a name, they were starting a tower, the top of which should reach unto heaven. It, too, is a vast undertaking, and the cost is beyond imagination, and their language is already confounded, for when one kind of material is called for they very frequently receive another kind. It is written in Matthew xxiii. 15, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves." When Saul of Tarsus was persecuting the saints, and binding them and casting them into prison to compel them to obey the Mosaic law, he was doing this zealously, thinking to save himself and others, and to make for himself a name. He was engaged in building a tower, the top of which he thought should reach unto heaven; but it ended in confusion, it was only a heap of earth and slime; it was another tower of Babel, and although we believe in being law-abiding citizens, and admire morality, and it is highly commendable, it can never be substituted for the pure and undefiled religion of Jesus Christ. If any of us have ever been engaged in works of self-righteous-

ness, thinking that we would thereby merit the favor of eternal life, thus by our works we were trying to build up from the earth a way by which to save ourselves and others, we too, have started a tower of Babel which has, or will, end in confusion. When Jacob went out from Beersheba, and went toward Haran, and it grew dark and he took stones of the place for pillows, he had a dream in which he saw the way to heaven, but he had nothing to do with building it, as it was not built by earthly hands, it came down from heaven. This Scripture reads as follows: "And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put them for his pillows, and lay down in the place to sleep. And he dreamed, and, behold, a ladder was set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." This dream foretold the coming of the only tower which has been, is, or ever will be the way to heaven, and this is the tower which is mentioned in 2 Samuel xxii. 3, which reads as follows: "The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my savior; thou savest me from violence." Jacob's dream foretold the coming of our Lord and Savior Jesus Christ, who said, I am the way, the truth

and the life, and no man cometh to the Father except by me. Did earthly hosts herald his coming? No, there was a multitude of the heavenly host praising God, and saying, Peace on earth, good will toward men. Did earthly signs point out the place? No, a bright star, hung in the heavens by the eternal God, led the wise men there. Did royal pomp attend his coming? No, he was cradled in the lowly manger. The poet in describing it said, "Low lies his head with the beasts of the stall." He was born a child, and yet a King, a Prince and a Savior. His name shall be called Wonderful, Counsellor, the great and mighty Lord. What was his mission upon earth? He came to save his people from their sins. Who were his people? Those whom his Father had chosen before the foundation of the world, for he says, Thine they were, and thou gavest them me. All thine are mine and mine are thine. Were men obliged to raise large sums of money for this purpose? No, he paid the full debt, and gave himself a ransom. Did he fulfill his mission upon earth, and finish the work which he came to do? Yes, when he hung upon the tree of the cross, buffeted and reviled of men, nails in his hands and in his feet, a crown of thorns upon his head, and sweat like great drops of blood falling down to the ground, in grief and anguish he cried, It is finished, bowed his head, and gave up the ghost. Then the salvation of every sinner who ever has been or ever will be saved was made complete, for he did not come to make it possible for men to be saved, he came to save them, for he says, Father, I have finished the work thou gavest me to do; and what is done by him is done forever, that men might fear before him. Therefore, every earthly tower, every earthly effort and every

earthly way that has been devised by men to attempt to reach heaven, or to merit eternal life, and thereby to make for themselves a name, no matter how great the cost, no matter how many may be engaged in it, or how great they may be in earthly wisdom or accomplishments, their works and their high towers are of the earth earthy, and will perish with the using, and will crumble back to earth again, a heap of earth and slime. But if you have been brought, like Samuel, to know that He is the horn of your salvation, your high tower and your refuge, then nothing can keep you from that inheritance which is treasured up for you where neither moth nor rust can corrupt, nor thieves break through and steal, for we are told 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, can separate us from the love of God which is in Jesus Christ our Lord.

ALFRED E. TITUS.

TRENTON, N. J., Aug. 23, 1922.

COLUMBIA, S. C., Nov. 28, 1921.

DEAR BROTHER KER:—I feel a desire to try in my weakness and unworthiness to write you a few lines this lonely morning, as I feel to be all alone, and not alone either, as I hope I can feel the love of God and my dear brethren and sisters, the dear children of the most high God.

Now, my dear brethren, I am in deep trouble. My dear husband, who was so kind, is taken away and gone. Elder W. B. McAdams fell asleep in Jesus at 10:30 o'clock, Tuesday night, November 1st, 1921. He was 85 years, 1 month and 10 days old. He had been preaching the gospel of Jesus Christ for forty-six years. Now, dear brethren and sisters in the Lord, I hope you all can feel to

sympathize with me in my declining days. All of God's dear children who read these lines I hope may feel from the heart to pray for me, and I do hope some one can feel to write me a few lines in a way to comfort my broken heart. Oh, how lonely I do feel, not a Primitive Baptist Church in this town. There was one sister in Columbia, but I do not know where she lives. My husband suffered much, but through all his pain he praised God and blessed his holy name. Toward the last he suffered so severely that he begged the God to let him go to sleep and never wake, and would clasp his hands together and shout, Glory to God. He said to me, Wife, do not grieve after me, for I do not dread anything but the pains of death. Oh how my heart did ache within me to know that the dearest thing on earth to me would soon be gone from me never to return. But bless the God of all grace, for though he can never come to me I hope I can go to him, where there will be no more sad farewells to dear ones.

The nearest Primitive Baptist Church is in Hampton County, S. C., and that is one hundred miles from Columbia, so you can imagine how hungry I feel to hear one of God's dear ones speak of the wonderful God who can work and none can hinder. Oh bless his holy name. I feel this lonely morning, sitting here all alone, that if one of God's dear ones could step in my door and speak a word to me my heart would rejoice in God my Savior.

Dear brother Ker, we are strangers in the flesh, but I hope not in the Spirit, for I have read your comforting writings in the SIGNS until you seem near to me. My dear husband loved the SIGNS, and took it as long as he could see to read. I read them to him many times, and he seemed to enjoy every word.

If it is not asking too much of you, will you please publish this, as I would like the dear readers to know of his death, also please send me one of the SIGNS in which it is published. Dear brother, I am in deep trouble, write me a few lines, as I cannot see the faces of the dearest people on earth to me, the Primitive Baptists. Oh how lonely I do feel. I hope all who read this will feel to pray for me.

Your sister,

(MRS.) M. M. McADAMS.

MALVERN, Pa., June 12, 1922.

DEAR EDITORS:—I am, indeed, sorry to be behind with my subscription to the SIGNS OF THE TIMES, so am inclosing check with this for renewal for 1922. I surely would not like to be without our dear old SIGNS, for it comes to me when I cannot go to hear the preaching of the word, and I feel I cannot let this remittance go to you without trying to tell you how precious and how comforting to me are the sweet messages of love from the letters of those who are so widely scattered throughout the land. They all tell the same story of the sense of sin, and the finished work of the Savior. How could we rejoice in our salvation had we not been brought down in the valley of humiliation, where we see ourselves the very chief of sinners, where we can only cry, Father, be thou merciful to me, a sinner? Only as we see ourselves sinners without hope in the world, can we know our need of a Savior, one who can save to the uttermost; not one who depends upon our doing our part. If salvation depends on us I for one would be forever lost, for like Paul, I know that in me (that is, in my flesh) there dwelleth no good thing. To will is present with me, but how to perform that which is good I find not. Oh, to grace how great a debtor

daily I am constrained to be, for unto him is all the glory, and we are as nothing, less than nothing, and in the vast wilderness of sin and despair we must have our precious Ebenezer, our Rock of defense, for if we are born again we are become a battleground, the Spirit warring against the flesh.

I want the editors, Elders Ker and Lefferts, to know how comforting their editorials are to me, and I read them again and again. I am placed in circumstances where I am unable to go often to meetings, so am always looking forward to the mail that brings my SIGNS, and I seldom let the sun rise again before it is read from cover to cover, and I hope it is my fervent prayer that God may keep, bless and sustain its editors by his loving almighty power to continue their labors, to contend as they have, for the truth as it is in Jesus.

May we ever be kept looking unto Jesus, our precious Savior, is the prayer of a poor sinner, if saved at all, by his grace.

JOSEPHINE DRAKE HAVILAND.

TART, Tenn., August 31, 1922.

DEAR EDITORS:—Brother W. T. Plyant gave us some of his SIGNS to read, which did our poor souls so much good that mother wants the paper, for we believe the doctrine that it contends for is the blessed truth the Bible teaches, and that is all that will comfort God's little children. To preach to them an independent people and a dependent God is no comfort, for we know there is nothing good we can do, and we want to hear of a God that has all power, both in heaven and in earth, and can come to poor sinners where they are, and can make them rejoice in a Savior's love and praise God from whom all blessings flow. We do not want to

hear one say, "I have given my heart to God." Oh no! We know that God has done the work, changing us from nature's darkness to know the glorious light of the Savior's love. What a precious thought! I do not know whether this has been done for me or not, but I hope it has. I have been made to love his people; I want to live with them, and I want to die with them. I know they could live without me, but oh how could I live without them? their love and fellowship is so much to me. I have had a home with them only a short time, but it is worth all the rest of my life. I was baptized December 18th, 1921, by Elder M. J. Towry, who is one of God's true ministers. He preached one of the sweetest sermons last Sunday that I ever heard from the lips of man, giving God all praise and glory, and showed us so plainly that blessed home which was prepared for his chosen people. We could see that he was guided by divine power, for every word was comforting to hungry souls. I do not see how any one could turn their back on such preaching and trust in man's works. It is said that the Old Baptists are "old fogie" people, and despised by the world, but I do not care if they are, they are the people I love and want to be like. I would rather be one of them than to have all this world's goods. I cannot live the life I would, for from what I hate I cannot refrain, and what I desire I cannot attain, which makes me have many doubts and fears that I am not born again. I have a little hope for which I would not take a thousand worlds like this. It is sweet to hope and trust in Christ, my Savior, and I hope he will keep me humble, ever looking to him for all needed blessings. Now if this is not right, then I am without hope, and will sink in endless woe.

Mother used to read the SIGNS years ago when grandmother took it. She saw in August 15th number the letter of Elder Isaac R. Greathouse, which she thought wonderful, also all the rest of the writings. Mother has had a home with the dear Old Baptists for twenty-six years, and father for thirty-one years. My oldest sister is also a member with them.

I fear I have wearied you; if so, please forgive me, and pray for a poor unworthy girl, saved by the mercy and grace of God, if saved at all.

WILLIE SISCO.

SWEET WATER, Texas, May 15, 1922.

DEAR BRETHREN:—I do not expect my poorly written letters to be published, but as I am so far from any of our faith, among strangers, and am very deaf, I cannot get to meet any one here who can talk much with me, and it makes me anxious to get good spiritual letters. My only joy is to know less of the follies of this poor life and more of the heavenly and divine truth as it is in Jesus, our loving and exalted Priest and Savior. Oh may the loving favors of our merciful God ever be yours.

I will again make the request that some of you write me, if you can feel it in your minds to do so, as I do so desire the minds of others on much of the divine word. God has shown me that if the same anointing that we have of him remains with us it will teach us the perfect truth, and is no lie, and as it has taught us it remains in us, and that we need no man's teaching, as he abides in us, and we in him, that we may have confidence, and not be ashamed at his appearing, for we shall see him as he is and be like him. (1 John ii.) Let me hear what you think of 1 Timothy ii. As

Peter tells us, there is no private interpretation of the Scriptures. When Christ's reign is over he has destroyed Satan and all his works. Yes, he must destroy the last enemy, which is the devil, with all his works. When there is no more to mar the peace and joy of his Father's kingdom he returns it to the Father and becomes subject to his Father again, and then God is himself all in all.

Now, dear ones, there are many more texts that are in perfect agreement that I would like to speak of in my poor way, but I will not. Let me feel to have your prayers.

Your friend in deed and in truth,
SARAH A. CARTER.

RUSTON, La., July 10, 1921.

DEAR BROTHER J. R. CHANDLER:—I will, in my weak way, try to write you a few lines this morning, as it has been on my mind, though I feel very weak and little to write to one so much stronger in the faith than I am, and it makes me wonder if such a poor weak worm of the dust could ever speak or write anything to comfort God's little children, but as it is on my mind I will try, whether it is comforting or not. I must confess my weakness, and know that if left to myself I can do nothing, but with the help of the blessed Savior I can do whatsoever he commands me to do. Our Savior says, If I go away, I will send the Comforter. Now when it pleases the Lord to send this Comforter his little children are comforted, it does not make any difference who they are or what they are doing, and that Comforter leads them into all truth, for God speaks and it is done, commands and it stands fast. I must confess that of late I am in darkness, filled with doubts and fears, and often feel that I am deceived in my poor

heart, and that I have deceived God's children, and oh how this brings my courage low; but I know that if God saw fit in the beginning to send his own Son into the world to save me I am saved, and if the dear Savior did not come to save me I am lost. I often think, Why did God show me such dear wonderful things if he did not love me, and why do I love God's people, when I am so little, weak and unworthy? I feel that the church would be better off without me, but I love them. The Lord says, Every good and perfect gift comes from above, and if God gives me this love for his people it is good and perfect; and if this love I have for God's people is of this world it will perish with the world, I know, but if God-given it will never perish. We know the day will come when all things will be shown up, and that which will not stand will fall, and all things of this world will perish; but God's promises will stand, and he will do all his pleasure, and none can stay his hand, nor say unto him, What doest thou? He watches over the weak, sick and afflicted, and keeps them, leads and directs them when all their hope is gone, and he makes them know he is their Savior, and that beside him there is none other. God's people are confused and scattered, troubled on every hand, but nothing can go beyond God's bounds, for he says to the sea, Thus far shalt thou come, and no farther, and here shall thy proud waves be stayed. We know that when it pleases God to gather his children together and cease their troubles it will be done. His promises are sure, and his commandments just and holy, and all will come to pass according as he has purposed.

I see I cannot write anything that will interest you, so will close, asking you to remember in your prayers a poor sinner

saved by grace, if saved at all. If you feel that this poor letter is worthy of an answer I should be glad to receive it. If I could write good letters, as you can, I would be glad to write, but they are like myself, full of mistakes.

May God bless you all in every undertaking.

From the same sinner,

OLA C. LOVE.

LOOP, Texas, August 18, 1922.

DEAR BRETHREN:—Another year has passed and gone, as I see the date of my subscription shows I have received all my numbers paid for, and in sending my renewal I wish to speak a word of praise for the good old SIGNS, for in this I feel I am praising the God of heaven, for I feel it is of him that it has stood so long, and is still standing, on that solid foundation, Jesus Christ being the chief cornerstone. Oh what a joy to be blessed with such sweet messages as fill your paper each issue. Each copy we receive should remind us we are just that much nearer our journey's end. In my dark and gloomy meditation I wonder, Is this doctrine of a sovereign and unchangeable God true? But when the dark clouds of gloom roll away and the Sun of righteousness shines on the way and gives me (as I hope) an eye of faith to behold his power supreme over all things, oh what joy fills my soul to read the glad tidings of good things the Lord has done for us, whereof we are glad. Oh that we could always pray the prayer that Jesus taught his disciples to pray, but we in nature cannot say, Thy will be done on earth as it is in heaven, but by the Spirit of him who raised up Jesus from the dead we can pray, and by that Spirit his people do pray, and will ever pray, and he will hear their prayers, and their prayers will

be in accord with his purposes, and his purposes are all embraced within himself, for whatsoever his soul desireth that he doeth and none can stay his hand. We hear so much at this time about "If we will God will," but, brethren, if this be so what a deplorable condition we are in, as we are nothing, yea, less than nothing, even vanity in his sight. Brethren, if we realize that this is so, then why try some other way? Those who walk in error most assuredly cannot walk in truth, for the truth is in Jesus, so that they who walk in truth must be in him. He said, I am the way and the truth and the life. That which is not of him is false, and the apostle said that in him we live and move and have our being. I have no good works to boast of, and if ever I did a good deed or thought a good thought it was in and by him, and not of myself. Oh the failure I have found myself to be! Of all the resolutions I have ever made I have never been able to keep one, but have found it as one of old said: It is not in man that walketh to direct his steps. I have found that of the future here in time I know nothing. We know not this moment what the next will bring, then how can we boast of our works? God forbid. We boast only in Jesus, for in him and by his power in us we can do all things commanded us. We believe in keeping the commands of Jesus, but not by nature or in the letter, but in the Spirit, for he said, My words they are spirit and they are life. If his Spirit is life, then we must possess it or we are dead, and if we possess it then we have life to act according to his commands.

Do with this as you think best, but do not crowd out better reading to give it space. May the Lord enable you to continue your good work.

Yours in hope of mercy,

J. F. DANIELL.

MARION, Ky., May 23, 1922.

DEAR EDITORS:—You will find enclosed a post-office order for two dollars, for which please extend my subscription for the SIGNS one more year, for I much enjoy reading the many good letters it contains. I believe it advocates the truth, if I am blessed with any understanding of the truth. Sometimes I fear I am mistaken in the whole matter, at other times I hear preaching, or read a good piece in the SIGNS, and feel that the Lord knew me in the pardoning of my sins. Most of my time is dark. One thing I am satisfied about, and that is the Old Baptists are right, but am often made to fear I am not one of them. I am such a vile sinner that I cannot do the things I would, but do many things I would not, yet some time, if it pleases the good Lord, I hope to be given a home where doubts and fears will be no more, where joy and peace reigns for ever. Hoping God will bless you, brethren, in your good work, I am a poor old sinner, if saved, saved by grace alone,

W. N. CULLEN.

SILVERTON, Texas, July 1, 1922.

DEAR EDITORS:—I herewith send bank draft for two dollars, one dollar is to pay for the SIGNS six months, the other dollar you can use as you wish. I wish to say to the loved ones, scattered far and near, that I long to see them and hold sweet communion with them. Yes, I long to hear the old, old story of Christ and his love to his little ones proclaimed from the pulpit as in days gone by. I have not heard a sermon preached in nearly a year; all the preaching I get is through the SIGNS, and oh how much I do enjoy the good letters and editorials, and I also love to read the "away" back numbers. I have one copy published in 1858. I miss the letters of the loved ones who have passed away.

May God be with you to bless and to keep you in his love.

LYDIA C. RAY.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1922.

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 CORINTHIANS XI. 27.**

"WHOSOEVER shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."

Perhaps many of the Lord's people have partaken of the Lord's supper with fear and trembling lest they have done so unworthily. Such fear is good evidence of the work of grace in the heart. The fear of self often keeps quickened sinners from evil. The fear of God's displeasure makes his children walk softly before him. None but his children know what it is to fall into the hands of the living God. David said he would rather fall into the Lord's hands, because of his mercy, than to fall into the hands of his enemies. There can be no safer place than in the hands of the Almighty, the Friend of sinners.

The apostle in writing this letter to the brethren was setting in order the ordinance of the Lord's supper. Some had made it a feast, others were hungry and some drunken. They seemed to have no idea of its real significance, nor how it should be observed, and because of their abuse of it the apostle in his letter rebukes them. Jesus instituted the supper in the night in which he was betrayed to be crucified for the redemption of his people. All the former passover suppers in a faint way only pointed to the one that Jesus ate with his disciples before he

suffered. The passover supper in Egypt the night before the Israelites left that land was the beginning of such suppers. It signified more than anything ever observed by national Israel up to that time. Many plagues had been brought upon the Egyptians through the power given to Moses. In them all the powers of the God of Abraham, the God of Isaac and the God of Jacob had been manifest. The last to be visited upon them was the death of the firstborn of both man and beast in every house of the Egyptians. This visitation of God's wrath upon them, because of their cruel treatment of his people, was to make Pharaoh willing to let them go. They were faithful workmen, and did their work well and really were the asset to the land of Egypt, hence they were valued highly, as slaves, and the king, Pharaoh, was very loath to let them depart out of the land. But the appointed time had arrived that they should be delivered from the land of bondage and darkness, and the Lord came down, in power, to bring them out of the house of bondage and into the land of Canaan, which he had given them. Before leaving, however, "the passover supper" must be eaten. They were therefore commanded to kill a lamb or a kid for every house of the Israelites. The lamb, or kid, had to be eaten with bitter herbs, and every man prepared for the journey before them; each must have his loins girded, sandals on his feet and a staff in his hand. The blood of the lamb, or kid, had to be used in staining the door-posts of each home of the Israelites. This was for a sign of life, or salvation, to them when the destroying angel passed over the land to cause the death of the firstborn of both man and beast of every house of the Egyptians. Thus when the destroying angel passed

over the land, the sign of the blood of the lamb was upon the door-posts of each house of the Israelites, and while death was visited upon each house of the Egyptians, not an Israelite died, and the next day they began their journey of deliverance. Hence we see the significance of the passover supper in the land of Egypt. That supper shadowed forth a greater passover supper, a perfect Pascal Lamb, and it was celebrated regularly, according to the Mosaic law, until the end of that dispensation. Then Jesus, our Passover Lamb, gave his flesh to be eaten and his blood to be drunk, that eternal deliverance come to the elect of God the Father. In that night when he ate the last passover supper with his disciples, after the supper was ended he took bread and blessed it and gave to his disciples, saying, "Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." Thus ended the commemoration of the passover supper in Egypt by the Israelites. The true Passover Lamb is slain, and his brethren, the children of God, from that day eat the bread and drink the wine (flesh and blood) in remembrance of him, the Lamb of God, that took away the sins of the world. Paul, therefore, in his letter, from which we have taken the above text, was reminding the church at Corinth of the sacred solemnity of the occasion, and as to how it should be observed. It was never intended as a feast, where some became drunken, and where no thought of Jesus is manifest. It seems that in those days every man had his own bread and his own wine, and that the body and blood of Jesus were lost

sight of entirely. Such was altogether wrong, hence Paul rebuked them for their lack of sincerity and their ungodly conduct. It is true also that in this day and time thousands are guilty of the body and blood of Jesus in the sense of which the apostle speaks in this letter. In all the world thousands eat the bread and drink the wine without a thought of the Savior, his sufferings and death. They do not discern the body of Jesus, they have no thought of the love that caused him to die, nor have they any conception of the redemption that is in his blood. It is therefore nothing short of mockery for such characters to partake of the Lord's supper. Since the offering of Abel, blood has been the sign of salvation, but none except those saved by the blood of the Lamb of God see it. The offerings for sin by the priests of the blood of goats and calves all set forth the shedding of blood for the remission of sins, but that blood was only a sign, hence could not take away sin. The scarlet line that Rahab was commanded to hang in the window was a sign of salvation to her and her house when the walls of Jericho fell. But now the house of God has the substance of all those signs: the blood of Jesus Christ, which forever atoned for sin, and perfected all them that are sanctified by it. To us the Lord's supper is most solemn; it shows forth his death till time shall be no more. In the faith of the children of God the bread is his flesh and the wine his blood, therefore they eat his flesh and drink his blood because they have life in them. It is impossible to thus eat without remembrance of him. This is eating and drinking worthily, but to make a feast of it, to disregard its solemnity and significance, is to eat and drink damnation to one's self. The order of the house of God should be maintained

by the church in every point, to the salvation here of the Lord's children, rather than their destruction. Salt is used to save, preserve, not to kill. There is salvation in the church by the salt as well as that the world is saved, or kept, by the salt. "Ye are the salt of the earth." Therefore as the church, in this sense, saves the world, let us save one another, and exhort one another the more as we see the day approaching. May peace reign and good will to man be in evidence.

K.

CIRCULAR LETTERS.

The Covenanted Baptist Church in Canada, to the churches of our faith and order in fellowship and correspondence with us, sends christian greeting in the Lord.

DEARLY BELOVED:—Another year is numbered with the past, and through the mercy of a covenant-keeping God we have been blessed to meet together to worship God (we trust) in spirit and in truth, for which blessed privilege we are thankful to him who keeps Zion. How wonderfully are the Lord's people favored to meet in fellowship, when each can feel a brother's sigh, and with him bear a part, when the Lord shines upon his dear people with the Spirit of his love, when we are humbled by his Spirit to look upon the things of others as better than our own. Oh how sweet to meet in brotherly love and fellowship, when our thoughts are one, our aims are one, when no motive prompts us but to worship God in our bodies and spirits, which are his. What a heaven below our Redeemer to know, and what heavenly blessings are bestowed upon poor, needy sinners by our kind and gracious Savior. But oh for a thankful heart for all these heavenly

privileges which we as a church have been favored to enjoy during the past year. Our meetings have been peaceful and well attended, and the dear Lord has been pleased to send among us during the year past his faithful servants preaching Jesus, and him crucified, for the salvation of poor needy sinners, to the comfort of many of the Lord's children who have come burdened with a desire to hear the gospel in its purity. Our desire is that we as a church may still be held in fellowship, and continue our correspondence through the SIGNS OF THE TIMES with all with whom we have corresponded during the years past. Our desire is to labor for the things that make for peace, and to strive to keep the unity of the Spirit in the bond of peace.

During the year past we have suffered the loss of several dear and faithful members, who have been taken from the sorrows of this world to sweet sleep and rest in their blessed Savior. We, as a church, feel keenly our loss, and desire to bow in humble submission to the divine will of God, who is too wise to err and too good to be unkind. In looking forward to the coming year we hope to be blessed with visits of faithful servants whom the Lord has placed upon the walls of Zion to declare his glorious truth to the poor and needy in Zion.

JOHN B. SLAUSON, Moderator.
J. T. KERR, 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 (29th). All are welcome.

L. B. FORD.

MARRIAGES.

By Elder B. F. Coulter, at the residence of the bride, Philadelphia, Pa., August 11th, 1922, John J. Powers and Jessie Bailey, both of Philadelphia, Pa.

By the same, at the residence of the bride's parents, Philadelphia, Pa., John L. Welden and Mildred E. Bailey, both of Philadelphia, Pa.

OBITUARY NOTICES.

Ira Clarence Thompson, oldest son of brother and sister Thompson, of the Frying Pan Church, died at his home on Sunnyside Farm, near Herndon, Fairfax County, Va., September 19th, 1922. He was born in West Virginia, September 10th, 1879, making his age just 9 days over 43 years. He was the oldest child of a family of seven, and leaves four sisters and two brothers surviving him: Miss Myrtle, Miss Hattie and Earl, all at home, Mrs. Walter Fox, of Vale, Va., Mrs. Jether Dove, of Pender, Va., and Albert Thompson, of Floris, Va. He was married September 16th, 1914, to Miss Laura Miller, daughter of brother A. S. Miller, of Kearneysville, W. Va. They have four little children: Mary M., William M., Clarence W. and David T. Thompson. These little ones, with their mother, are left to face the struggle of life without the husband and father. Sad as it is, we know the Lord reigns and rules over all, and that he will make a way in providence whereby all their needs shall be supplied. For the past fifteen months or more, Clarence had been a sufferer, and as the end approached his sufferings became more and more intense. He knew that death was inevitable, and that he was beyond the help of all medical skill. For himself he did not dread death, though he shrank from the pangs of dissolution, as most of us do. He regretted to have to leave his wife and little ones, otherwise he was made reconciled to the will of God concerning him. From a boy, and as a youth, he was always serious-minded, caring nothing for the pleasures and amusements which most young people generally care for. He was a great reader, but enjoyed only the best books, caring nothing for trash, either in life or in books or in religion. He loved good and serious music, but the popular airs of the day jarred terribly on him. Best of all, he loved the truth of God as it is in Jesus. He regularly attended Old School Baptist meetings, but never united with them, because he felt so keenly his unworthiness for the fellowship of the church. The church and congregation admired and respected him for his exemplary walk and character and would have loved to welcome him into their midst could he but have been satisfied to be subject to their judgment. As I write this, I have before me a letter written me by brother Thompson, telling of a conversation he had with Clarence a few days before death came. He said to

his father, "Do you think I have any experience like the Baptists?" "I know I am a sinner, and if saved, it will be by the grace of God, nothing that I can do; also that God controls all things in heaven and in earth and has predestinated all things to come to pass according to his will, even my condition and end. I have believed and loved these things for many years and the preaching of them."

At the funeral, I tried to speak from the words: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." He was laid to rest in Herndon Cemetery. May the Spirit of the Lord comfort all who mourn.

ALSO,

George W. Titus departed this earthly life suddenly, of apoplexy, at his home, Lucketts, Loudoun Co., Va., September 18th, 1922. He was a son of Tunis and Mary Hunter Titus, both deceased, and was born at Taylortown, Va., December 16th, 1843, making his exact age 78 years, 9 months and 2 days. He died five miles from the place of his birth, and his whole life was spent within that limited area, but he was far from being a narrow man. His was a rare and wise judgment, and his counsel was sound and much sought after by friends and neighbors, who often asked his advice in both personal and public matters. He is survived by one brother, Deacon T. S. Titus, of the New Valley Church, and two sisters: Mrs. Sarah Plaster and Miss Lucretia Titus, of Leesburg, Va. His first wife was Miss Ellou Virts. Of that union five children are living: Harry C. Titus and Mrs. Esther Loy, of Lucketts, Va.; Brown Titus, of Philadelphia, Pa.; G. Tunis Titus, of Montgomery Co., Md., and Mrs. Thornton Titus, of near Washington, D. C. His second wife, who survives him, was Miss India Titus. To them were born two sons, both living: Nelson and William Titus, at home with their mother. Mr. George Titus never made a public profession of religion, but he was a regular attendant at the meetings of the New Valley Old School Baptist Church, and was always ready to entertain at association times, or to help in any other material way that he could. He was a very active, energetic man, always busy at some work, either for himself or for his neighbors. At the time of his death he was busy working in his field. He was a faithful and true husband, a devoted father, an upright citizen, much interested in bettering his community, a kind neighbor and a steadfast friend; a man who kept his word and faithfully performed any promise he made.

At the funeral I tried to speak the words of Jesus: "He that keepeth my saying shall never see death." He was buried in the cemetery at Leesburg, and one of the largest assemblies ever witnessed here testified by their presence to the esteem in which he was held.

ALSO,

Nancy Virginia Norman, young daughter of Joseph E. and Lillian Lightner Norman, of Purcellville, Va., died of infantile paralysis July 23rd, 1922. She was born October 6th, 1918, making her stay on earth 3 years, 9 months and 17 days. She was a granddaughter of brother Eppa and sister Rebecca Norman, of the Ebenezer Church. She was a dear, sweet child, the sunshine of the home, a great boon to her devoted parents. We know that the same good and all-wise God who gave this gift to dwell a little while on earth is the very same God who has taken the gift again unto himself, and we know that God is no less good when he takes that which he has loaned us for a brief while than when he first bestowed the gift, but we cannot of ourselves make ourselves reconciled to his will. Reconciliation is a fruit of the Holy Spirit, not the fruit of the human will. Nature rebels against God's dealings with us, but grace alone brings resignation. Herein is the cross which God's elect are called unto. If we be without such conflicts between the flesh and the Spirit we are without evidence that we are his. Just a few days before this little soul took its flight from earth, another little girl was born into the home: one came as the other went. However, the little newcomer will fill her own place in the home. The little one gone leaves a vacancy never to be filled on earth. One cannot stand in another's place. Each fills her own place and fulfills the errand on which she is sent. May the sweet Spirit of Jesus dwell in the hearts of the father and mother to cause them to thank God that he sent Nancy to them, if only for a little while, to thank him further that she is now beyond all pain and suffering and power of temptation, and to give them strength to say, The Lord gave and the Lord has taken away, blessed be the name of the Lord.

L.

M E E T I N G S .

THERE will be a two days' meeting at Halcottville Old School Baptist meeting-house on Saturday and Sunday, October 14th and 15th, 1922. All who love the truth are cordially invited.

ESTHER RUSTON, Church Clerk.

THE Salisbury Association is appointed to meet with the Messongoes Church, near Hallwood, Va., Wednesday, Thursday and Friday, October 18th, 19th and 20th, 1922.

Those coming from the north take train leaving Broad Street station, Philadelphia, at 3 o'clock, Tuesday p. m.; and those from the south, train leaving Cape Charles at 7 o'clock p. m. Get off the train at Hallwood, Va. Any one arranging to come on any other train please notify John Wm. Byrd, Hallwood, Va. Ministers and other brethren of our faith and order are cordially invited to be with us.

J. C. MELLOTT, Pastor.

**E B E N E Z E R
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A L L W E L C O M E

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

A. S. ROWE, Church Clerk.

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

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

JOSHUA T. ROWE, Pastor.

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

ATLANTIC, N. C., Sept. 8, 1922.

DEAR BRETHREN EDITORS:—“Elder L. H. Hardy, my dear friend and brother in Christ, I have just read an article with your name signed to it, which I greatly enjoyed reading. Elder Hardy, please answer the following questions: Are God’s children their own free agents after regeneration, to live in obedience or disobedience? The so-called Primitive Baptists in this country say that God has no will about his children after regeneration, but that it is left to them to live in obedience or not. So please write a long letter on obedience, as I desire to know the truth. I would be glad for other able writers to write on this same subject, as I am in trouble about it. Pray for me, a poor beggar of the earth.”

I do not know the location of the writer’s post-office, and therefore cannot be personal in my remarks, and I do not wish to be.

I want to first examine the term, “Free Agent.” “Agent: A substitute, deputy, or factor; one entrusted with the business of another; an attorney; a minister.” “Free: Being at liberty; not being

under necessity or restraint, physically or morally.” These are the primary meanings of these two words. Then Webster gives the definition of free agency as follows: “The state of acting freely, or without necessity or restraint of the will.” That this definition of “free agency” flatly contradicts his definition of the word, “agent” any one can see who desires to know nothing but the truth. Was Adam free in his primeval state as he was when the Lord made him, and put him in the garden of Eden? Let us see: “And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”—Gen. ii. 16, 17. Thus man was under the command of God, therefore he was not free. Neither was he an agent, for he was put at the head of a possession. It was his. The Lord saw the condition of the mind and will of man, even of his most faithful servants and children. “For the imagination of man’s heart is evil from his youth.”—Gen. viii. 21. In whom did God see this? Surely in Noah, a preacher of righteousness, the only per-

son in all the old world who found favor in the sight of God; the only one to whom the Lord said, "For thee have I seen righteous before me in this generation."—Gen. vii. 1. It would appear that there were conflicting principles in that man of God: he had in him the Spirit of truth, which bound him to preach righteousness to the praise of God, and the Lord recognized it; he also had in him the spirit of the world, so he would or did make wine and got drunk. In him the Lord saw that the imaginations of the heart of man were evil from his youth. There it was fully manifested that the flesh lusteth against the Spirit, and the Spirit against the flesh (Gal. v. 17), as Paul saw it and felt it more than four thousand years later. Noah was not free. He was led either by the Spirit of God or by the lust of the flesh. He was a child of God, had been born again of that incorruptible seed by the word of God, which liveth and abideth forever, yet was moved by a power that was in him, therefore was not free. It was the word of God that moved Abraham to go out of his father's house, from the land of his nativity, from all his people. God commanded; his word was the word of power, the word of the King of kings and Lord of lords. Abraham was a true and faithful servant of that word. He must obey. He was moved by faith. Faith is the gift of God, and God's gift moved Abraham. It was not his free will, but the gift of God. Therefore he was not a free agent, but a servant of the living God. With him and in him did the Lord make his covenant, and fix the promises which were given in his everlasting covenant before the world began, in which all the members of his body were written, when as yet there was none of them. (Psalms cxxxix. 16.) Isaac

was the promised seed, as all the elect of God are. He was not like Ishmael, who was born at the dictation of fleshly haste, as all the nonelect professors of religion are. In the fulfillment of the promises of God in his people they laugh for joy and comfort to know that the impossible things of this world are fully accomplished in the Lord. They are born children of God with love, faith, and hope in them. These principles of righteousness show to them their helplessness and dependence on the Lord to move them, and to cause them to go forward in the things he has commanded. Jacob was the chosen, and the one beloved of God, as all his children are. His twin brother was the one they said God hated, as he does all the nonelect. Not because of what they have done, nor because of what they have left undone. The children were yet unborn, and had done neither good nor evil, that the purpose of God according to election might stand. (Rom. ix. 11.) What was the character of Jacob? Was he obedient, always doing right? The evidence is to the contrary. He was a supplanter, conniving for the things of this world. But it might be said that these things were done before he was born again, or before his name was changed. Yes, and afterwards, too. Jacob was always Jacob, and yet he enjoyed the blessings with Israel. God never withdrew his love from him which he had for him before he was born. Whether he doubted or trusted, the Lord led him about, and kept him as the apple of his eye. None of this conditionalism with Jacob. God was his God, and he could be blessed in no other. Unexpectedly the Lord appeared to him in the vision of the night, and he saw the faith of God's people as a ladder reaching from earth to heaven, with the angels of

God ascending and descending upon it. God stood at the top of this mysterious ladder, and there he renewed in Jacob the covenant he had made with Abraham, and with Isaac. Was it because of the obedience he had rendered to God in some good work? No. He had just perpetrated one of the most evil deeds of his life, in taking advantage of his blind father, in securing the blessing which that old man had allotted for Esau, and because of this very deed he was now running away from his father's home. Did the Lord's blessings come upon him because of this evil deed? No. But because God had blessed him, and could not and would not break his word because of Jacob's ugly disposition. Jacob's will was nothing, God's will was everything. Who was the cause of Moses being a proper child? Was it the goodness of his father and mother? or was it because the Lord had appointed him to be a judge, and (under him) the deliverer of Israel? Was it not by the gift (faith) of God that the mother of Moses hid him three months? Was it not the same faith that would not let his parents fear the king? (Heb. xi. 23.) Was Moses a free agent in obeying God in his calling to go in unto Pharaoh, and to Israel? or did he rebel, and refuse to go? Would God release him from the work unto which he was born, and preserved from the destructive persecution of the Egyptians just because he was rebellious, and refused to go to do that work? His rebellion did not change the purpose of God. When he refused, and said, Send, I pray thee, by the hand of him whom thou wilt send; why did not the Lord release him and send another? (See Exodus iv. 13.) The Lord had said, Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth

my people, the children of Israel, out of Egypt. That was God's word, and it could not be broken. Was that conditional? Was it not absolute? It was pertaining to the salvation of Moses and the children of Israel from Egypt to Canaan.

I might mention hundreds of things along that line, but must pass on. "He knoweth the way that I take: when he hath tried me, I shall come forth as gold."—Job xxiii. 10. Thus faith speaks. Had he gone astray? He had spoken the words which were too wonderful for him, he had honored himself. Why did not God cast him off? The Lord knew his way, and he intercepted him to turn him about, as he does all of his people. Those miserable comforters preached conditionalism to him, and the Lord condemned their sayings, as he does all the conditionalism of to-day. The Lord spoke to Job, and he saw the folly of his way, and confessed it before the Lord. Even so are his dealings with all his children. What was David doing in the horrible pit? (Psalms xl.) Why did he not just obey, and come up? But, no, the Lord must bring him up out of that pit. Surely now he can get on the rock. No, the Lord must put him there. Well, he can sing a new song. No, the Lord must put it in his mouth, then it is praise to God from first to last. Surely now he will never see sorrow any more. But hear him: "I cried unto God with my voice, even unto God with my voice; and he gave ear unto me." "Will the Lord cast off for ever? and will he be favorable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in his anger shut up his tender mercies?" Oh how terrible! David, what are you doing with such an

experience as this? Why not obey and rejoice, and praise the Lord? Ah! poor man! Hear him: "And I said, This is my infirmity," &c.—Psalms lxxvii. You, David, a child of God, the sweet singer of Israel, you have an infirmity? That is his word. Ah! this cloud. It obscures my vision of the Sun, and shrouds me in darkness, but in it are the refreshing showers of the gentle rain on the tender grass. Could I be without this? In the world ye shall have tribulation, said our dear Jesus. What next, David? "For great is thy mercy toward me; and thou hast delivered my soul from the lowest hell."—Psalms lxxxvi. 13. But who is this man David? Is he a common evil doer in Israel? No. A shepherd's boy, the slayer of Goliath, the king of the enemies of God's people, a man after God's own heart, and with but one fault. It is he who was the standard for all the kings who were to follow, and whom the Lord called his servant. Then why all this trouble, and such great heaviness? We will let Paul tell us: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. xii. 6. Then, David, instead of rebuking you as a vile sinner in the house of the Lord we extend to you the right hand of fellowship, peace and love as a dear fellow-traveler in the pathway of our God. Here the conditionalism goes down forever. Amen.

How about Isaiah? He saw a wonderful vision, and it was so terrible that he cried, "Then said I, Woe is me; for I am undone, because I am a man of unclean lips." How do you know? "For mine eyes have seen the King, the Lord of hosts."—Isaiah vi. 5. Strange that such a wonderful vision should have reflected so much corruption in the beholder. Very far from free agency this, and in a child of God, too.

Jeremiah, give us a word. "The heart is deceitful above all things, and desperately wicked: who can know it?"—Jer. xvii. 9. But was not Jeremiah one of the outcasts to say such things as that? Read Jeremiah i. 5, and see that he was ordained by the Lord before he was born, and was kept all the days of his life by the mighty hand of God.

Jonah, we will hear a word from you: was told to go to Nineveh, and preach I that in forty days Nineveh should be overthrown. I would not go. I went to the sea and paid my fare to go to Tarshish, but a storm arose, and I was cast into the sea, and swallowed by a great fish. There I was in the belly of hell, and I learned that the Lord was ruler, and he made me willing to do his bidding. He taught me that "salvation is of the Lord," and made me willing to pay my vows. Jonah, is that salvation which you say is of the Lord for time or for eternity? It is for now when the great fish will, at the command of the Lord, vomit me up on the dry land to do His commandment to me. Then it is for time. What had he done to bring about that salvation? Absolutely nothing, or it would not be of the Lord. Any part he had done in it would be of Jonah.

I will pass from this. Our Lord said, "I can of mine own self do nothing," &c.,—John v. 30. Was he a free agent?

Paul said, "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I."—Rom. viii. 15. Was he a free agent? He surely was a child of God. Read all of it. Again, he said, "For by grace ye are [not were] saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast."—Eph. ii. 8, 9. Saved for the present. Are saved. Any free agency in that?

Any conditionalism? "Work out your own salvation with fear and trembling."—Phil. ii. 12. That is it, is it not? Who were to do this? The most obedient church to which Paul wrote. Not dead sinners, not those christians who are out of the church, not even the disobedient in the church; but those who have always obeyed. Why, and by what power do they do this? 13th verse: "For it is God which worketh in you both to will and to do of his good pleasure." He first works the will. Then every opposition is gone. He, in this way, works the do, and the salvation is worked out. There is nothing in the way when God works in them both the will and the do. Hence it is all of God. The commandment comes to them in the things which the Lord doeth in them. Then who or what can hinder them from working out their salvation? What power can offset, or in any way cause that this commandment of God shall not be done? Therefore there is none who can hinder that salvation from being worked out. It is they that receive the commandment who do it, but it is the Lord who first does it in them. God has possession of that heart, and he does not work disobedience in that heart. He does work in it both to will and to do of his good pleasure. Disobedience is worked in them by following their own lust. But at the time the Lord has appointed for obedience to reign he destroys their lustful powers to that extent that his will is done. Thus they are swallowed up of their lust, and it proves to be to them the very belly of hell. There the Lord teaches them to obey his commandment and they do it. Thus they have to be destroyed in themselves before they walk in the commandments of the Lord. Thus they learn that salvation is of the Lord. "Who hath saved

us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. i. 9-10. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. (Titus iii. 5.) These things show the way we are saved, and the way our salvation is continued in us, and we in it, and when we have done all that is commanded we shall say, I am an unprofitable servant, for so it was my duty to do. The Bible abounds with so much testimony in praise of the Lord, and so much to show that we are grass, and dung, and dross; vile, nothing, cut off; doing nothing good, nothing but filth. I wish I could say it as I feel it, but have no words. I could write a book and not tell the half on either side. The good Lord deliver us from the awful Arminianism of conditionalism, free agency, and all such foxes as come into the vineyard and destroy the vine with its beautiful clusters.

Your brother and friend, hoping only in the grace and mercy of God for salvation for time and eternity.

L. H. HARDY.

SULLIVAN, Ill., September, 1922.

DEAR BRETHREN EDITORS:—It has been some time since I have embraced the opportunity of speaking to all of our good brethren through the medium of your most excellent paper, the SIGNS OF THE TIMES. This is certainly a great blessing, to thus be able to communicate

our ideas one to another over all the broad expanse of territory which the paper covers, as well as to get the ideas concerning the welfare of God's believing children from the various writers. You editors are certainly doing a wonderful work, and should be sustained by our brotherhood, as no doubt you are and will be.

I feel constrained to write you in regard to Jeremiah vi. 16, and while I should like to use the entire verse, I will only quote the phrase, "And ask for the old paths." There was an article appeared in September 1st SIGNS, page 261, and dated Sept. 15th, 1881, which I rather think caused this Scripture to hang heavily upon my mind. In this fast day in which we are living we are very apt to forget to "ask for the old paths," in fact we, generally speaking, do not want to travel in a path, we want to go in a broad highway, also we are very much inclined to neglect the paths. We read where Job says, He marketh all my paths. Now a path is usually considered to be a byroad connecting two points. In this sense it is usually a nearer route than the main road, and of course in this fast day, when travel on the highway is almost dangerous, the path would be much safer to travel. However, from reading this entire verse I think the prophet had in mind the conduct of God's believing children here in the world. He further admonishes them "to walk therein." That is, do not go out into the broad highway, but in the path, and he also says what the result will be, or tells us where it leads: "Rest for your souls." It seems this admonition by the prophet in that day could be taken by us in this day and used to advantage. Let us not be found in a broad way, but with the chosen few in the path "where is the good way."

In the main road we see many, many dangers, i. e., organizations of nearly every kind and character, that we may avoid by being in the path. We are not caring about the welfare of these earthly organizations, so why should we care to travel with them? How many of us in this day are conversant with the articles of faith as held by our forefathers? These are beautiful paths for us to consider. Are we asking for these paths? Or, upon the contrary, do we want a broader road which will take in more and more worldliness? I have been traveling some of late in Indiana and Illinois, and find a disposition among some of our brethren to ignore these articles, and some go so far as to say they ought to be amended, and in some places they would like to have them abrogated. So innovations are apt to creep in among us. We regard these articles of faith as "life-lines" of truth, and in our explorations let us not get too far away from them. If we keep close enough to the "life-line" that we may reach out and grasp it we are not in much danger. We are more safe, however, if we hold it with a steady grasp. I have always been so much afraid that I would rather have the line wrapped about me. Brethren, let us contend for the faith of our forefathers, and be not easily wafted about with every wind of doctrine. Anything short of the article spoken of above is but the "wind of doctrine," and so many winds of doctrine blowing in various directions they create whirlwinds. Our brethren used to glory in predestination. It will not mix with "free will." This vain attempt of our good brethren to mix them has caused much difference and confusion, acrimonious debate, &c. Let us then in these perilous times cling close to the eternal truth of God, walk in the good

old paths, and find rest for our souls. He says by the prophet, "I have raised him up in righteousness, and I will direct all his ways." "The steps of a good man are ordered by the Lord." Brethren, we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. The time is now when they will not endure sound doctrine. The world is crying compromise, but God says, "Be ye separate." A good brother wrote me the other day that when he went to the church he went trusting in the name of Jesus. Since he had joined he found so much worldliness among them he could hardly tell a Baptist from a Methodist. Secret orders, mission societies, tract societies, and in some places they are wanting to put in organs and Sunday-schools. Now these ways of the world are not the "old paths." The plain lines of demarcation between the Old School Baptists and the other religious organizations of the world have been plainly drawn for centuries. We as a people have always been opposed to the many new innovations of man, such as church fairs, festivals, tableaux, holy raffling, Sunday-schools, temperance societies, anxious benches and mourners' seats, protracted meetings and holy altars, female revivalists, theological seminaries, man called, man qualified and salaried ministry, &c. These engines of destruction are all in the broad highway. Then let us as a chosen few keep the even tenor of our way, satisfied as we all are that God is all powerful, he rules in the army of heaven and among the inhabitants of the earth. He speaks and it is done, commands and it stands fast. What his soul desireth even that he doeth. He will work, and who shall let it?

In conclusion, brethren, let me say, Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

A brother in hope of eternal life,
E. D. ELDER.

SIMPSON, Va., March 20, 1922.

DEAR EDITORS:—You will please find inclosed a money order for six dollars to pay my back dues and to renew for another year, also to send the SIGNS to brother Noah West, Otey, Va. Dear brethren, I beg you to excuse me for not renewing my subscription sooner. I cannot afford to have the paper discontinued, for it is laden with good news from a far country, sets forth the truth as it is in Jesus Christ, and leaves man out of the whole matter. I know that if I am saved it will be by the power of God, and not by anything I have done or can do. I feel to be a great sinner, and know that if I differ from other men it is by his grace, and that alone. If I could I would have come in my own strength, but thanks be to his holy name it is not that way. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. At a very early age I felt I had a soul to be saved, or to be eternally lost, so it was a serious matter with poor me. I would take my father's Bible to read, and there I found a law, and I thought I could keep that law, and went about it with all my power for ten or twelve years. Sometimes I would feel all right, then at other times I would feel wretched and undone. In the meantime I dreamed a dream time and time again, identically the same dream. It was that I was walking on a slope as smooth as glass, and the incline was so steep that I could not turn back of myself. It was easy

walking, but as I neared the edge I saw it was eternal hell. Then I would scream and would wake all in the house. That dream troubled me so much that my continual thought was that hell was my doom, and I would try to pray day and night. So time went on, I would make many promises, and break them all. As I grew to manhood I felt to be the worst sinner in the world, and felt that there was salvation for every one but poor sinful me, that my case was an outside one. I knelt down to try to pray, when all at once, to my great surprise, my burden was gone, and I was impressed to go to the Primitive Baptist Church and tell them what the dear Lord had done for me. It is now about twenty-five years since I came to the end of the law, as I hope, and I never have had that dream since. I feel to hope that I have passed from under the law to grace, for by the law there shall no flesh be justified. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."—1 Peter i. 2.

I have not written as I expected to when I began, but I feel that you all are able to overlook my imperfections, and I have written for relief of mind. I ask an interest in the prayers of the household of faith.

Yours in humble hope,

F. T. SOWERS.

BOTHWELL, Ontario, Sept. 27, 1922.

DEAR EDITORS:—Since our arrival here on the old homestead in the month of March, 1920, we have experienced a continuance of the ups and downs of life which were ours while at our former home at Glen Andrew. The departure of Uncle Joe, February 14th, 1921; then on the fourth day of last September my dear

brother Alex's life companion was separated from him by death; but the greatest shock to us all was about 3:30 in the afternoon of July 17th he was suddenly and unexpectedly called from our midst with what the doctor called heart failure. My eldest brother, Duncan, is now bed-fast, scarcely able to move himself, and daily growing weaker, from the effects of an internal cancer. As our days, so shall our strength be. So you see we are still sailing on the rough, billowy ocean of life's tempestuous sea. It is not on a flowery bed of roses we reach our happy home on high. In conversation with brother Alex on Saturday evening previous to his departure on Monday, he made an earnest request that I would write a letter to Elder Keene, so that he would know of some of the changes that had taken place in recent years, especially of the death of Jenny. Little did we think that evening that he would be summoned so soon himself.

If these few rambling thoughts will not crowd out more important matter, will you kindly publish them, so that Elder Keene will know in case I may not be able to write him personally?

In conclusion, I will ask you to pardon me for the delay in remitting, and I trust it will not occur again during the remaining years allotted to me upon this earth.

I ever remain, yours affectionately,

JOHN C. McALPINE.

MANASSAS, Va., Oct. 4, 1921.

DEAR BROTHER KER:—I promised to write you when I get down. Well, I am fast sinking in the old ruts. But did we not have a sweet meeting, and sweet gospel tidings? I was happy, lost in the sweet atmosphere of the presence of Jesus in our midst; no thought of home and what was behind, all in God's care; just

satisfied; like a child at home with its sweet influence. The preaching and texts lingered with me for days. The subject of Joseph, and your text, predestination, and the twenty-third Psalm, seemed to be mine. I kept repeating the precious subjects and the Scriptures incessantly in my mind, and I hoped and believed in my heart, too; there seemed no place for aught else. Oh what a heaven below the Redeemer to know. How unspeakably favored was I. Jesus all the day long was my joy and my song. There was not a discordant note in the sweet gospel of the grace of God. This, I believe, was dear Elder Eubank's subject: The gospel. How sweetly he spoke, in that humble and lowly spirit; how the blessed Spirit seemed inditing every word. The dear old brother, whom we feared might never be able to meet us again. How harmonious everything was, full of love and kindness and blessedness in the Spirit. It seemed sad to see only one or two of the dear old Ebenezer, but it really seemed the young people, children of the mothers and fathers gone, especially brother Eppa Norman's dear children, were just outside, waiting to come in; also those of some of the visiting brethren. Oh what a sweet and Christ-like atmosphere was round about and in the hearts of God's dear and dependent children. I was happy to be there, and satisfied; wanted nothing; like a child at home. The feast spread, both natural and spiritual, was full and satisfying, nothing was wanting. "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." The remembrance of all this is sweet. I fear I am nearer earth than heaven now.

With love and fellowship, your sister in Jesus, I hope,

LOUISE H. COX.

DRAIN, Ore., June 1, 1922.

DEAR BRETHREN EDITORS:—My subscription is past due, and I would have attended to it sooner but for sickness. I have been in very poor health for over three weeks, but the good Lord for some wise purpose has about restored my health again and spared my poor unprofitable life; I do not know what for. It seems that I am just living one trouble down getting ready for another, yet I can see great beauty in it all. The Savior has promised to never leave nor forsake us, and not to give us more than we are able to bear. "The Lord is my shepherd; I shall not want." I surely have had trials to pass through during the seventy-four years of my life, but I feel that Jesus has been at the helm of my frail bark, or I would have sunk in despair; but the storm will soon be over. I have my brethren and sisters, and the dear old SIGNS is a source of great comfort to me. Oh that we all could live nearer to Christ. I am a poor old sinner, and if saved it will be by grace, and grace alone. Dear ones, remember me at the throne in your prayers.

Your sister, I hope,

S. MORNINGSTAR.

MT. STERLING, Kentucky.

DEAR BRETHREN:—You will please find inclosed check for my subscription for another year, as my time has expired, so you can credit same, as we all feel we certainly appreciate the dear old paper that has been coming so long to our home. Our mother is now past eighty-five years of age, so we read the paper to her. We hope success may crown your labors, and may God be with you, is my prayer. My address is the same; no change.

Your brother, I hope,

T. J. RATLIFF.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1922.

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.***ASSOCIATIONS.**

MUCH has been written upon this subject in days past, and some things are being said and written now, and we have no thought of presenting anything new, but shall write in a general way, relative to the old custom of forming and holding associations together with their privileges. Prior to 1832, at which time the division between Baptists, now called "Old School" and "Missionary," took place, associations or conventions, were held by those denominated "Baptists." Since the above date each of these denominations has continued to hold annual meetings, called by the Old School Baptists "Associations," and by the Missionary, "Conventions." Such association therefore is no new thing. An association is two or more churches of the same faith and order mutually united by correspondence through messengers appointed to represent such associated churches, when the association is in session. There is also a "Corresponding Letter" written by some member appointed, to the different associations and other meetings of the entire correspondence of such an association and published with the Minutes. Associations are to the end that churches of the same faith and order keep in touch with each other, that each may know the welfare and

spiritual condition of the other. An association is not an ecclesiastical body to deal with the private affairs of the associated churches, nor with offending members at home, but for the worship and praise of God. It is, however, the privilege of any association, when in session, to reject, or refuse to seat, any minister, or other individual, who does not believe and maintain the same doctrine advocated by the churches in association. This has been the order of the Old School Baptists since 1832, and we think we are safe in saying, the same order was maintained by those now known as Old School Baptists prior to 1832. We do not recall any criticism in all these years of such rejection. If a minister is not agreed with Old School Baptists upon the doctrine of grace, we fail to see why he should either desire or expect to be recognized by them and invited to a seat with them to take part in their deliberations. It is just as consistent for an association to reject a minister, or other individual, not agreed with it upon gospel order, and we fail in the latter, as well as in the former, to see why any one should want to be seated or recognized by an association of churches with which he is not in perfect agreement. An association could as consistently seat a minister not agreed with it on order as to seat one not agreed with it upon the doctrine of salvation by grace. Just why there should be criticism of one and not of the other we fail to understand. Some have questioned the authority in organizing churches into associations, because the Scriptures do not definitely command it. While this is true, it would be impossible to avoid the association of the people of God agreed upon doctrine, faith, hope, charity. When agreed there is a walking together, mingling, associating, that neither men

nor angels can hinder. From the east, west, north and south they shall come and sit down with Abraham, Isaac and Jacob in the kingdom of God. If this is not real association, we would like to know why. "What therefore God hath joined together let no man put asunder." The very first meeting after the ascension of Christ Jesus the Lord was an association. Devout men out of every nation, kindred, tongue and people under heaven were there, gathered at Jerusalem, and every man heard in his own tongue, wherein he was born, the wonderful works of God. Some of those who most bitterly oppose associations in this day have traveled east, west, north and south attending different associations, accepting contributions and the hospitality of the brethren so associated. Surely consistency is a jewel, yet so few of us possess that quality. It is just as well to consider scriptural authority in the organization of churches and the reception of members. A gospel church cannot be organized according to New Testament authority of members of other churches without such members first obtaining letters of dismissal from their home churches, to become constituted into another body or church. Neither can those excluded from churches of the same faith and order be received into the membership of other churches without repentance and restoration first to the church that excluded them; then only by letter from the church of their membership to the other. Every church is sovereign in her acts within her gates, and it is not the privilege of any other church to in any sense interfere. This refers to gospel churches, orderly and consistently organized. It is the privilege of an association, when in session, to dismiss a church of its membership for any offense thought, or determined worthy, by the associated body.

It is not necessary for that church to be represented at the time of dismissal, provided such church has been labored with by the association of its membership. The same is true in cutting off a minister and those who follow him either in disorder or false doctrine. Such things as the above are deplorable and cause much grief to the household of faith, but must be resorted to when exhortation and rebuke fail. Such was done at the "Black Rock Convention" in 1832, and was then indorsed by sound, orderly Baptists the country over and proved a blessing to the cause. There is nothing better than the association of brethren, and the time was (not many years ago) when all met in love and fellowship and peace reigned. If led then by the Spirit of God, what is the leading now? By what spirit are men led when division, contention, bitterness, strife and destruction seem to be the end pursued? We shall all reap what we sow; the harvest is absolutely sure; God is not mocked.

It is an acknowledged fact that associations have been indorsed by the ablest ministers and wisest churches of America, and no kind of meetings have been enjoyed more. Many poor souls never have the privilege of attending other gatherings of the Old School Baptists. Such ones save from one year to another of their little earnings or income to enable them to visit some association that they may hear the gospel preached, and associate with the children of God. We feel safe in saying, nothing but decline in the denomination, making it impossible to hold such meetings, will ever do away with them.

In conclusion, we want to say we heartily indorse associations, association of churches, and shall do all in our power to have them continue to the praise of God and to the mutual comfort of his people.

K.

CIRCULAR LETTERS.

The Okaw Association of Regular Predestinarian Baptists, held with Union Church, Shelby County, Illinois, September 15th, 16th and 17th, 1922.

DEAR BRETHREN:—Agreeable to an order of our Association of last year, we undertake to write a few lines, which may be termed a Circular Letter. This has been a practice among our Baptist people for a long time, and it is generally supposed that a Circular should set forth at least some of our doctrinal views. Lest we should fail in this one to set forth any doctrinal views, we should say that our faith is the same as it has been in years gone by, and those who are desirous of knowing just what the Regular Predestinarian Baptists believe can best get that knowledge from the Articles of Faith of the several churches. These articles will be found to be nearly the same as was first agreed to by the brethren in A. D., 1647, in England. Sometimes we are called Old School Baptists, sometimes Primitive Baptists to distinguish our sect from the various sects of Baptists which went away from us in the Black Rock Convention in Maryland, nearly a century ago. Sometimes we are nicknamed "Hardshells," we suppose because of our hard doctrine preached, or maybe because of our distinct separation from any and all other religious organizations. We care not what we may be called, just allow us in this land of liberty to worship according to the dictates of our own conscience, and call us as you please.

Now this brings to our mind the text that Paul uses to the church at Ephesus, That ye henceforth be not carried about with every wind of doctrine by sleight of men, &c. (Eph. iv. 14.) Brethren, we

want to say to you to-day to consider well the admonition given to the brethren in that day, and let us apply it to ourselves in this day. If we hear around us the "wind of doctrine" blowing ever so sweet and gentle, let us regard it not. If we see around us the "sleight of men" beguiling unstable souls, let us beware. The time is now when deceivers are waxing worse and worse, then let us pursue the even tenor of our way, as we have done in times past, refusing to "fellowship" or court the ways of the world. As a chosen few let us yet march along under the blood-stained banner of King Immanuel, teaching and preaching the glorious doctrine that our forefathers have contended for for centuries past. Let us strive to hand down to those children coming after us in the future the glorious doctrine of God our Savior, pure and unsullied by any of the sleight of man. We want to exhort you, brethren, be faithful, contend earnestly for the faith once delivered unto the saints. Paul says, "earnestly," not in a mild and joking way, but earnestly, remember your meeting times, and forsake not the assembling of yourselves together. John the Baptist came preaching the kingdom of heaven is at hand. That kingdom is the church of the living God, the ground and pillar of truth. What a glorious thought for us to just believe, that we are members of that kingdom. So we should live as becometh subjects of so great a kingdom. Let brotherly love continue. See that ye love one another with a pure heart fervently. By this ye may know that ye have passed from death unto life, because you love the brethren.

"Love is the sweetest bud that blooms,
Its beauty never dies;
On earth among the saints it grows
And ripens in the skies."

Oh, then how beautiful it is that we should be bound together in love, contending "earnestly" for the faith once delivered unto the saints. "Now he that hath wrought us for this selfsame thing is God, who also hath given unto us the earnest of the Spirit." That is, this is just a foretaste of the joys that are to come. The church or kingdom of God is built upon the eternal principles of love. Again, he says, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." The brethren drawn together from the various localities where they reside, by the eternal love of God, comprise this Association. "The sleight of men" may hold out other organizations to you as the church; examine and see if they are bound together by the love of God as are the Old School or Predestinarian Baptists, or do they have some other object in view, "filthy lucre" or love of popularity, or something of that sort?

Finally, brethren, we say to you all, Live together in peace and love. May God enable us to labor for those things which make peace in Zion. Farewell.

E. D. ELDER.

CORRESPONDING LETTERS.

The Okaw Association of Regular Predestinarian Baptists, now in session with Union Church, Shelby County, Illinois, September 15th, 16th and 17th, 1922, to our sister churches and associations with which we correspond, greeting.

DEAR BRETHREN:—Your correspondence in past years has afforded us much comfort and enjoyment. We greatly prize the privilege of communicating with you by letter and messengers. We hope the correspondence may continue in the future as it has been in the past and present, in peace and love. Your minister-

ing brethren come to us laden with the glorious gospel, Salvation by grace through faith, and we highly prize their visits. As it is written, how beautiful are the feet of those who bring glad tidings of good things. We desire correspondence with all our Baptist brethren of like precious faith as we are. It is much enjoyment to meet and hear the servants of the Lord proclaim the unsearchable riches of his grace as it is in Jesus, who died that poor lost sinners might live. Surely that is meat and drink to our poor hungry and thirsty souls, to hear his name exalted above every other name, and is the only name given under heaven or among men whereby we must be saved.

"Jesus, the glorious head of grace,
Knows every saint's peculiar case,
What sorrows by their souls are borne,
And how for sin they daily mourn."

We are told in the Word, Blessed are they that hunger and thirst after righteousness, for they shall be filled. So we can say now that we were hungry and he gave us food, thirsty and he gave us drink. By reference to our Minutes you can see who of your brethren visited us, and who of our brethren agreed to visit you.

We have appointed our next Association to be held with Lynn Creek Church, Moultrie County, Illinois, on Friday before the third Sunday in September, and lasting three days, at which time and place we hope to all meet again. Those coming by rail, come to Bruce or Gays.

W. E. HARPSTER, Moderator.

CHANGE OF ADDRESS.

BROTHER Martin D. Fisher having changed his address from 1033 Summit Ave., New York, N. Y., to Box 5, Moscow Mills, Lincoln County, Missouri, requests his correspondents to address him at the latter place,

OBITUARY NOTICES.

Elder J. R. Chandler, son of Elder L. B. and Lucy (Swann) Chandler, was born near Edwardsville, Ala., March 15th, 1850, and in the year 1858 came with his parents to Jackson Parish, La., and there, and in adjacent parishes, made his home, except one year in Texas, until he died at his home in Jackson Parish, La., July 27th, 1922, in his 73rd year. December 10th, 1868, father was married to Miss Eliza P. Vining, whose parents were Primitive Baptists, and came from Georgia to this part of the country about the year 1849. His wife and five children survive him, three children having preceded him to the grave. He, together with his wife, was received in the fellowship of the Primitive Baptist Church at Ephesus, Lincoln Parish, La., about the year 1872, and a few years later began to talk in public, and was ordained to the full work of the ministry July 24th, 1886, and it is my sincere conclusion (by growing up and hearing him talk in later years) that his early convictions of sin were exceedingly sorrowful, feeling to be in the world without hope, and the fear of sinking into everlasting perdition before the just and holy God. Likewise I believe his deliverance from sin was exceedingly joyous, the Savior having made himself manifest to him as fulfilling that law which he had not the power to fulfill, thereby paying the awful debt in his stead and setting him free, causing him ever after to be willing to try to comfort mourners, and to point them to Jesus, and to praise him for his wonderful love and for his matchless name, and I believe he was made able to preach, not in word only, but in power of the holy Spirit. It seems that, owing to his feeling of unworthiness and of his desire to remain at home with his family, there was considerable carnal resistance to his call to the ministry, and sometimes he said he did not know whether he was a called preacher or not, but one thing he did know, and was a consolation to him, and that was he did not try to preach until he had it to do. Physically speaking, father had been healthy and strong, and spent but little idle time, but doing many hard days' labor, desiring to meet all his business obligations, which he did, and from time to time receiving tokens of friendship from brethren, sisters and friends, although never depending upon the churches for natural support, saying that when he could feel the presence and power of Jesus in his sermons and feel the sweet fellowship of the brethren and sisters by demonstration of the Spirit he had all the pay he wished for, and that with which the things of the world had no comparison. Just previous to his death he was greatly afflicted for some two or three years with heart trouble and infirmities of age, but had been able to go and preach most of the time, and his last sermon was delivered some fifty miles from home on Sunday, July 2nd, 1922, and

when met by the writer at the depot on his return trip he said, "I have had a good meeting, you know what that means." On July 8th he was suddenly stricken with a severe attack of the heart, and while suffering all that mortal strength could bear, and with tears in his eyes, he spoke of his past trials and spoke comfortably of his hope in Jesus, saying that he did not know what he would do if it were not for his hope in Jesus, adding that it was for nothing good he had ever done, and said that his mind was much easier at that time than on the evening before, when he had expressed himself to mother and me as being in the dark. On Monday morning, July 24th, he arose as usual and ate breakfast with us, and about 9:30 o'clock that morning we found him on his bed with his last and fatal attack, that of a ruptured blood vessel of the heart, and about 12:30 o'clock that day we laid him down to rise or speak no more, doing all that relatives, friends and physicians could do, but of no avail, and he lay almost as if asleep without indications of much pain until he passed quietly away on the following Thursday. He was laid to rest one mile away, beside his two daughters. He has gone from this world of doubt to dwell where love abounds for ever and ever. May the Lord comfort those who mourn by his unerring Spirit, and may he direct the footsteps of his people everywhere, that they may sometimes feel that they are walking in the light, and thereby feel comforted.

Funeral services were conducted by one who had long been a very dear friend and brother, Elder G. T. R. Baker, who used as a text the words, "I have fought a good fight, I have finished my course, I have kept the faith," in which discourse I believe words of truth were spoken.

A devoted son,

W. A. CHANDLER.

Carrie (Reddin) Masters was born near Tinsman, Arkansas, and died March 29th, 1922. She was a member in full fellowship of White-Water Old School Baptist Church, in the South Arkansas Primitive Baptist Association. She and her dear old mother came to us from the Missionaries, having joined that organization some years previous to joining us. Her father, old brother Reddin, joined the same church some years later, and all were baptized by the writer. Sister Reddin, who had been associated with the Missionaries, became dissatisfied with these people, as they required too much to be performed on the part of the creature. On hearing the writer preach the wonderful mercies of a forgiving and merciful Lord they claimed they found their people, the Primitive Baptists, and came to us, and have felt that they found a sweet home with us. We realize that we have lost one very dear and precious to us. The writer remembers how beautiful and lamb-like sister Masters appeared the morning of her baptism, what

a wonderful manifestation of her Lord and Savior Jesus Christ, and it seemed it was more than I could do to wade into the water with such a sainted looking character as she was. Sister Masters leaves a poor broken-hearted old mother, father and husband to mourn her departure, who know that on this earth her sweet presence will never be seen, but at the same time realize that she is far better off than any of us who remain behind in this old sinful and troublesome world. She was married to Lee Masters several years ago, and to that union were born five children: Olga, Curtis, Lemar, Dale and Marguerite, the last one being but a few months old. Sister Reddin has the children in her care, Mr. Masters living with them. Sister Masters died of some tumor complication of an internal nature. She was taken to the hospital at Crossett, Arkansas, and operated upon, but all to no avail. Sister Masters realized the approaching end, and was completely reconciled, and said to her mother that God was her upholding strength, and that it was all by him and in him and therefore she had no fear of what might come.

In conclusion, may we all be reconciled to God's will, and feel that he knows best, and that it is far better for her; she will be missed both in her home and in the church, and we can only say, It is the Lord's doings, and what he does is just and right. The Lord giveth, and the Lord taketh away; blessed be his holy name.

Funeral services were conducted by her pastor at the Banks Cemetery, by the presence of a large assembly of old friends, who had gathered to show their last token of respect to one whom they had so much loved as a friend, neighbor and christian.

V. R. HARRIS.

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 (29th). All are welcome.

L. B. FORD.

M E E T I N G S .

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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2:00 P. M.

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Meeting every Sunday 10:30 a. m.

A L L W E L C O M E

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

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.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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AT TWO DOLLARS A YEAR.

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EDITORS:

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 90. MIDDLETOWN, N. Y., NOVEMBER 15, 1922. NO. 22.

POETRY.

WHY?

A GLOOM of thick darkness obscures the dim vale,
Through which lies my pathway below,
And surges on surges of sorrow assail,
Till hope sinks in fathomless woe;
Amazed and affrighted, my soul is oppressed,
Despairing, to Jesus I cry,
Shall trouble forever thus rob me of rest?
If thou art my God, tell me why.

The evil I hate still remains in my heart,
The good that I would is not done;
When I seek from the mazes of sin to depart,
To folly that moment I run;
Led captive in sin's heavy bondage I groan,
To God for deliverance I sigh,
Yet from his salvation to wander I'm prone;
If thou art my God, tell me why.

Reproach and oppression embitter my days,
Nor can I in sleep find repose;
Deep groans interrupt each attempt at thy praise,
My heart is o'erwhelmed in my woes,
My trust is thy grace, I have hoped in thy name,
To thee in each trial I fly;
From thee hitherto my deliverance came,
If now thou withdraw, tell me why.

But hark, from the word of his grace the reply
Is given in mercy unknown:
The wisdom of Him whose bright throne is on high
Hath chosen this path for his own.
His love is assured in the gift of his Son,
To suffer, to bleed and to die,
That sinners might live, with their Savior made one,
His mercy alone can tell why.

Dear Lord, can thy kindness forgive my complaint,
Ungratefully doubting thy love?
Oh suffer me not under trials to faint,
Nor from thy salvation to rove;
Kept in thy pavilion, and trusting in thee,
No terror my soul shall come nigh;
Assured by thy love that whatever may be,
The God of my life knoweth why.

[THE above poem was composed by the late Elder Wm. L. Beebe, and sent to us for publication by his sister, Mrs. V. B. Bailey, of White Plains, N. Y. —ED.]

CORRESPONDENCE.

WHEELING, W. Va., Sept. 15, 1922.

DEAR SISTER ANNA:—I think of you often, and wonder how you are faring. I do hope all is well with you. I hardly know how to begin. It has been so long since I wrote you. I cannot remember if I answered your last letter or not, but I rather think I did. Dear sister, I often wonder whether I should try to commune with the dear saints as I used to. I am so very fearful that the Lord does not require it of me. So fearful of “head” work. How intensely afraid I am of deception. Sure I am that I cannot deceive God, and he knows that I have a horror of it in every direction, and I dare say I am often deceived in myself. Now for the past year I have felt this deception to

be very alarming to me. How I have begged of the Lord to give me true honesty of mind and purpose in all things, and, bless his holiness, he gives me, or rather has given me, gracious access to him in this matter. Oh that I could tell you all that I feel, but I think, yes, I am truly assured, that you have the very same conflicts. Thank God for my dear sister McKinney. I have felt glad to think of you "basking in the smiles of His face." I can lay you by now that you are cradled in His everlasting love. Thus far our God has led us on, and made his love and mercy known. I have been fearful that I was losing interest in the dear members of his body, but hoped such was not the case. I read a letter to-day from Miss Lolo Holland, of Tucson, Arizona; she says, "Dear brother and sister in the Lord, infinitely more precious to me is this relationship than as brothers and sisters in the flesh, though dear that may be. The love (God is love) which swallows up the fleshly ties and binds the spiritual children of the Father's Spirit in one common bundle of love does not destroy the old affections, but the old ties are swallowed up and overcome of that greater love, just as a tiny stream of water is swallowed up in a greater stream." I was glad to see this explanation, as it allayed my fear of growing cold. You have, in times past, written of portions of Scripture coming to you, or rather opening to your mind, with power and comfort. I always rejoiced in this, for I do love to see, or hear, of the manifestations of the holy Spirit to any of his poor seeking members. I have been blessed in this way during the past year. In the start of this period I longed intensely for assurance that we were within the veil; my mind would usually be led back to

the beginning. Time had been that I could not help, at times, wondering why the Lord suffered sin to enter into the world, but the thought came that the Lord never intended that the earthy man should help him in his plan of salvation. If Adam had kept the law he would have somewhat to boast as to human merit. I could see that God was glorified by creature disobedience. It seemed good to me that it was so. Then I longed greatly after this portion, "Thine they were, and thou gavest them me," and, "All that the Father gave me shall come to me; and him that cometh to me I will in no wise cast out." This seemed to bind the bargain to the elect; but am I of the elect? Then I went back over the way, time and time again, seeking evidence. If ever poor sinners have evidence that they are of God, then I have, too, for I have walked with them all their journey through; that is, I know all the places they have been in, even though I may not have been in the very same depths or heights, may not have sunk so low, or soared so high, still I have the knowledge of it in my heart. I do think and know that some have sorer conflicts in regeneration than others. I have read of many who feared to go to sleep lest they awake in hell. Some have felt that they were going to die, and given up to it, but this was usually just when spiritual birth came. So we see that all are not dealt with alike, but all know, and acknowledge, these same leadings of the Holy Spirit; at least all who are led of the Spirit, for it is the same Spirit. I have been moved to tears to think how gently the Lord leads us. How he knows just how much we can bear of his wrath or his love. As it is written, "Like as a father pitieth his children, so the Lord pitieth them that fear him." Dear sister, I know

it is much to say, but I believe I have had a filial fear of the Lord from the time I was old enough to know anything. Yea, I have always been jealous for his honor. Even though I knew nothing about doctrine, and could not comprehend a word of it when I read it, or heard it discussed or preached, yet I desired to see church members show love and zeal for its cause. I could not reconcile myself to indifference as to attending the meetings. It seemed rather strange to me to see my dear father walk ten miles or more to meet with the Old Baptists, and I sometimes felt a little jealous of his love for them, but I would not have him otherwise, I knew he was right.

Sunday, Sept. 24th, 1922. Dear sister, little did I think when I laid this by that it would pass away from my mind, but so it was. Awhile ago I opened my writing tablet, and there it lay unfinished. It seems that my acts are not at my own disposal, my plans usually fall through, even before I can get them formed. Truly of myself I can do nothing. I have never felt so truly helpless as I do now, still I am strengthened to struggle along through each day, and do the most needful housework.

I do not think I have written to you since we moved in with our oldest son, Edward. We really have a pleasant place here on the island, called the Garden-Spot of Wheeling. I like it better than any place we have ever lived, in our sojourn of forty years in Wheeling. This morning I heard singing in a Campbellite church-house just across the street. I went into the front room to sit and listen. It was accompanied by several musical instruments. I saw the congregation going in, dressed in shimmering silks and flaps and fringes, such, as our Savior said, were worn in kings' houses. Tears were near

to flow as I said to my son, who sat listening, that I would love to have a church of our own that near us, that I would surely attend every service. How my heart longed for our preached gospel, the truth as it is in Christ Jesus. I explained, or tried to, the difference between us. The older I become the more I desire Christ Jesus for our gospel, and I want it entirely unmixed with the world. Like one of our old hymn writers, I must cry, "Give me Jesus or I die." But He, bless and adore His holy name, does commune with His hungry poor from off the mercy-seat; he does let some handfuls fall of purpose for his poor gleaners, so poor and needy for the bread of life, so poor and needy that we have to go to the field wherein is the Pearl of great price. Nothing else can satisfy us. He, and he alone, is the life of our hope. A few days ago I had been talking with two of my nearest neighbors. In a natural way, or moral, they are all that I could ask, but as to the preciousness of sound doctrine they know nothing, and if I speak of it, it brings a look of surprised pain to their dear faces. On this day, after leaving their presence I was so heart-hungry for some of our members I looked longingly out at the travelers on the street, and saw one man who bore some resemblance to Elder J. N. Jefferson. The thought came suddenly that if it were he, I would have to throw my old arms around his neck and kiss him. I wept at the thought of meeting one who loved the Lord, and was jealous for his holy name, and, dear Anna, this brings me to another crumb from the Master's table. I was reading John, fourteenth chapter, twenty-first verse, also twenty-third verse. I think I have read it many times before, for I love it dearly, but now there was a crumb for me, and I ate it and found it

sweeter than honey with the comb. He says, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Then in the twenty-third verse: "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." I can never express how I yearned over these words, and ere I was aware I was singing,

"What more can he say than to you he hath said,
You who unto Jesus for refuge have fled?"

Then, dear sister, I was fully convinced that I could not keep his commandments, although they are so very precious to me. Ah, so precious; only he knows how I regard them, but I commune with my poor old sinful heart, and I know that he is truth. He, bless his holiness, has never suffered me to turn away from him, as truth, but now I leave it all in his holy hands to unravel to us. I would like to hear Elder Lefferts or Elder Ker on this position. I see in the SIGNS that Elder Lefferts is pastor at Needmore, Pa., and there will be a two days' meeting held there the 7th and 8th of next month. I began to wonder if it could be possible for me to go, and I entertained a little hope, but I have had worse health lately, so I fear to undertake the trip.

I now remember another portion that seems to cling to me, and I have found by daily experience that it is mine. In Isaiah xlv. 4, "Even to your old age I am he: and even to hoar hairs will I carry you: I have made, and will bear; even I will carry, and will deliver you." I prove this promise true every day of my life.

Dear sister, I so often wonder at your long silence. I long to hear from you and yours. Write soon if able.

Your poor unworthy sister in hope,
FLORENCE PULTZ.

DEAR EDITORS:—As I read this letter from dear sister Pultz something within me kept saying all the time, "Send it to the SIGNS." It is the first letter I have had from her in many months, and it is a long time since one appeared in the SIGNS over her signature. Do as you think best about publishing.

ANNA MCKINNEY.

VERNON, Texas, Sept. 7, 1922.

DEAR BRETHREN:—A three days' meeting was held with the Dawson Valley Old School Predestinarian Baptist Church, commencing on Friday before the first Sunday in September, 1922, which was largely attended, several ministers being present. The meeting was conducted by Elder W. S. Bourland. Elders Fisher, Richardson, Gowin and the unworthy writer being present. After much preaching, refreshments were served under the beautiful trees in Elder W. S. Bourland's yard. On Sunday two came forward and united with the church, giving a blessed relation of their hope in Christ. One (a brother in the flesh of Elder Bourland's) dated his experience back twenty years; the other (a young married lady, daughter of Elder W. S. Bourland, sister Millie Thompson by name) came from the plains, two hundred miles, to be at this meeting. In the evening the church and congregation met at a clear lake, and after prayer by Elder Fisher the two candidates were led down into the water and baptized by Elder Bourland. This closed the services of a precious meeting in which was manifest, as I believe, the Lord's presence. The Lord is bringing his people home to Zion one by one. May it please the Lord to revive his church in the various parts of the country to exalt and glorify his holy name.

ASA HOWARD.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1922.

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.***WEST VIRGINIA TRIP.**

HAVING been asked two or three times by Elder J. W. McClanahan to visit him and the churches he serves within the bounds of the Pocatalico Association, at last it seemed the way opened up for us to do so. Boarding a C. & O. train in Washington, D. C., the night of Thursday, September 28th, we arrived at Charleston, W. Va., about noon the next day, and found brother McClanahan awaiting us at the depot. We were at once conveyed by the Elder's nephew, Mr. Fleet McClanahan, to his home for dinner, then a friend took us in his car out into the country to brother McClanahan's home, which is situated on a hillside overlooking the Pocatalico River. The following day, in company with the Elder, we went to his home church called Hopewell and had meeting. Here we met for the first time Elders Geo. B. McClanahan and William I. Wade, and many other brethren. Once in the company of these excellent brethren we felt immediately at home, and as though we had known them always. It is a very remarkable fact concerning the Lord's people that the truth soon introduces them to one another, and once it does all feeling of strangeness subsides. We feel sure this is not the case with any other people than the Old School Baptists.

That same night we had meeting in a school-house near Lanham, and the house was well filled with an orderly and attentive company of people. Sunday morning we repaired again to the Hopewell Church, and found a much larger company in attendance than the day before. Members of several churches of the Pocatalico Association were in evidence Sunday. That night we had meeting at sister Null's, owing to the fact that she was not well and unable to be at any of the meetings. Monday morning quite a company gathered at the home of Mr. Leo Bailey, an invalid, and we had meeting there. Mr. Bailey is not a member of the church, but it has rarely been our lot to meet a more ardent defender of Old Baptist doctrine, nor one who more loves the truth which honors and glorifies God. Spending Monday night in Charleston, in company with Elder G. B. McClanahan, we boarded the train Tuesday morning for Hurricane, twenty-five miles away. Here we were met by brother John Beckett, the clerk of the Pocatalico Association, and conveyed by him about ten or eleven miles to the foot of a mountain. We climbed on foot up the side of this, and descending the other side, found ourselves within the bounds of the Providence Church, and at the home of sister Sallie Bird. Standing on the porch of her home we spoke to a large company which had gathered themselves together from some miles around. Down the road a little ways stands the home of brother Edwards, the place where Elder J. F. Beeman departed this earthly life a little more than a year ago. After dinner at sister Bird's we climbed back over the mountain, and brother Beckett very kindly took us to the home of brother Daniel Hatcher and sister Hatcher, in Teay's valley, where we had meeting at

night. Returning to Charleston, Wednesday afternoon, in company with Elders G. B. and J. W. McClanahan, we spent the night at Mr. Fleet McClanahan's, and left early next morning, the three of us, by train for Montrose, W. Va., one hundred and eighty-seven miles away. This brought us within the bounds of the Tygart's Valley Association, and to the home of Elder J. S. Murphy, with whom we visited and spent the night. Here we were said to be about two thousand feet above sea level. Elder Murphy was not expecting us, but could not have possibly welcomed us more warmly had he been looking for us. Soon after our arrival, his son, brother Benton Murphy, a young man, and named for the late Benton Beebe, went quietly out into the neighborhood, and at his request quite a little company of Old Baptists and their friends gathered in after supper. We had meeting and spent with them a most pleasant evening. From the manner in which Elder Murphy addressed the members of the flock as they came into his home, and from their manner of approaching him, we should say that here is a man who is a real pastor. A good preacher is not always a good pastor, nor is a good pastor always a good preacher. We did not hear Elder Murphy preach, but we believe we can truthfully say he has a valuable pastoral gift. One of his daughters is named for Bessie Durand, and another for Bonnie Chick, which goes far to show how highly he values the SIGNS family circle.

Leaving Montrose early Friday morning, the Western Maryland train climbed up and up to Fairfax Station, on the summit of one of the Alleghany Mountains, where we were 3050 feet above sea level. Any one wishing to behold beautiful scenery need not cross the ocean to see it. It is here right at our very doors,

have we but eyes to see it. Finally, we came to Hancock, Md., where we were met and taken to Needmore, Pa., for the two days' meeting there. Thus ended our visit to West Virginia, and a most pleasant trip it was. The brethren and friends all along the way treated us as if we really were somebody, which made us feel very little and unworthy, for really we are nothing at all. A sounder body of Old School Baptists it has never been our lot to meet than those who make up the membership of the churches within the Pocatalico Association. They delight in the absolute sovereignty of Jehovah over all worlds, principalities and powers. They believe in one salvation, and that alone through the blood of the Lord Jesus Christ. They believe, too, that this salvation is for the elect only, and that God made choice of his people in his Son before the foundation of the world. They believe in the resurrection of the dead; that the judgment of the wicked unto everlasting punishment, and of the righteous unto everlasting life, is final and eternal. They, with all of us, look for that bright appearing of the Lord in glory whereby we shall also appear with him in that glory and behold him as he is and be like him. They, like us, confess themselves pilgrims and strangers on the earth, looking for that better country and an heavenly, for that inheritance incorruptible and undefiled which is reserved in heaven for those who are being kept by the power of God unto salvation, ready to be revealed in the last time. May the Lord preserve those brethren in West Virginia, together with all his children, blameless in body, soul and spirit unto his coming; may he keep them steadfast in the way the fathers trod, contending for the doctrine, faith and practice of the apostolic church.

L.

MAINE-NEW YORK TRIP.

WE had for several years a desire to visit the brethren in the State of Maine, but the way thereto seemed never to present itself until this year, when we found ourselves enabled to visit the Maine Association. Leaving our home in Virginia, we motored through the country to Bowdoinham, Me., a distance of seven hundred and fifty miles. The meeting began on the morning of September 8th, and continued three days. In all the six New England States we know of no churches of the Old School Baptist faith and order excepting the church at Woburn, Mass., and the churches comprising the Maine Association. Out of Maine have come some of the ablest gifts the Old School Baptists have ever had. Elders Joseph L. and William J. Purington, John A. and Joseph N. Badger, S. H. Quint, F. A. Chick and Hiram Campbell, all came from there. Yet, to-day, there is but one Old School Baptist preacher in the whole of New England. He is the aged Elder Beal, living at Bowdoin Center, Maine, and pastor of the churches in the Maine Association. He is now eighty-eight years of age, and not able at all times to get to the meetings, except when the weather and his health are good. In his absence the meetings are conducted by some of the brethren, among whom are J. C. Clark and George Tedford. The membership of these churches is not at all large, but they are sound in the doctrine of God our Savior, and we found them earnestly contending for the faith once delivered unto the saints, a little island of loyalty in the great New England sea of unbelief. They believe in the predestination of all things, and that salvation is for the elect only, wholly accomplished in the work which Jesus did, without any conditions to be fulfilled by

the creature. One was received and baptized during the meeting, and there seem to be others lingering about the fold, waiting for the time when they, too, may follow their Lord and Savior in baptism. Not often has it been our lot to be present at a more pleasant, a more refreshing or more comforting meeting than this one in Maine. We felt in our hearts a thankfulness to God that he had preserved unto himself a remnant in New England who love the truth and who are not ashamed to contend for it. We especially felt this because no section of the United States is so cultured, so refined, so educated and so full of infidelity as New England. Her colleges and universities have for years been sowing copiously the seeds of rationalism and of the higher criticism, and now a bountiful harvest of skeptics and infidels is being reaped. All the old line denominations who used to preach a blood atonement for sin are going out of business unless they, chameleon-like, are willing to change color with the times and modify their teachings to suit the modern notions of men. Blood atonement, New England thinks, is a relic of barbarism, and regards it only as an antique, but not one-tenth as valuable as her antique furniture. No wonder, then, that we felt a peculiar thankfulness to God that he has by his grace preserved unto himself a remnant in New England, a little flock which refuses to change with the times, and which is still asking for the old paths, and seeking to walk therein, not removing the ancient landmarks which the fathers have set.

From the meeting at Bowdoinham, we motored across New England to the Catskill Mountains, in New York State, to attend the Roxbury Association, which met this year with the Olive and Hurley Church, at Shokan, N. Y., during the

second week in September. Here we met Elders C. W. Vaughn and R. L. Dodson, visitors like ourselves, and Elders Jo'h'n Clark and George Ruston, who live there. Here we met also many brethren, all of the same faith and order as those we had left behind in Maine. In this section of New York State, there have been for many years two Old School Baptist associations: the one called Lexington, the other Roxbury; both of them of the same faith and believing the same principles of doctrine. The brethren of both of these associations were at this meeting, and it was unanimously agreed to consolidate the two associations from henceforth under the name of Lexington-Roxbury Association. At this meeting, as in Maine, good will predominated, and peace and good fellowship seemed to flow from heart to heart. Each one seemed to delight in esteeming others better than themselves, and there was an entire absence of any striving for the mastery, so far as we were able to judge. At the close of the Shokan meeting we began the long journey homeward, arriving here safely a few days later, tired in body, but much refreshed in mind and heart. Time and space forbid us to mention personally the names of each of the homes where we were so kindly entertained, or the names of many whom we met. Please consider this letter as a personal message to each of you. May it please God to ever keep those associations in Maine and in New York, as well as all the churches of the saints scattered abroad everywhere, free from all the isms of the modern world, and preserve them as a light shining in darkness unto the praise of the glory of his grace.

L.

CIRCULAR LETTERS.

The Elders and messengers composing the First Kansas Association of Regular Old School Predestinarian Baptists, to the churches composing her body, and to the faithful in Christ Jesus, greeting.

DEAR KINDRED IN CHRIST:—Following our usual custom, you will expect something from us in the way of a Circular Letter, and we have decided to adopt the following letter, which was written by the late Elder T. P. Dudley, about the year 1849, entitled, "The Christian Warfare," believing it as true to-day as it ever was. It is as follows:

DEARLY BELOVED BROTHERS AND SISTERS:—It occurs to us that we could not select a more appropriate subject, (because none possesses more intrinsic merit) for our present annual address than the origin, nature and effects of that warfare which so painfully disturbs the peace and quiet of the children of the regeneration. It is confidently believed that much embarrassment, and many doubts and fears with regard to this interest in the Savior's shed blood, have resulted from misconception of this important subject. How often does the troubled saint exclaim:

"If I love, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse
Who have never heard his name."

That the warfare invariably follows regeneration, or being "born again," is not, we believe, controverted by an experimental christian. But while some of us maintain that the warfare results from a conflict of elements within, others, and perhaps the larger number, contend that in regeneration the man is changed from the love of sin to the love of holiness. We inquire, By what power is the supposed change effected? The answer is: By the Spirit of God. Moses informs us,

“He is the Rock, his work is perfect.”—Deut. xxxii. 4. Now we ask, If indeed, in regeneration, the man is changed from the love of sin to the love of holiness, and this change is perfect, does it not necessarily follow that he will be as wholly and entirely devoted to holiness subsequently as he was to sin antecedently to regeneration? If, as is contended by many, the enmity of the heart is slain in regeneration, whence arises opposition to the dispensation of God’s providence, irreconciliation to his will, and whence the exclamation, “O wretched man that I am! who shall deliver me from the body of this death?”—Rom. vii. 24. That the christian is a compound being, is truth so fully taught in his history, as given in the holy Scriptures, that we wonder it should be controverted by any who have “tasted that the Lord is gracious.” “But though our outward man perish, yet the inward man is renewed day by day.”—2 Cor. iv. 16. “For I delight in the law of God after the inward man.”—Rom. vii. 22. “That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.”—Eph. iv. 22–24. “Lie not one to another, seeing ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him.”—Col. iii. 9, 10. “For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.”—Gal. vi. 15. “Therefore if any man be in Christ, he is a new creature.”—2 Cor. v. 17. Whence these various distinctions between the old and the new man, if indeed there are not two men? If man is

only changed in regeneration? If the language that “man is changed” were appropriate, there would be but one man, his feeling and affections having been changed, there would be no conflict, and hence no warfare. We presume that none will contend that the old is the new man, or the new the old man. This would be to confound language and make it unintelligible.

We affectionately ask brethren to consider that the matter of making christians is nowhere in the Scriptures represented as reformation, but as a creation. Hence it is said, “But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying, “For they are the seed of the blessed of the Lord, and their offspring with them.”—Isaiah lxxv. 18, 19, 23. None, we presume, will deny that the last quotation has exclusive reference to Galatians iv. 26. “But Jerusalem which is above is free, which is the mother of us all.” “But now saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by my name; thou art mine.” “Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him.”—Isaiah xliii. 1, 5–7. “How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall

compass a man."—Jer. xxxi. 22. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10. "Create in me a clean heart, O God; and renew a right spirit within me."—Psalms li. 10. But why need we multiply proofs on the point, when they are set forth so palpably in the Scriptures, and realized in the christian experience?

The Bible furnishes the following history of the natural family: "So God created man in his own image, in the image of God created he him; male and female created he them."—Gen. i. 27. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. ii. 7. "Male and female created he them; and blessed them, and called their name Adam, in the day when they were created."—Gen. v. 2. Hence we learn that all "living souls" were created in and simultaneously with their natural progenitor. They all descended from him by ordinary, or natural, generation. They necessarily partake of his nature, and subsist upon the same elements upon which he subsisted. The breath of life communicated to man whence he became "a living soul" constituted him a rational, intelligent, responsible being, the subject of law and of earthly enjoyments, capable of subsisting on the products of the earth, but incapable of other and higher enjoyments. Deprive him of the soul, mind or rational faculties, and what would distinguish him from the brute? Deprive him of life, and he would be like other dead matter. In the absence of soul or body he would have been incapable of filling up his destiny upon earth. "And the Lord God took the man, and put him in the

garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. [The life which Adam had could be forfeited by transgression.] And the Lord God said, It is not good that man should be alone, I will make him an help meet for him." "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh thereof; and the rib which the Lord God had taken from the man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."—Gen. ii. 15-18, 21-24. Now, we ask, if the woman had been different in nature and disposition, if she had been incapable of earthly enjoyments, of subsisting upon earthly productions, of breathing a natural atmosphere, in a word, had her susceptibilities been entirely different from Adam's, would she have been an "helpmeet" for him? But she was part of him, possessed of the same nature, and was consequently an "helpmeet." Here, too, we see the declaration, "Male and female created he them; and blessed them, and called their name Adam," carried out. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it

bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve, because she was the mother of all living."—Gen. iii. 17–20. Did God address a rational, intelligent being in the foregoing quotations, and was he capable of realizing the curse pronounced? The characteristics of this family are strikingly marked in the Scriptures. "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth."—Gen. v. 3. "Behold, I was shapen in iniquity, and in sin did my mother conceive me."—Psalms li. 5. "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies."—Psalms lviii. 3. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Rom. v. 12. From the preceding facts and arguments it is manifest that the family of the "first Adam" is not capable of rendering acceptable service to God. But the antagonist nature and principle of the two families, (the natural and the spiritual) out of which grows the warfare, is made still more manifest by the contrast introduced by the apostle. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as

we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. xv. 45–50. Is it not evident then, that all "living souls" were created in, and simultaneously with "the first man Adam," that they all being born of him, necessarily partake of his nature, "and he called their name Adam?" And that all quickened spirits were created in, and simultaneously with the "last Adam," that they all, being born of him, born of God, as necessarily partake of his nature? That all living souls no more descend from the first Adam, than all quickened spirits descend from the last Adam? That the seed of the "first man Adam" disclose his nature, and the seed of the last Adam make manifest his nature? The children of the first Adam are born of the flesh, and are earthly in all their feelings and affections. The children of the last Adam are born of the Spirit, and are necessarily heavenly, or spiritual in their feelings and affections. The children of the first are born for earth; of the last Adam are born for heaven. Those of the first are born of corruptible, those of the last Adam are of incorruptible seed. The first necessarily partake of human, the last of divine nature. The antagonistic principles attached to the two men necessarily result in the warfare. If all living souls were not vitally united to the first Adam how could they be so directly and fatally affected by the first transgression? How could the original act of transgression be considered their act? "And so death passed upon all men, for that all have sinned." "There is none righteous, no, not one."—Rom. iii. 10. If all quickened

spirits were not vitally united to the last Adam how could his mediatorial work effect them in their deliverance from the wrath to come? "This is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**"—Jer. xxiii. 6. The transgression of the first man, Adam, involved all his family in guilt and ruin. The mediatorial work of the last Adam met all the claims of the law and satisfied divine justice in behalf of the chosen seed. But as the transgression of "the first Adam" did not disqualify his family for heaven, neither did the obedience and death of the "last Adam" impart to his chosen seed a qualification for the enjoyment of heaven. The earth being the natural abode of the "first Adam's" family, they are necessarily born of the flesh in order to its enjoyment; heaven being the ultimate abode of the saints, they are necessarily born of the Spirit in order to its enjoyment. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John iii. 5. Here we are presented with two distinct births of two distinct elements, which necessarily produce two distinct beings; the first of the flesh producing beings incapable; the second of the Spirit producing beings capable of entering into the kingdom of heaven. The first producing simple, the second compound beings. The first having but one, the second two natures. Of those born of the flesh it is said, Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. Of those born of the Spirit, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his."—Rom. viii. 7-9. All men

have not faith; but without faith it is impossible to please him. Faith is a fruit of the Spirit, "the gift of God" to the new creature. The development of the natural family has been progressing for nearly six thousand years, and yet the last one born, like the first, gives proof, demonstrable proof, of the source whence he sprang. The spiritual family has been developing with and since the days of Abel, and each one born of the Spirit gives evidence of the source whence he sprang. "I delight in the law of God after the inward man." No contingency can prevent the entire development of each, the natural and spiritual family, and we are warranted in believing that the last who shall be developed of each shall be like the first of that family whence he sprang. The sturdy oak of the forest, with all its roots, its huge trunk, every limb, every twig, yea, and every leaf which has been, is now being, and shall be developed, were once enclosed in a small acorn, whence they all spring; all are of the same nature, each a part of the whole. Had not the acorn been providentially committed to the ground, whence it underwent decomposition, germination, there had been no development; so with the corn of wheat. "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. He that loveth his life [this natural life] shall lose it; and he that hateth his life in this world, shall keep it unto life eternal."—John xii. 24, 25. Adam the first could no more produce a spiritual being than the thorn could produce grapes or the thistle figs. We learn from the Bible that the husband was composed of two whole and distinct natures, divine and human. The human composed no part

of the divine, nor yet did the divine compose any part of his human nature. Now examine the figure. If the bride is not composed of two whole and distinct natures, or if the human composed any part of the divine, or the divine any part of the human nature in her, can she be an helpmeet for him? Unless she partakes of the same distinct natures can she enjoy him, or he her in this world, or that which is to come? But we find the two men are sustained upon radically different elements. The earth which is the mother of the "old," now, as formerly, feeds the old man. The "new" is fed upon that bread that cometh down from heaven. "If any man eat of this bread, he shall live for ever: and the bread that I will give for the life of the world." "Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you."—John vii. 51, 53. The creation and development of those destined to inhabit both the natural and the spiritual world are distinct propositions. Hence the psalmist, personating Christ, "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."—Psalms cxxxix. 15, 16. "For we are members of his body, of his flesh, and of his bones."—Eph. v. 30. Creation was instantaneous; formation is progressive. Though we were created simultaneously with and lay dormant in the first Adam for thousands of years, yet the time arrived, the purpose of God is carried out and we were born of the flesh, elemented alone for a natural state of being, susceptible alone of fleshly enjoyments, adapted to a nat-

ural world, capable alone of being sustained upon earthly food, and possessed alone of natural life, all of this family bear the image of the earthly Adam. This includes Adam the first and all his natural seed. "And he called their name Adam." We should not forget that Adam the first is said to be "the figure of him that was to come." What then do we learn from the figure? That the bride and all the spiritual children were created in and simultaneously with "the last Adam." That they are of the same nature with him, and being born of the Spirit they are possessed of eternal life, which qualifies them for a knowledge of "the only true God, and Jesus Christ, whom thou hast sent."—John xvii. 3. Antecedently to this birth, and the imparting to them of this life (which it is the province of this spiritual Father to impart.) (John xvii. 2.) they are entirely ignorant of the true God, and Jesus Christ whom he has sent. "The fool hath said in his heart, There is no God." "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. xii. 3. Although all the spiritual seed were chosen in Christ Jesus before the foundation of the world, and had grace given them in Christ Jesus before the world began, and were sanctified by God the Father, and preserved in Jesus Christ, though they were hidden in their spiritual Father as the first Adam's children were in their natural father, for a long series of years, yet the times come when they are born of the Spirit, when the hidden ones are made known to each other, when their hearts being fashioned alike, the "Sun of righteousness shines in their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6.

(Concluded next number.)

MARRIAGES.

By Elder H. C. Ker, at the home of the bride's parents, at Whitesville, Delaware, November 1st, 1922, Edmund P. Messick and Miss Irma L. Brittingham, both of Sussex County, Delaware.

OBITUARY NOTICES.

Mrs. Lillian Frances Mellott departed this earthly life at her home, in Springfield township, Huntingdon Co., Pa., August 16th, 1922, after an illness of about five weeks due to typhoid fever. She was the daughter of John G. and Evaline Wible, and was born October 11th, 1884. Her father died December 1908, but her mother, our sister Wible, is living, and is in her eightieth year. Lillian was one of nine children, three of whom had died before her, thus leaving five brothers surviving her, as follows: Allison A., Edward, Frank and Scott, all of Three Springs, Pa., and Jesse, of Mapleton Depot, Pa. About five years ago she was married to brother Elmer V. Mellott, son of sister Elizabeth Mellott, of the Sideling Hill Church, Pa. To them were born two daughters: Edna Mae and Evaline Elizabeth, the one in the fifth year of her age, the other one year old. These two little girls, with our brother Elmer, are left to mourn the loss of mother and wife. Surely the stroke is a heavy one, as only those know who have suffered the same. Sister Lillian was baptized the third Sunday in last May into membership with the Springfield Old School Baptist Church. Always from a young girl she had a serious mind, and seemed more interested in celestial than in terrestrial things. From ten years of age the books she loved best had been the Bible and the Meditation and the Trial of Job, written by Elder Durand, often going off alone to read them. She loved the meetings of her brethren and the preaching of the gospel. She was most discreet in her walk and deportment, refined in her manner and conversation, very highly esteemed by all who knew her. She was truly a loving daughter, an affectionate sister, an ideal helpmeet, a devoted mother and an exemplary christian. While from a human standpoint it looked as though she had everything to live for, and was so much needed here in the bosom of her little family, yet God took her, and we dare not question his right to do so. He always knows what is best for his creatures, his judgment is infinitely wise and unerringly just. Sister Lillian was made willing through her illness to leave this world behind and to commit her sorrowing ones to the care of her covenant-keeping heavenly Father. She was one who ever gave all honor and glory to God, and counted herself a poor sinner saved only through the free grace given her in Christ Jesus.

The funeral services were held Sunday, August 20th, and were conducted by her pastor, Elder J. M.

Fenton, preaching from Revelation xix. 11, 12. She was laid to rest in the cemetery by the side of the Springfield meetinghouse. May the Spirit of the Lord, who knows all our hearts, comfort the mourning ones and grant them strength to bear their cross.

L.

George Harryman Merryman was born September 8th, 1831, and died March 30th, 1922. He was born on the old Harryman farm, about one mile from Warren, Md. He lived nearly eighty years at Alberton, the Merryman homestead. His parents were among the earlier settlers, and the representatives of the substantial people of that day, thrifty, progressive and devout. He was united in marriage to Miss Mary Gorsuch, who, after sixty-three years of domestic happiness, still survives. He was square and honorable in all his dealings with his fellow-men. As he appeared before men in the busy walks of life we see the real gold that glitters through all the deeds of an active life. The many friends he made, and always held, attest the real nobility of his character. Our friend was a man whose religious relations were outside the church, yet pointing to a character of marked excellence, to be admired of men and approved of God. His high aspiration in life was to be true and just, and to be helpful to others. He was no moralist, who depended upon his own inherent goodness or outward forms of life. He was a man of positive conviction, with strong conceptions of Christ and his atoning sacrifice, with a firm and unwavering faith in God. He stands before us as an example of manliness, who lived on the high plane of uprightness. Our friend's last hours were peaceful, without a shadow or doubt. After the toil then the long sought rest and the companionship of the redeemed. That which is mortal must die; that which is immortal shall not taste of death.

A FRIEND.

[We knew Mr. Merryman well, and esteemed him highly, both as a man and a christian gentleman. He loved the house where God's honor dwelleth, and the doctrine of grace was most precious to him. We sympathize with his family.—K.]

Alexander Dance was born in Chester County, Pa., November 7th, 1830, and died October 16th, 1922, aged 91 years, 11 months and 9 days. When a mere boy he drove a pair of oxen from his father's farm, near Oxford, Pa., to Dulaneys Valley, Md., making the trip in three days. His father, Joseph G. Dance, an Old School Baptist, having purchased a flour, feed and saw-mill and a large farm at that place, he continued to reside there and operate the mill known as Dance's mill until about fifteen years ago. (He having inherited the mill from his father.) Since that time he resided with his nephew, Alexander D. Brooks, of Cockeysville, Md., until his death. Mr.

Dance married Miss Rachel Ensor, daughter of the late John B. Ensor, who served in the war of 1812, and who was a Baptist of the old faith, and one of the members who held to the old faith at the Black Rock Association at the time of the division. Mr. Dance was not a member of the church, but was a biblical student. He read his church paper, the SIGNS OF THE TIMES, religiously, and always enjoyed meeting with those of his faith, and always had a warm expression for every one. He was known by every one as "Uncle Alex." I recall recently when I was with him at his meeting, at Black Rock, Md., his hearing had become somewhat impaired, I suppose from old age. I asked him if he could understand. (I think it was Elder Joshua Rowe who was speaking.) His answer was, "Not much." I told him some of the remarks that were made, and he quickly responded, I knew he was giving it to them right.

Funeral services were conducted by Elder Alexander, of Williamsport, Delaware, at Black Rock Cemetery, beside the remains of his wife, who had gone on ahead twenty-nine years ago. Six nephews were his pall-bearers, namely: Lawrence Dance, Willard Dance, John T. Ensor, John E. Ensor, Clarence Ensor and Frank F. Brooks.

Written by his devoted nephew,

ALEX. D. BROOKS.

James Haun, of Battenburg, N. Y., died October 6th, 1922, of infirmities of age. He was 86 years, 9 months and 29 days old. Sister Haun died one year ago last June. He leaves several children and grandchildren, two sisters, with other relatives and friends. He and his wife were members of the Old School Baptist Church called Kingwood, at Locktown, N. J.

Elder D. M. Vail, of Binghamton, N. Y., officiated at the funeral, which was held at his late home, in Battenburg, October 9th, 1922.

A FRIEND.

DIED—Sister **Martha J. Bailey**, widow of Robert W. Bailey, aged 84 years. Sister Bailey fell six years ago, and again last June, after which her sufferings were severe. She was born April 4th, 1838, and was baptized by Elder Joseph L. Staton, at Indiantown, Md., in 1864, and was a faithful, devoted and loving member of the church. She afterward moved, and retained her membership in the Salem Church of Philadelphia. She is survived by four children: Mrs. Turner Davis, of Box Iron, Md., Mrs. Hillary Davis, of Salisbury, Md., and Albert and Robert Bailey, of Philadelphia, Pa., also one step-son: Wm. E. Bailey, of Salisbury, Md. She is also survived by several grandchildren and great-grandchildren, among the latter being the daughter of Mr. Robert H. Davis, of Box Iron, Md.

Funeral services were held at the home of her

daughter, Mrs. Hillary Davis, Saturday afternoon, September 17th, 1922. Elder H. C. Ker spoke with power and comfort to those assembled, after which the body was taken to Snow Hill, Md., for burial beside her husband in the family burial lot of the Old School Baptist churchyard.

Her pastor,

B. F. COULTER.

Martha Ann Tillery, daughter of Himrod and Susanna Vandevender, was born February 8th, 1852, and departed this life July 9th, 1922, being at the time of her death 70 years, 5 months and 1 day old. She leaves three brothers and two sisters: John Vandevender, of Forgan, Oklahoma, Philip Vandevender, of Cameron, New Mexico, Wm. Vandevender and Malinda Tharp, of Spickard, Missouri, and Sarah Martin, of Emily, Minnesota. She was married to Isaac Tillery April 23rd, 1873, and was the mother of three children: Ella Cook, Baker City, Oregon, Lizzie Kempf, South Dakota, and Susie Gumm, Prenton, Missouri. She was of a cheerful disposition, a loving mother and a good neighbor. Upon the profession of her faith in Christ she was baptized in the fellowship of the Primitive Baptist Church, near Spickard, Mo., where her parents were members, and remained a member until her death. We weep not as those who have no hope. We believe our loss is her eternal gain. Her body was laid to rest in North Evans Cemetery. May the Lord bless all who mourn.

Her niece,

CORA THARP

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

Mrs. J. W. Rockafellow, N. Y., \$8.00; Mrs. M. E. Bentley, Ga., \$1.00; Josephine Culpepper, Texas, \$4.30; A. B. Corder, W. Va., \$3.00.

M E E T I N G S .

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P A .

Meeting every Sunday 10:30 a. m.

ALL WELCOME

**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.

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

Little Flock 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

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

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EDITORS:

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

SIGNS OF THE TIMES.

Entered in the Middletown, N. Y., Post Office as Second Class Mail Matter.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 90. MIDDLETOWN, N. Y., DECEMBER 1, 1922. NO. 23.

CORRESPONDENCE.

LOGANVILLE, Ga., Aug. 22, 1922.

ELDER J. M. ADAMS—DEAR BROTHER:
—I very greatly fear I cannot write to you as I wish to, though I cannot be satisfied, it seems, without at least trying to express to you in my very weak way something of how we have enjoyed reading the several copies of the SIGNS OF THE TIMES, and the other letters and souvenir you so kindly sent us. Perhaps you do not know any of the hungerings and thirstings of a poor “shut-in,” as I am. I am sure you do not by experience. Somehow for several years I have been more interested in the great works of God, and his everlasting love for his people, so that I have a great desire to read his word and to know more of his almighty power and grace, of his wonderful works which are so marvelous in our eyes. I have other Baptist literature to read, but as is sometimes said of medicine, it does not seem to hit the spot, according to my own experience and weak understanding of the Scriptures. The editorials and writings of all the contributors to the SIGNS are so rich in expressing the goodness of God to poor sin-

ners that I just do not know how to express my feelings of thankfulness, as I hope, to God, the giver of all good, that he put it into your heart to have care enough for us as to send them to us. We have read and reread them, much to our comfort. They have stirred up my pure mind, if indeed I have such a mind, and have caused me to rejoice more in God our Savior. Oh I just love to think of him as the one eternal God, who has all power in heaven and in earth, and who does as he pleases at all times and in all places, and none can stay his hand, and has no right to say to him, What or why doest thou? I have been very much interested in what I read in his holy book of him: God the Father, God the Son and God the Holy Ghost; omnipotent, omniscient and omnipresent; one God and Father of our Lord Jesus Christ, who made the world and all therein and thereupon, and the one point of seemingly the most interest to me is, he made it all for his own glory, and he will be glorified in it all. Sometimes in my musings I am made to say, It is too high for me, I cannot attain unto it. His ways are past finding out. Great and marvelous are thy works, Lord God Almighty, just and

true are thy ways, thou King of saints. Oh that I, a poor, hoping sinner, could only at all times be reconciled to God. Sometimes for a short while, by grace, I feel I am reconciled to him. Then all his ways to me are ways of pleasantness, and then I can say, Not my will, but thine be done. Would it could be this way all the time, were it his will, but I know it is not, so why not be reconciled to God? We are, through Christ, and only through him. I must tell you, brother Adams, of a little (just a little, too,) of my weakness. I spent most of yesterday afternoon reading and meditating on God and his goodness to us poor sinners. After supper I was sitting alone on the porch, and soon found myself telling a number of people just how it was, and when I came to myself I was shaking, puffing and blowing, I was so overjoyed I could hardly be still, but I thought to myself: "Such imagination." I soon went to my room and to bed, but not to sleep. I could no more get all these great (to me) fundamental truths of the gospel off my mind than I could fly, one Scripture after another coming up all the time so I could not, though trying all the time, go to sleep. I wanted to forget it, I wanted to go to sleep and rest. I wish I had time and space to quote some of the Scriptures that just read themselves into my mind while lying there trying to go to sleep. I will try, anyway, to quote one: "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." Well, thought I, that eternal power and Godhead are the greatest invisible things I ever looked at in my life, and so it is yet. Invisible, and yet clearly seen. "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!" He gives us eyes to see; without them we are blind. He gives us ears to hear; without them we are deaf. He gives a heart to understand; without it we are ignorant, ignorant of the things God has prepared for them that love him, but he reveals them to us by his Spirit. So then by grace we see, hear and understand, thereby prepared here in our sinful state to praise God in our bodies and in our spirits, which are his.

Well, well, brother Adams, I had no idea of writing so much. Cast the mantle of charity over my weakness, and pray for me and mine. Laura desires me to kindly remember her to you and to your dear wife, sister Adams, and to tell you she has certainly enjoyed reading the SIGNS you sent us, so has Stella and Esta, Mrs. Ivey.

As ever, a poor sinner who loves you,
JOHN R. WILSON.

BIVINS, Texas, Nov. 12, 1922.

DEAR BRETHREN EDITORS:—Inclosed find copy of the Corresponding Letter of the last session of our Sulphur Fork Association, of Texas, held on Friday, Saturday and Sunday, including the first Sunday in October, 1922. I will thank you very much if you will publish this letter in the SIGNS, for two special reasons: first, in reading the proof sheet of our Minutes I failed to notice the mistake made by the printer of leaving out the name of the brother appointed to write the Corresponding Letter; second, is to let the brethren who read the SIGNS know where the next session of our Association is appointed to be held. I am also inclosing a good letter I received from Elder H. B. Jones. While I do not have his consent to have it published, I feel

sure that it will not offend him. He is a precious brother to this poor sinner, and has been ever since I first met him and heard him preach, in 1891. Like David and Jonathan, it seems that our souls have been knit together in love. As his letter was a great feast to this poor tempest-tossed soul, I feel perhaps others of like precious faith may be benefited and comforted by reading it.

Thirty-two years ago to-day I was baptized in the fellowship of the dear people of God, the Primitive Baptists. While I have never regretted this act in the least, for I was relieved of a great burden that has never bothered me any more, still my life up to this blessed day has not been satisfactory unto me; it seems to have been altogether unprofitable, and if I were called on to-day to answer the question, Wherein lies your hope of a better life beyond the grave? I would be compelled to answer, It is alone in and through the merits of a crucified and risen Savior. If he represented me on the cross, then I shall see him as he is and be like him, then I will be satisfied.

The present year soon will come to its ending, and while great darkness seems to be overshadowing our nation, our God is true. He says he will never leave nor forsake us, so, brethren, be of good cheer, keep writing your comforting articles to the dear SIGNS OF THE TIMES, and as much as within us is, let brotherly love continue. May the Lord grant peace and contentment unto you all.

Your least brother, in hope of a better life in the world to come,

J. S. McLEOD.

WINNSBORO, Texas, Nov. 3, 1922.

DEAR BROTHER McLEOD:—Your kind favor (letter and Minutes of recent date)

came duly to hand. I am sure that most brethren who notice the little mistake you mention will take a charitable view of it. We all make mistakes, and I guess most of us would make more of them in preparing Minutes for the press than you do. I have wondered in my mind where we would find another who would fill the position of clerk nearly as well should we lose you for the place. The bitter accusation you bring against yourself, and the felt sense of unprofitableness you express, only strengthens my fellowship for you, for I realize more and more that there is no salvation for me outside of Jesus. Salvation from myself, salvation from this present evil world. Often in taking a retrospective view of my life as a member of the dear church of God, which is the pillar and ground of the truth, and especially as a professed and recognized minister of the gospel, the whole thing looks so unprofitable, and filled with mistakes and blindness, I am made ashamed and afraid. But sometimes the gracious promise, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more," gives relief. One thing we know: except washed in that fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness, and clothed with the imputed righteousness of Jesus, no sinner of Adam's race will ever meet God in peace. Another thing we may set down as sure: that no sinner so washed and clothed will ever fall short of seeing His glorious face in peace. Our faith and hope is in God, not in ourselves, nor any other man, or men. The psalmist says, Blessed are they that trust in the Lord, for they shall be as Mount Zion, which cannot be removed, but abideth forever. Then let us be patient

and fight on with such strength as the Lord gives us, ever looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despised the shame and now is forever set down at the right hand of God. Time's rapid flight will soon bring us to that glorious realm which knows no sin, no doubts and fears, no gloom, no sorrow, no death, for sin, the source of all these things, has never, and can never, enter there. So purity, love, peace and joy are forever and forever. Sometimes the thought of these things makes me feel like singing,

"Reach down, reach down thine arms of grace,
And cause me to ascend,
Where congregations ne'er break up,
And sabbaths never end."

May the Lord bless you, and give you strength, and comfortable hope to the end.

I am doing fairly well, as to health, but my wife is quite poorly. She got a fall about a week ago, and has a broken rib, but is getting along fairly well with it, I think.

Hoping this may find you and yours enjoying good health, I am, I trust, your little brother in hope of a better life,

H. B. JONES.

CANON CITY, Colorado, May 7, 1922.

DEAR EDITORS:—I am sending three dollars, two for the SIGNS for another year, and one to be applied in any way you see fit, to aid you in the publication, or to help in sending the paper to some one not able to pay for it. I think you are doing a great work in furnishing Baptists with such a paper as you do. It has most of the preaching that I have, and I would miss it more than I can tell. May you long be spared to wield "The sword of the Lord and of Gideon."

Your unworthy sister in hope,
(MRS.) SARAH V. CURRY.

CORRESPONDING LETTERS.

(Written by Elder S. C. Davenport.)

The Sulphur Fork Association, now in session with the church at Providence, Franklin County, Texas, to our sister associations with which we correspond, to wit: the Fellowship, New Hope, South Arkansas, Union and Denton Creek.

DEAR BRETHREN:—We have been blessed to meet again in an associational capacity, through the tender mercies of an all-wise, covenant-keeping God. We have no special news of interest to write unto you at this time, more than to say to you that love and sweet fellowship abound, for which we hope we feel thankful to the Giver of every good and perfect gift. We have been greatly refreshed by the coming of your ministers and messengers.

Our next session is appointed to be held with the church at Siloam, Bowie County Texas, on Friday before the first Sunday in October, 1923, when and where we hope to meet your friendly correspondents again.

H. B. JONES, Moderator.

J. S. McLEOD, Clerk.

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?

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

John F. Oliver, Va., \$1.00; Marion S. Brooks, California, \$5.00.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1922.

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.***APOSTASY.**

THIS article has to do with those who, though they have once known the way of salvation, fall away from the first principles of their profession and become renegades, so far as the faith of God's elect is concerned. An apostate is one who ceases to walk in conformity with the principles of doctrine he once believed, and so falls away. As a basis for what we shall write, we want to use the second chapter of second Peter, which gives as good a description of apostasy from the doctrine, faith and order of the apostles as can be found anywhere in the New Testament. It is impossible for any child of God to fall away from the covenant of election which was made in Christ Jesus before the world began. Once in the love of God, always in the love of God. There cannot possibly be any apostasy so far as one's falling out of the hand of God and being finally lost. Not a drop of Jesus' blood was shed in vain. All that the Father gave him shall certainly come to him, and there is no power sufficiently able to pluck one of them out of the Father's hand. This is proved by the line of thought in the sixth chapter of Hebrews, where it is shown that if it were possible for any of God's people to fall away from God the only way they could be renewed again to re-

pentance would be for the Son of God to be crucified anew for them. This could not be, because such a repetition of the crucifixion of the Son of God would be putting him to shame, in that it would be a confession on his part that the work which he did the first time was not satisfactory, or was not perfect enough to eternally secure those given him to redeem. Thus, inasmuch as it is impossible for Christ to be crucified afresh, just so it is impossible for the redeemed to ever fall away so as to be finally lost. But the second epistle of Peter, especially the second chapter thereof, treats of the falling away of those who depart from the principles they once professed to believe, and though they are still the children of God, and cannot ever be cast away so as to be finally lost from Jesus Christ, they do in this earthly life become followers after their own lusts, or become bewitched of their own theories and opinions so far as to preach for doctrines their own inventions, thus departing from the old paths of apostolic doctrine and order which they once professed. All such characters are anathema to the true church, and are not to be fellowshipped by those professing the first principles of the doctrine of Christ. The gospel procedure of the church of God as set forth by Christ and the apostles condemns all such, and they are not to be received into our houses, neither are we to bid them godspeed, lest we, too, be partakers of their evil deeds. We cannot understand how any one can read the second chapter of second Peter and conclude that these false teachers are not children of God. The description of them given in this chapter cannot be made to fit any but those who have once known the way of salvation but have fallen away from the professed faith which rightly becomes

those who walk in that way. In the first verse, these false teachers are to secretly bring in among the saints awful heresies, even going so far as to deny the Lord that bought them. This shows clearly that the Lord bought them; that is, had redeemed them with his own blood, but that they afterward denied him. If the Lord ever bought any with his own blood except those chosen in him before the world began, we have never seen it anywhere in Scripture; and we believe Christ suffered for the elect only, therefore these must have been among the elect. By bringing into the church these heresies, these who forget and deny the Lord who bought them bring destruction on themselves; that is, they bring upon themselves the swift judgment of those who desire to continue steadfast in the liberty wherewith Christ has made them free, and become destroyed to the love and fellowship of the church here in the world. We have not time and space to comment upon each one of the verses in this chapter, but our readers will note that Peter described the safety of the true church in the midst of these false teachers by showing how Noah was saved from the wickedness of the antediluvian world, and how Lot was delivered from the wickedness of Sodom and Gomorrah. Just so will God spare his remnant now in these latter days when the little flock is so terribly beset with apostate men who have fallen away from the advocacy of the principles which they once professed, and have gone after their own vain traditions and imaginations. Just as God in the old dispensation was determined that his servant David should always have a light before him in Jerusalem, and so spared Judah from the general falling away which befell Israel, so now God has purposed that the spiritual

David, Jesus Christ, shall until the end of time have a remnant loyal to him, even though they be scattered and peeled. It is not to be wondered at that some fall away from the gospel order and principles, the great wonder is that all of us do not fall away, and that any are left to hold aloft the banner of truth, for surely were it not for the grace of God there would be no steadfastness in any one anywhere. These apostates are called in the thirteenth verse "spots" and "blemishes," and sport with their own deceptions, even while they associate with the children of sound doctrine and order, their deceptions not yet being uncovered sufficiently to bring down upon their heads the swift destruction which shall cut them off from the fellowship of the church. In the fourteenth verse these who fall away are called "cursed children." Children, therefore, even yet, but children under condemnation, for "cursed" means "condemned." These are under condemnation, not by the law of Moses, nor yet by the law of sin and death, but are condemned by that law of Jesus Christ which dictates the order and doctrine of the church here in the world. Every principle of gospel doctrine cuts off from fellowship with the visible church all who fall away from following in the principles of that doctrine, and all who disobey the order of God's house. Coming down to the twentieth verse, we find that the children of God, even though they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, do sometimes become again entangled therein and are overcome. In such a case as that, the latter end is worse than the first; also that it were better for them not to have known the way of righteousness than afterward to have turned from

the holy commandment delivered unto them. These, being the children of God, shall in the end be saved, but it shall be as by fire, and through such a terrible refining that they shall wish they had never been born. These are those who have sinned wilfully after having come to a knowledge of the truth, and for all such there remains a fearful looking for of judgment and of fiery indignation which shall devour the adversary. Thanks be to God, it is not the wayward child who shall be devoured, but all those things adverse to his peace which have caused him to wander, those things shall be devoured, and the child brought at last to his eternal home in the bosom of the Father; but no words can express, nor shall we ever be able to describe, the awful anguish and bitterness of soul which all apostates must eventually be brought through in order to purge them of their dross. Their latter state of humiliation and condemnation at the end of this gospel age shall be worse than at their beginning, and it shall be awful for them to have to blush for shame when Christ comes in his glory to be admired in all them that believe. Christ is the avenger of his people's wrongs, and no one who has ever offended one of his little ones can escape in the end. God is not mocked, and there is sure to be a time of restitution for all these things. The doctrine of Jesus Christ and the simplicity of the order of the apostolic church have been fiercely assailed from the first, and never more so than by those who are themselves the children of God. The creeping in of false teachers leads away those who are unstable souls, and the time comes when even believers will not stand for sound doctrine, and insist on easy or smooth things.

Time and space will not permit us to

mention all the heresies that have from time to time assailed the church, but we cannot forbear to mention a few that are bewitching some of the Lord's people to-day. One of the ways in which believers to-day deny the Lord that bought them is when they teach that eternal salvation is all of grace, but that time salvation is conditioned upon one's obedience to gospel precepts. This is a cunning deception and has led away many. The salvation of the believer here in his journey through time is all of grace, and if he walks obediently to the gospel that very obedience is of grace and is the fruit of the Spirit, and not of self. Another deception to-day prevailing among the Lord's people is that which teaches the purpose of God comprehends all good things, but not the evil things. It is an attempt to limit the sovereignty of God over all worlds, principalities and powers, and as such, it is a denial of the Scriptures and an insult to God Almighty, an insult which shall be well taken care of when Christ comes. Another very dangerous inclination abroad at present among God's people is the tendency among many preachers to over-spiritualize the Scriptures. Now, all of us must know that the Bible is a spiritual book, but we must not go so far as to think it not literally true. To preach Adam as the figure of Jesus Christ is correct, but to go so far as to say there never was any Adam, and never was any garden of Eden; that the Genesis record of creation merely teaches a spiritual lesson, and did not actually take place, all this is exceedingly dangerous. To set forth the spiritual meaning of Noah and the ark is exceedingly edifying to the saints of God, but to say there never was a flood, and never was a literal ark, is to bring in what is not true. Some have even gone

so far as to say that a virgin never did give birth to a child, and that the story of Christ's birth is only a spiritual allegory. This is being preached among Old Baptists in some sections. It is well that we beware of all such. Then, too, there is that dangerous heresy regarding the resurrection of the dead, whereby some have spiritualized it into an ethereal nothing, that it loses all sense or power to edify and becomes a fantastic unreality which the faith of no child of God can lay hold of. There is an experimental knowledge of the resurrection which God's people have here in this world, and it is very comforting and instructive to hear that phase of the resurrection set forth, but when one goes on to give the impression that there is no resurrection to be experienced by the Lord's people, except what they have already obtained, when the future resurrection of the body is ignored or openly denied, then it is time to call a halt, for then spiritualizing becomes a dangerous menace to the church.

Finally, there seems to be a growing disposition on the part of some to deny the actual coming of the Lord at the close of this gospel dispensation, and to preach the coming of Christ as a purely spiritual and experimental thing within the range of the church's life to-day. We have no wish to deny that Christ did come in the Spirit to set up the gospel church at Jerusalem at the time of Pentecost; we further do not deny that Christ is coming now in the Spirit to quicken his people, each in his own order, from death in sin to life in righteousness, but we do most positively affirm, according to the Scriptures, that Christ is yet to come as he has never come before, and that he will consummate the expectations of this gospel age when he appears to raise the

dead, and when those who shall remain alive unto his coming shall not die, but shall be caught up together with the risen dead to meet the Lord in the air. We hope all of us may, by the grace of God, beware of over spiritualizing the sacred Scriptures and thus becoming apostates ourselves. None of us can keep alive his own soul, and only the Lord is sufficient for these things.

L.

CIRCULAR LETTERS.

The Elders and messengers composing the First Kansas Association of Regular Old School Predestinarian Baptists, to the churches composing her body, and to the faithful in Christ Jesus, greeting.

(Continued from last number.)

As the light of the sun, the great luminary of day, shines upon the sons and daughters of the natural world, so the "Sun of righteousness" affords light to the spiritual world. "I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him."—Isaiah xliii. 6. Here again we see the figure carried out. All the family of the first Adam created in him are called by his name, "and he called their name Adam." All the spiritual family of the last Adam are called by his name, "even every one that is called by his name." Here we have two distinct families, propagated by two distinct heads, each deriving the nature of his progenitor, and each looking to his appropriate elements for sustenance. The first, mortal beings, sustained upon corrupted elements. The second, immortal, sus-

tained upon uncorrupted elements. The first earthly, the second, heavenly beings. We ask, Is not the old man sustained upon the same identical elements subsequently, upon which he was fed and sustained antecedently to regeneration? Can those elements sustain the new man? Do we not partake of earthly food until our hunger is satisfied without imparting a particle of nourishment to the new man? Does not the new man, "sitting under the droppings of the sanctuary," feed sumptuously upon the provisions of the gospel without imparting a particle of food to the old man? "Feed the church of God, which he hath purchased with his own blood."—Acts xx. 28. "Feed my lambs." "Feed my sheep." Being born of the flesh we are born into a natural state of consciousness, capable of investigating natural subjects, of participating in natural enjoyments, sustained upon natural elements so long as we retain, and until we yield up that natural life which we received in our natural head, Adam the first. Being "born of the Spirit," "born of God," we are made partakers of the divine nature, are susceptible of spiritual instruction, of investigating spiritual subjects, participating in spiritual enjoyments, sustained upon spiritual elements; nor can the being thus born cease to be. "I give unto them eternal life; and they shall never perish."—John x. 28. "Because I live, ye shall live also."—John xiv. 19. "When Christ, who is our life, shall appear, then shall we also appear with him in glory."—Col. iii. 4. Hence we see that the death of the old man cannot destroy the life of the new man. The law was violated and the curse incurred by man in the flesh. The law was magnified and made honorable, and the curse removed from his chosen seed, (who sinned in their

Adamic, or natural relation) by "God, manifest in the flesh." "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. For verily he took not on him the nature of angels, but he took on him the seed of Abraham."—Heb. ii. 14–16. The whole humanity of the Lord Jesus, both soul and body, was involved in that deliverance, because the whole "old man," both soul and body, was involved in transgression. "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."—Isaiah liii. 10. "Now is my soul troubled." "My soul is exceeding sorrowful, even unto death." "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—1 Peter ii. 24. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—1 Peter iii. 18. We have said christians are compound beings, by which we mean there are "two men," two whole and distinct natures inhabiting the same tenement. The "old man which is corrupt according to the deceitful lusts," whose genealogy we trace back to the "first Adam," who "was made a living soul," and who discloses the corrupt nature of the fountain from whence he sprang. Adam "begat a son in his own likeness, after his image"—an enemy to holiness, a hater of God. The "new man, which after God is created in righteousness and true holi-

ness," and who exemplifies the declaration, "If the root be holy, so are the branches." "And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."—Isaiah lxii. 12. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John iii. 2. Will he appear with two whole and distinct natures? If he shall so appear, shall we be like him, unless we, too, have two whole and distinct natures? Hence it is seen that the two men derive their natures and dispositions from two distinct sources. Each has a life peculiar to himself yet common to his species. The first natural, the second spiritual life. The first is a corporeal, the second an incorporeal being. The first an earthly, the second an heavenly being. "As is the heavenly, such are they also that are heavenly." As he is so are we in this world. Nothing pure or holy attaches to the "old man." "But even their mind and conscience is defiled."—Titus i. 15. Nothing impure or unholy attaches to the "new man." "Unto the pure all things are pure."—Titus i. 15. "Blessed are the pure in heart: for they shall see God."—Matthew v. 8. It is contended by some, yea, many, professors of religion, that the soul is regenerated. We confess we know very little about the soul, but we inquire, What is it that renders man a rational, intelligent, responsible being? What is it that exercises volition for the body? "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."—James i. 15. "And God saw that the wickedness of man was great in the earth, and that every imagination of the

thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart."—Gen. vi. 5, 6. If the soul was regenerated, would it not be as wholly devoted to God subsequently, as it had been to sin antecedently to regeneration? If it be the soul that exercises volition for the body, and that soul is "born of God," and consequently "cannot sin," how are we to account for the wicked actions of David, of Peter and thousands of other christians, even down to the present? But it is contended that the same soul exercises wicked volition for the old, and holy volition for the new man. If so, is not the soul divided against itself? Others tell us it is the mind that exercises volition for the body. We have heretofore proven that "their mind and conscience is defiled," and Paul informs us, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. Hence we see that the influence of this mind will lead the body to rebel continually against God. Such is the practice of the "old man." It cannot be this mind which exercises volition for the "new man," because their works are radically different from each other, and if it influenced both there would be no warfare. We conclude that the old man is "carnally minded," and thus shows that he is in a state of death. The new man, being "spiritually minded," is possessed of "life and peace." It is quite evident that when the apostle speaks of the carnal mind he refers to the mind of the old man, which is not subject to the law of God, and equally evident that when he says, "So then, with the mind I myself serve the law of God," he refers to the mind of the new man. "But we have the mind of Christ."—1 Cor. ii. 16.

Adam the first imparts his mind, which is carnal to the old Adamic man, who descended from him. Christ imparts his mind to his spiritual children, and hence the conflict—THE WARFARE. "For I delight in the law of God after the inward man [certainly not after the outward man]: but I see another law in my members [are those members without an intelligent principle?], warring against the law of my mind [not the carnal mind], and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" (Surely sin does not render the old man wretched, it is his element.) This old man whose deeds are evil, deeds of death. "For I know that in me (that is, in my flesh), dwelleth no good thing. [Is the soul deposited in the flesh?]: for to will is present with me; but how to perform that which is good I find not."—Rom. vii. 18, 22-25. How are we to explain the following seeming contradiction, or paradox? "If we [christians] say we have no sin, we deceive ourselves, and the truth is not in us."—1 John i. 8. The same apostle tells us, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."—1 John iii. 9. The old, or outward man, sins daily (and the christian most feelingly acknowledges it), and thus proves that he is not born of God. The new man is filled with holy desires, he "delights in the law of God," complains of "the old man with his deeds," longs to be delivered from the bonds of corruption "into the glorious liberty of the children of God."—Rom. viii. 21, and cries with the psalmist, "I shall be satisfied, when I awake, with thy likeness."—Psalms xvii. 15. Thus does he prove his birth to be heavenly.

The truth is, dear brethren, the old man is precisely what he has ever been since the fall, in nature and disposition. The "strong man armed" is only bound, not killed. His heart is yet "enmity against God," he is doomed to death; and then will have come deliverance to the new man who cries, O Lord, I am oppressed, undertake for me. But, we are asked, what becomes of man when death shall have done his office? We answer, The dust returns to its dust again, and the spirit to God who gave it. But what becomes of the soul? When we shall be informed where the soul of the Lord Jesus was between the time of his crucifixion and resurrection we may undertake to answer this question. Of one thing, however, we are certain, and that is that neither soul nor body of the redeemed can go to hell, because both are purchased with the Redeemer's blood. "The redemption of their soul is precious, and it ceaseth forever."—Psalms xlix. 8. "Waiting for the adoption, to wit, the redemption of our body." "After that ye believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."—Eph. i. 13, 14. Mark, both soul and body are included in the purchase. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thess. v. 23. The whole "old man" is destined to undergo a mysterious and glorious change, by which he shall be assimilated into the likeness of the humanity of the Lord Jesus, and be prepared for that thrilling occasion, when the glories of eternity shall burst upon his ravished sight, and the heavenly family shall exclaim, Come,

Lord Jesus, come quickly. But, we are asked, When and how are the old and the new man to be united, and how will they appear hereafter? We answer, "Now we see through a glass darkly," but when we shall learn how the soul and body of the Redeemer, Husband, Friend now appears, and how they are gloriously united to his divinity, then, and not till then, may we undertake to say more in regard to the future state of the soul and body, and the "new man" composing "the bride, the Lamb's wife." It is sufficient for the present for her to know that, "when he shall appear, we shall be like him; for we shall see him as he is."—1 John iii. 2. Until which event shall roll on, the wise man describes her thus: "What will ye see in the Shulamite? As it were the company of two armies."—Song vi. 13. It is vain to tell us that the flesh, independently of an intelligent principle, call it soul, mind or what you may, will rebel against God. Some brethren conclude that the warfare is to be explained by "mind and matter." Have they forgotten that it requires both to constitute an intelligent, responsible being? We have shown that "even their mind and conscience is defiled," that the "carnal mind is enmity against God." Matter would be incapable of vice or virtue in the absence of mind. Nor are those more successful who attempt to explain the warfare by the different colors blended in the rainbow. Have they forgotten that those colors harmonize, and that it is the entire want of harmony between the old and the new man which necessarily produces the warfare? Have you forgotten the declaration, "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"?—1 John ii. 16. If the old man

is born of God he cannot sin, and there would be no warfare. But is this true? Let the christian experience answer: "For that which I do, I allow not: for what I would, that I do not; but what I hate, that I do."—Rom. vii. 15.

In conclusion, we submit to your serious and prayerful consideration the foregoing pages, hoping that God may bless us with an understanding of the truth, and dispose us to reduce it to practice, that he may guide us with his counsel, and afterward receive us into glory, is our prayer for the Redeemer's sake. Amen.

Written by T. P. Dudley and copied by order of the Association.

L. L. SCHENCK, Moderator.

MARY ELLISON, Clerk.

(Written by Elder W. T. Walters.)

The Hazel Creek Association of Regular Predestinarian Baptists, now in session with Providence Church, Appanoose County, Iowa, to the churches composing the same, and to the faithful in Christ Jesus.

DEAR BRETHREN AND SISTERS IN THE LORD:—We feel it is by, in and through the tender mercies of that great God by whom the bounds of our habitation are appointed unto us we are enabled to meet together in another Association. Since we last met another year of time has passed, with its many changes. Some of those changes have caused joy and gladness, and some have caused sorrow and trouble. This brings to our mind the language of Job: "Man that is born of a woman, is of few days, and full of trouble."—Job xiv. 1.

Dear brethren and sisters, it has been a long established rule of our Association to appoint some one to write a Circular Letter to be printed with our Minutes.

I feel the association has made a great mistake in choosing me, but as the lot has fallen on me I will try in my weakness to do the best I can, and leave it to the consideration of the brethren.

I will call your attention to a portion of the gospel of Christ as recorded by the apostle Paul to the Galatians, fourth chapter, fourth and fifth verses, which reads thus: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Now as to the fullness of the time, it was God's own good and appointed time, and that was in time to save his people from their sins. The angel said, He shall save his people from their sins. Now we understand that his people were under the law of sin and death; then they were dead in trespasses and sins, they were in a lost condition, so far as the power of man was concerned, but Christ came to save that which was lost. Paul says, For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. To redeem is to pay back, or to pay that which stood against the redeemed. We understand that Jesus is the Redeemer, and his people, or church, are the redeemed. Christ could not have redeemed them if he had no lawful right or title to or in them, but they are his by gift, as Jesus said to the Father, As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Let us see what it cost him to redeem them. It cost his life. He said he gave his life for the sheep. When he went down into death for them he satisfied the demands of the

law that had dominion over them. He has said, All that the Father giveth me shall come to me, and he that cometh to me I will in no wise cast out. He also said, For I came down from heaven, not to do mine own will, but the will of him that sent me, and this is the Father's will which hath sent me, that of all he hath given me I should lose nothing, but should raise it up again at the last day. Jesus has said, All power is given unto me in heaven and in earth. Paul also said, Let every soul be subject to the higher powers, for there is no power but of God. The powers that be are ordained of God. Now seeing all power is in God's hand, there is no power to hinder him, he doeth according to his own will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? Dear brethren, Jesus is not only our Redeemer, but he is our Savior and our God. He has said, I will be their God and they shall be my people. These are the elect of God, and they shall all be taught of the Lord, and all shall know him, from the least to the greatest of them. Inasmuch as Jesus has redeemed us by the shedding of his own blood, let us still contend for the faith once delivered unto the saints. We are not able to stand of ourselves. The apostle Peter says, Ye are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Dear brethren, let us be obedient to the will of our Master, who has done so much for us; let us meet often, pray with and for each other.

Now may God bless, support, guide and direct us in all our deliberations, for our glory and his everlasting and eternal glory, is our prayer for Christ's sake. Amen.

W. T. WALTERS, Moderator.
J. M. CATE, Clerk.

OBITUARY NOTICES.

It is with sadness we write of the passing to his eternal home of our beloved pastor, **Elder John Clark**. His death occurred at his home, in Halcottville, Delaware Co., N. Y., at 7:15 A. M. Saturday, October 14, 1822, from uremic poisoning. Elder John Clark was born in Gilboa, Schoharie Co., N. Y., March 9th, 1838. He was twice married; first to Miss Jennie Eliza Hannah, March 9th, 1863, who died August, 1876, and October 22nd, 1876, he was united in marriage to Mrs. Julia M. Webb, who with two sons, Scott Clark, of Halcottville, and Isaac Laverne Clark, of Roxbury, N. Y., and one step-son, Victor Webb, of Little Rock, Ark., are left to mourn the loss of a good, faithful husband and father. The subject of this notice received a good hope in the mercy of God in early life, related his experience, and was received in the fellowship of the Gilboa Church, June 10th, 1865, and was baptized the next day by Elder Loren P. Cole. The church recognizing his gift gave him license to exercise it within bounds of the church, September 12th, 1880, and he was ordained to the full work of the gospel ministry, June 11th, 1887, which work he faithfully followed until the summons came that called him home. May 11th, 1889, he was called to the pastoral care of the Gilboa Church, which church he served faithfully until the New York water company took the Gilboa Church property, after which time the Gilboa Church united in a body with the Second Roxbury Church, in Delaware Co., N. Y., where he remained faithful and loved until the day of his death. He was chosen pastor of the Middleburg Church, September, 1893, and continued until the Master called him home. Surely his labors there were labors of love, as he traveled over the rough, hilly roads forty miles, through heat and cold, storm or sunshine, not for hire or reward, but for love to God and his people, to follow the command, Feed my sheep and feed my lambs. He also served several other churches. The local paper among many other things said, "Elder Clark was a notable man in many respects, unassuming in manner, direct in statement, firm in his convictions and true to his ideals. His unquestioned integrity and firm adherence to principle made him influential and a wise counselor. The beautiful floral tribute from members of churches he served attest the abiding place that he won and so well deserved in their hearts." His health the past summer had been unusually good, and he attended the four spring associations, viz., Baltimore, Delaware River, Delaware and Warwick, and expressed great comfort and satisfaction in them. He looked forward with great interest and anticipation to the Lexington-Roxbury Association, held September 13th and 14th, 1922, (his home Association) but about two weeks before the time of the

Association he was taken sick, from which he never recovered, although he was after that called to attend a funeral, and said that when he arose to speak the pain all left him and he felt nothing of it through the service, and his desire was so great to attend the Association that he did go and attend all day Thursday, the last day, but was very feeble, and spoke for a few minutes only, expressed his comfort and fellowship in the preaching he had heard, and asked that hymn 449 be sung, as that expressed his mind better than he could tell it. The following Saturday and Sunday was the time of his regular appointment with his home church in Halcottville, and he attended both days, and on Sunday preached a good sermon, which ended his labors here below, but his works will follow and be remembered by many. Much might be said of his firm, steadfast, adherence to the doctrine, precepts, examples and admonitions, as set forth in the Bible, as that was his guide and rule, and few, if any, were more familiar with the Scriptures than he.

The funeral services were conducted by Elder George Rnston. Prayer by brother J. H. Bevier, on Tuesday, October 17th, at the church-house, only a few rods from his home, which was not large enough to hold all the people that assembled to pay their last tribute of respect and love. The very appropriate text used for the occasion was 2nd Timothy iv. 6, 7. Burial was in Halcottville cemetery, there to await the resurrection, to which his faith looked. We believe for him to die is great gain, but he will be missed, not only by his family, but by the brethren, friends and neighbors, yet most of all by his dear aged wife and companion, sister Clark, who is in very poor health, but she said, "The Lord is my shepherd, I shall not want." Surely the everlasting arms are underneath to support and cause her to bear the affliction, and may she and all of us feel and say, Not my will, but thine, O God, be done, now and ever.

(MRS.) J. E. LIVINGSTON.

Mrs. Mary E. Slusher, daughter of Levi and Patsie Self, was born October 24th, 1852, and departed this life June 22nd, 1922. She was united in marriage to David Slusher, who still survives her, June 23rd, 1871. Sister Slusher received a hope in Jesus in the year 1884. Brother and sister Slusher were then residing in Newton County, Arkansas, and moved from Arkansas to Lamar County, Texas, in the year 1897. The following year sister Slusher offered herself to the Hopewell Church, telling what great things she hoped the Lord had done for her, and was unanimously received, and was baptized by Elder P. D. Ausmus. She was the mother of eleven children, three sons and eight daughters, of whom seven are dead and four are living. She possessed a quiet disposition, was kind to all, an affectionate wife and a

kind, loving mother. She was a great sufferer, but bore her long severe afflictions patiently, seldom complaining. Brother and sister Slusher were living with their son, brother W. L. Slusher, when she fell asleep in Jesus. Just before she died she said she desired to go and dwell with her Lord and Master, where affliction is unknown. All that fond, tender loving hauds could do to comfort her was done. The writer tried to speak words of comfort to the bereaved, using the text, All things work together for good to them that love God, to them who are the called, &c. The body was laid to rest in the cemetery at Rush Springs, Oklahoma, to await the resurrection morn.

L. E. SKINNER.

Mary Linn, the subject of this notice, was born April 16th, 1846, and departed this life October 2nd, 1922, aged 76 years, 5 months and 16 days. She was the widow of Wm. Harrison Linn, whose obituary was published in the SIGNS of recent date. Her maiden name was Holbert. She was a woman of fine qualities; a good mother and a good companion. She professed a hope in Christ many years ago, but never joined the church, though she always desired to hear the truth. In her latter days she became very feeble, and desired me to come to her humble home and preach for her, and oh how she enjoyed the preaching. Just before she departed this life she said if she only knew she was prepared to die she would gladly go, and then she said that she had a good hope and was not afraid to die, but was willing to go. She leaves several children and a host of friends to mourn their loss, but we have hope that she has gone where she will never sorrow more. I will say to the children, Grieve not for her, but weep for yourselves, and oh may the Lord Jesus Christ be your comfort and stay. Live in peace as much as in you lieth, and wait for the resurrection, when I hope that your dear old mother and father will come forth in the likeness of Jesus Christ.

JAMES W. LINN.

MEETINGS.

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

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

A. S. ROWE, Church Clerk.

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ALL WELCOME

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.

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.

LOU SA LEE BRIDGES, Clerk, Arcada Apt. 102, Seattle, Wash.

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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

JOSHUA T. ROWE, Pastor.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

O'BRIEN, Texas, Sept. 20, 1922.

DEAR BROTHER LEFFERTS:—I am sending you a letter I received from brother Greathouse when I was sinking with trouble, which I would like you to publish in the SIGNS so I can keep it. I am seventy-two years old, and I once thought when I was old I would have a brighter hope, but it seems I have as many doubts and fears now as I ever did; am helpless in the hands of God. My oldest boy died last April, and it seems hard for me to be submissive or say, “Thy will be done.” My only comfort is in reading my Bible and the SIGNS, for they tell my travels better than I can. I have three children living out of eight. My dear companion died over thirty years ago, and left me in this world of sin and sorrow.

“A pilgrim stranger here I roam,
From place to place I'm driven;
My friends are gone, and I'm in gloom,
The earth is all a lonely tomb,
I have no home but heaven.”

Remember me in your prayers. May the SIGNS live on and on, for I believe the doctrine it sets forth is the true doctrine.

M. A. CARVER.

GRAPEVINE, Texas, May 29, 1922.

DEAR SISTER CARVER:—Friday this week, if the Lord is willing, I want to get to Lawn, Texas, where I hope to meet Mrs. Greathouse, and I think we will come to Comanche and let the doctor treat me some more, as I am better, but not well. It may be we can have some meetings again for you and the others who are interested in better things than this sad world affords. All of the children of God know sorrow in this life; great afflictions came on them, which are unavoidable, and sometimes so awful they are almost unbearable, but the Lord is nigh unto such as are of a broken heart and a contrite spirit, to revive the spirit of the humble and to revive the heart of the contrite ones. All the deep sorrows of the people of God are for a good purpose, and work in the end for their benefit and for the glory of God. He says he has chosen us in the furnace of affliction, and that our light afflictions, which are but for a moment only, work for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things that are not seen; for the things that are seen are temporal, but the things not seen are

eternal. All of our heartaches and sorrows are only preparing us to rejoice when we are delivered from this world of distress; then shall we know why; then shall we no more see through a glass darkly; sorrow will be forever done away; the social feast will ever last, and with infinite wisdom the children of God will praise their heavenly Father for all his benefits to them. There everlasting spring abides, and never withering flowers. Death, like a narrow sea, divides this heavenly land from ours. We are so dark in this life, the flesh, with all that pertains to it, so terribly beclouds us that we are made to mourn and are not reconciled to the will of our glorious heavenly Father. This carnal mind, that Paul says is enmity against God, is so full of rebellion, is so vile and awfully corrupt, that it causes us untold suffering. If we could only be full of spiritual life, if we could only be in the Spirit, we would know that just and right are all his ways, and that God knoweth the future, and works all things together for good to them that love him, to them who are the called according to his purpose. A few more days on earth to spend and all our toils and cares shall end, and we shall see our God and friend and praise his name on high. As our steps become slow, and our bodies feeble, this is only the untying of the cords that bind us to this land of death and sorrow; the letting go of the child of God, preparing it to bid farewell to all distress of mind, pains of body and anguish of soul. Yes, soon my dear sister, you will break away from all these dark scenes of mortal life and go where tears are not known, where sighing cannot come, where pain has never been felt and cannot possibly enter those wondrous beauteous realms of eternal joy. This hope of eternal felicity is worth

more than a million worlds like this, because all is dark, gloomy and sad here, every rose has its thorn. May God in great mercy comfort and strengthen you, and cause you to look away from this world of pain and sorrow, and set your affections on things above, and not on things in the earth. Remember me to your children, who were so very kind to me when I was a stranger in your town; God will bless them for their kindness. He says, He that giveth a cup of cold water to a disciple in the name of a disciple shall in no wise lose his reward.

I am behind with my writing, so you will excuse me for this short letter.

Your brother in hope of mercy,
ISAAC R. GREATHOUSE.

WHEELING, W. Va., Nov. 27, 1922.

DEAR BRETHREN:—I have long desired to copy some of our dear departed sister Durand's letters for the SIGNS, but have not felt able, as copying is, I find, very hard on my lame hand. Often I long to share the many good letters with others who I know would appreciate them with me, but unless they are written on only one side of the paper I seldom send them, knowing that it is a difficult task for our publishers. It was my blessed privilege to correspond with our lovely sister for twelve years, and I never sat down to write to her that my heart did not melt in tenderness and love for her. I never met her, but she seemed like an own sister in the flesh, as well as in Spirit. Her letters to me were, for the most part, personal, always showing tender interest for my welfare. Her letters were very comforting to me, and I always prized them more highly than I can express. None but our Maker knows how she and her noble brother, Elder Durand, endeared themselves to me by

their kindness in word and in deed. I always felt unworthy of their loving attention, and never could understand why they would or could take account of me. This answer comes: "Is there a lamb within thy fold I would disdain to feed?" I can only say over and over, God bless them. Their memory is very sweet to me.

Dear brethren, I wish you could know what your precious gift is to me. I do appreciate the SIGNS more each year that I live. It seems so good to have it come every two weeks. When you kindly proposed to put me on your free list, I little thought that I would live this long to be a recipient of your dear bounty. I always carefully scan your "Free contributions," and am glad at heart when they are increased. May the Lord repay you for your kindness to the poor of the flock. My heart goes up to him about this matter. I feel that it is the Lord enthroned on high that has part in this. It is needless for me to try to express my thanks in words, I can only turn to him who knows what we would say if we could.

Yours in deep affliction,

FLORENCE PULTZ.

SOUTHAMPTON, Pa., May 12, 1911.

DEAR SISTER PULTZ:—How shall I begin a letter to you this bright summer morning, for so many things flood my mind that I do not know what to say first? I have just finished my breakfast, and Mildred has just taken down the tray. On account of my lameness I do not go down to breakfast, having to go up and down with a crutch, but am much better than I was a year ago. I addressed an envelope to you last evening, intending that my winged thoughts would be on the way this morning, but was hindered from writing. How little it takes

to hinder sometimes. Before taking my pen I reread your last letter to me, which I notice is dated April 23rd, which was the anniversary of my brother James' funeral. I had not noticed this until just as I glanced at your letter. How many years have passed, and yet in my mind it is as though it were but yesterday. I cannot tell you how this last letter of yours touched me. In the hundreds of letters that I have received, and many so full and precious, I am sure I never had a sweeter one, or one that had a more comforting savor than this last one of yours, but how you can feel in the way you express toward me, I cannot understand, for I see myself so differently. I see in myself a lack of everything that is lovely, and what I most desire, still it is a comfort to think the Lord would not permit it if I were not one of the hidden ones chosen in him, and that he has allowed our souls to meet in this heavenly union. This thought seems to banish the doubts that so often becloud my way. A thought comes to my mind that I read many years ago: that there might be a purer, more sacred and heavenly love in an interchange of thought when we have never met, for then we can be free from viewing the external faults and imperfections which in some of us are so plain to be seen. But oh how good to know that in the hearts of those who have been with Jesus there is a sweet charity that covers all these things when we do meet. Let us hope that this is ours, and that we shall meet and speak face to face some time. When I read your last letter to my brother I told him that I thought such a message should encourage him very much, for he, with all the ability and many blessings, is not always on the mountain of joy. Surely the Lord's people are gifted to comfort one another.

My dear sister, in your weakness of body I feel sure the Lord is your strength, and in your care and affliction he is your comfort. How good to read that the Lord's people are chosen in the furnace of affliction, and that not many noble, not many mighty are called, but these things are kept from the wise and prudent and revealed unto babes. Surely it is only by revelation that we can know any of these wonderful and most precious things. What an unspeakable favor to be chosen to walk in the footsteps of him, who was meek and lowly in heart. Oh for grace to walk there; but without him we can do nothing.

Last evening I had a letter from sister Pittman, of Havana, Kansas, and she was expecting sister McKinney to visit her, and be at their meeting and communion, which is the coming Saturday and Sunday. They have been corresponding, but I think they have never met. It caused me to think of you. What a pleasure if you could be there with them, as sister McKinney is very dear to you. I have never met either of them, but I would love to, for I am sure they are of the heavenly household that I trust I hold in my heart with you, my dear sister.

But I must close, and how little I have said of what was in my heart. I hope this will find you and your household in health.

In love and sweet fellowship, I am, I trust, your sister,

BESSIE DURAND.

MURRAY, Ky., Feb. 13, 1922.

DEAR EDITORS:—Please find inclosed two dollars to renew our subscription to the SIGNS OF THE TIMES; we feel we cannot do without it. My wife has been a reader for twenty-one years, and I have

been a reader for ten years. At the present it is the best preaching we get. We are several miles away from the church, and the SIGNS always comes laden with good news, which usually fills our eyes with tears, and we are made to rejoice in reading its pages. We find in its columns that there are many people in the world who believe as we do, and their experiences are our experiences, and how we wish as we read we could see and talk with them. At the present we feel very low spirited, we have been so deeply offended, but oh may God have mercy on the offenders; may he shower blessings upon them, is our sincere prayer to the end. Pray for us, for we feel the need of God's love every hour, every breath we draw. We fear not man, we fear not the devil, we fear God, who is not of confusion, but of peace. We fear the one who is able to destroy both soul and body. If we are of God's little ones, our names are written there, and there remain, and in the resurrection we will be raised in love and glory. O, dear editors, will not that be a glorious home? A home prepared for the blessed. We do hunger and thirst for God's love, and are continually begging and pleading for his love and mercy. May God's great love and blessing be unto you, is our prayer.

Your poor and afflicted brother and sister in hope,

WM. & FANNIE CHESTER.

BRANCHLAND, W. Va., Oct. 25, 1922.

DEAR BRETHREN:—It has been my ardent desire for the last two months to write you a few words and try to tell you all in my weakness of body and mind how dearly I do appreciate your words of love, truth and fellowship. I kept the two September numbers laid alone for weeks, because I enjoyed their

contents more than usual, and read them over often, and wanted to reply to each one of the writers, but many things have prevented me, as I have to be entirely alone if I write any of my thoughts. Early this morning I had about lost interest in everything in this world; then suddenly it came to me I loved God's word and his dear despised (by the world) people, who are the salt of the earth, who I esteem as a royal priesthood, a holy nation, a peculiar people, zealous of good works. Yes, dear isolated brethren and sisters, who, like myself, perhaps, are old and afflicted, and never have gospel preaching only as we read it from the pens of others, we do so much desire to maintain good works which we know are the fruit of the Spirit, for it is God that works in us both to will and to do of his good pleasure. My age is seventy-eight. I have not told you how thankful I am for your kindness in sending me your good paper free since I am old and not able to work to pay for it as formerly. I try to praise my dear Lord when I look at the precious names of those who send donations for "the poor of the flock," and say in my heart, Bless them in basket and store, for I know they are honoring him with their substance.

If there is anything in what I have written please correct and publish.

With best of wishes,

ELIZABETH JOHNSON.

INDEPENDENCE, Mo., Nov. 7, 1922.

DEAR BROTHER KER:—If you have the time, and feel inclined to do so, I would be pleased to see your views in the SIGNS on a portion of the sixth verse of the twentieth chapter of Revelation, which reads as follows: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath

no power." When did we have a part in the first resurrection? and, as the second death implies a first death, when did we receive the first death? I have no recollection of ever having heard this verse treated upon, and would be glad to have your views, and feel confident many other readers of the SIGNS would also be glad. I have been a subscriber to the SIGNS for nearly fifty years, I think, and am conversant with many of the editorials of dear old Gilbert Beebe from 1832, when the division took place between the Old School Baptists and the Missionary Baptists, and I fully indorse the doctrinal views from the prospectus in 1832 to the present time, and feel that God has revealed the same truths to all the editors that the paper advocated from the very first issue, if I know anything about the truth it is the same as preached by the apostles, and ably expounded by all the editors of the SIGNS for ninety years, and I believe the same doctrine will be edifying and comforting to the people of God to the end of time. Your and brother Lefferts' editorials alone are worth more to me than the subscription price of the SIGNS for a whole year, and I hope to see more from your pen in the future, and hope if the Lord wills it that you both may be spared many years to comfort the people who believe in salvation by grace, and have no confidence in creature works.

Your brother, though unworthy,

THOMAS W. RECORDS.

[We shall be very glad to comply with the request of brother Records should we feel so impressed of the Lord at any time. We feel grateful to him for his kind words of commendation. Of one thing we feel sure: the doctrine advocated by the SIGNS these ninety years is the truth as it is in Jesus.—K.]

DORCHESTER, N. B., Oct. 20, 1922.

DEAR ELDER KER:—Will you please, through the columns of our own paper, the SIGNS, give me your views on Isaiah xi. 6? I have heard many speakers take this passage as their text, but a full and complete understanding of the last clause, "And a little child shall lead them," has never been mine. I have been an interested reader of the SIGNS for nearly sixty years, and I find I could not do without it in my home. I am an Old School Baptist by faith, and about four years ago I had the pleasure of listening to you preach in Woburn, Mass. I should like very much to be with you all on October 29th of this year, but I am afraid it is impossible, as we (both my husband and myself) are in our eighty-second year. But God has been very good to us, and we are both enjoying the blessings of good health and happiness.

I trust that I shall see this passage explained in the near future, and I thank you in advance. May this find you well and enjoying the blessings of a loving God.

(MRS.) ALBERT COOK.

[WE are glad of the letter from sister Cook. We well remember the day in Woburn, Mass., to which she refers. The lion and the lamb, the cow and the bear feeding and lying down together, contrary to nature, represent peace between Jews and Gentiles through the work of Christ, and instead of enmity and war, as in former days, a little child should lead them; in other words, the Spirit of Jesus, which is gentle, meek and lowly, forgiving and forbearing, should be manifest in them, led by his Spirit. No envy, no malice, no hatred, no pride, all these characterize the Spirit of Jesus, or a little child.—K]

POCOMOKE CITY, Md., July 18, 1922.

DEAR EDITORS:—Please find inclosed two dollars to pay for the SIGNS for 1922, which is somewhat behind, and I feel very thankful to editors and publishers for sending the SIGNS regularly to me. I am a great admirer of the dear old paper, and have been reading it for a great many years, and love the doctrine it advocates. It is nearly all the preaching I get, but I did get to hear Elder Ker on the first Sunday in May, at the Snow Hill Church, and it was a great comfort to me to hear the word of God expounded as Elder Ker does. I have been passing through deep waters during the past year, sickness troubles, trials and tribulations have been my lot. I am not complaining, for the Lord doeth all things well; blessed be the name of the Lord. I have a little hope that I would not exchange for worlds like this if I could. The Old School Baptists are the people I love. While I do not feel worthy to be with such a people, I do love to mingle with them. I feel that I am a sinner in the flesh, but the grace of God is sufficient for all, and I know if I am ever saved it will be by the grace of God. Our paths are laid out for us, and all we can do is to walk in them as the Lord has directed us. We cannot do anything without the help of God. I feel more unworthy of late than I ever did. Often I hear a voice saying, Jesus died and paid it all, it is all the debt I owe.

Yours unworthily,

PARKER PRUITT.

LAMAR, Colo., Nov. 30, 1922.

DEAR BRETHREN:—I see on the wrappers that my subscription for the SIGNS expires in December, so I am inclosing you a money order for two dollars for renewal for another year, as I do not care

to miss a copy. Oh how I wish I could express to you editors and contributors the comfort I receive from its pages, but language fails. I pray that God may spare you many years, if it is his holy and divine will, and may you have that unction from him who worketh all things after the counsel of his own will, saying, My counsel shall stand, and I will do all my pleasure, and none can stay his hand or say unto him, What doest thou? May you ever contend for the faith once delivered unto the saints.

Brethren, I just had a desire to let you know the comfort I get from the SIGNS OF THE TIMES. May grace, mercy and truth ever guide and direct you, is my prayer. You may publish this if you desire; if not, throw it into the waste-basket, and all will be well with me, for it is like the writer, imperfect, as I am one of the least, if one at all.

Yours in a little hope,

A. H. CRAWFORD.

LOST CREEK, Tenn., Dec. 22, 1921.

DEAR EDITORS:—Inclosed find a money order for two dollars, for which please renew my subscription for another year. I love to read the SIGNS OF THE TIMES, and think it the best paper I ever read. I am not a member of the church, but I love the principles and doctrine it advocates. All write so ably, and the editorials are so good and full of interest, that I read the paper through more than once. I much enjoy good preaching and hearing people tell their views on the Scriptures, or reading after the pen of some able writer, better than anything else in the world; it is a feast of fat things to my hungry soul. I am not able

to write for publication, and feel too little for so great a work, and think I fully realize my own nothingness in the sight of God. While I cannot write, still I want to tell you that I am a lover of the truth. May you one and all keep on writing and telling the good news that feeds and strengthens the hungry soul and comforts the sad and distressed, and may they find rest and that peace that passeth understanding. I hope you will long be spared to publish the paper, and may God's richest blessings attend you and yours all along the way while here below, is my prayer, if one so weak and imperfect can pray.

LINNIE BRIDGES.

BELINGTON, W. Va., Oct. 3, 1922.

DEAR BRETHREN EDITORS:—Please find inclosed check for subscription to the SIGNS for another year. I feel that I have been paid many times since the valuable paper has been coming to me. My father, Elder J. B. Cross, has been taking the SIGNS for more than forty years, and I have been reading it ever since I can remember, and pray God that the dear editors may be strengthened from time to time in the work of speaking truth to his children. There is no doubt in my mind that the editors have their trials as well as we, so let us all be encouraged that we may run the race with patience, ever looking unto Jesus, who is the author and finisher of our faith.

Thanking you for your courtesy in sending the paper, although I am in arrears,

W. T. CROSS.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1922.

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 NINETY.**

WITH this number of the SIGNS the ninetieth volume concludes. It is with a degree of pride, yet not vainglory, we hope, that such a record has been made. During these many years the paper has not been without the name "Beebe" as publishers and managers. We think they have reason to be justly proud of the long record and high standing of the SIGNS OF THE TIMES. We are sure that many, the country over, enjoy the same feeling of pride. During the existence it has maintained the policy of its prospectus while many have departed from the principles of sound doctrine. How long the SIGNS will be continued by its present owners no one can tell, but let that be long or short the Beebe family deserves great credit for faithfulness and steadfastness to the cause of truth all these ninety years. Of one thing we feel sure: it will never be better, nor more conscientiously conducted in future than in the past. Knowing the uncertainty of life, and that changes are taking place all the time, and circumstances over which we have no control, are bound to surround us all, this may be the last annual report that we shall ever make concerning the SIGNS, and as senior editor we are glad to say these things of the Beebe family. We are also glad to say that

during our association with them in conducting the SIGNS, now more than seventeen years, we have never in all our long life found more congenial, kindhearted, sincere and hospitable people. Our association has been a blessing to us, and so situated as to be out of the office, except now and then, has been and is a real cross to us.

With reference to the present condition of the SIGNS, there is nothing specially new to report, yet our readers will expect something along this line. During the year the business side of the matter has continued about the same as for several years past. As is always the case, we have lost some subscribers for various reasons, but have gained all that we have lost, so at the present time we have about the same number we had at the first of the year. The receipts are about the same as last year, so that all in all the SIGNS is holding its own. Many of our subscribers have been kind and thoughtful in renewing in good season, thus helping the managers to have sufficient cash in hand during the year to meet all obligations. We thank them for such consideration and hope the good example may be followed.

"Contributions for the poor of the flock" have been up to the standard, if not a little better than last year.

We thank all who have in any way contributed to the support of the paper.

Our writers have not been more than in past years, but sufficient to give necessary matter for each number. Some articles have not been published that will likely be during the coming year. Some requests for views have not been complied with, sometimes for lack of understanding, at other times for want of time.

We thank such writers for their kind patience with the editors. We have all

done our utmost to give our readers a clean sheet, free from controversy and troubles of various sorts. The views of the editors have been such as they had, and with few exceptions have been indorsed by the readers of the SIGNS.

We now, in conclusion, ask the support of all our friends during the coming year. Much depends upon this in the success of the oldest paper of its sort in America. In this way let us all cooperate one with the other to advance the prosperity of the SIGNS, all hoping it may live to the comfort of the people of God and to his praise ninety years more, and still longer.

With all good will, we say, Farewell for 1922.

K.

CIRCULAR LETTERS.

(Written by brother C. M. Thurman.)

The Corresponding Meeting of Virginia, in session with the New Valley Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 11th, 12th and 13th, 1922, to the churches composing the same, and to the associations and meetings with which we correspond, sends greeting.

DEAR BRETHREN:—All associations of our faith and order from our earliest knowledge have annually sent a Circular Letter to their associations for adoption and for printing in their Minutes. We shall attempt to comply with this established order, wishing to be faithful with our brethren. All of us are by nature of the earth, and have earthly inclinations, not one of us being perfect, all of us apt to err, and all falling short of God's righteous law. His law is good for us to continually meditate upon, and we find it recorded in Scripture that his people of old often met together and spoke one to another of the goodness and mercy of

God, and that a book of remembrance was written before the Lord for them that feared the Lord and that thought upon his name. Often we find ourselves departing from this, often when we are in company with the brethren neglecting to mention the things of his goodness toward us. It is necessary that we have the whole armor of God in order to stand up boldly yet humbly in our Master's cause, doing the small things with our might that are expected of us and that are becoming to a godly walk and conversation, ever looking to the Lord for his gracious help in these matters. We find recorded in the first chapter of John, to which we shall call your attention for a short time, that in the beginning was the Word, and the Word was with God, and that the Word was God, and the Word was made flesh and dwelt among us. We understand this to be Christ Jesus the Lord and Savior, who bore the sins of his people. If we are redeemed it is he who has redeemed us from under the curse of sin. There is none other able to do this for us. He and the Father are one, and he came into the world to redeem the elect of the Father, for whom he paid the price, and the elect of the Father shall inherit the kingdom through him. So we need not be uneasy about the elect falling short of the glory of God, that which may give us concern is whether we are among the elect. If not, we are lost. We know we cannot bring ourselves into his favor. For this reason we are accused of believing that whatever is to be will be. How can those who have a knowledge of these things believe anything else? John also says that if all the things which Jesus did and said had been written the world could not have contained the books, so it will not be expected of us to more than mention

a few of these things in this letter. This Word that was in the beginning was with power, a mighty Word from the beginning to the end of time, and beside him there is no other power. We commend these things to you for your meditation. May his love and mercy be with you and guide you aright in all things.

The next session of this Corresponding Meeting is appointed to be held, the Lord willing, with the Frying Pan Church, Fairfax County, Virginia, to begin on Wednesday before the third Sunday in October, 1923, and to continue three days. Our hearts have been made glad at this meeting by the coming of your ministers and messengers, and we ask for a continuance of your correspondence, hoping to receive at our next session your messages and messengers.

H. H. LEFFERTS, Moderator.
K. C. SPINDLE, 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 December (31st). All are welcome.
L. B. FORD.

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

Jesse C. Ellis, Ohio, \$3.00; Mrs. A. J. Vermilya, Pa., \$2.00; Wm. Darby, Md., \$1.00; Wm. Hobensack, Pa., \$1.00; Miss Annie E. Parker, Md., \$3.00; Mrs. May J. Ege, N. J., \$3.00; Margaret B. Tiebout, N. Y., \$24.00.

MARRIAGES.

By Elder J. B. Slauson, at the home of the bride's brother, in Lobo township, Ontario, October 28th, 1922, Hector Fletcher and Miss Ena Campbell, both of Lobo township, Ontario, Canada.

By the same, at the home of Duncan McAlpine, a brother-in-law of the bride, at Poplar Hill, November 18th, 1922, Arthur E. Fegan, of Toronto, Ontario, and Miss Flo McGugon, of London, Ontario.

By the same, at his residence, Ridgeway, Ontario, December 6th, 1922, Neil Crawford and Miss Jessie McGugon, both of Dunwich, Ontario.

OBITUARY NOTICES.

George Anderson Luther was born in Dickson County, Tennessee, November 14th, 1865, and departed this life, September 28th, 1922, aged 56 years, 10 months and 14 days. Brother Luther had been married three times. His first wife was Mrs. Samantha Dunigan. To that union were born five children, four boys and one girl. His second wife was Kansas Yates, and to that union were born two girls. His third wife was Bula Chappel, and to that union were born two boys. Mr. Luther was the father of nine children, namely, Thurman, Richard, Percy, Bertie, Seth, Kenneth, Doil, Manda and Julia, all of whom are living. On his dying bed he said, "Lord, have mercy upon me." These words manifest wonderful evidence. "Whosoever shall call on the name of the Lord shall be saved." He had a sweet hope in the Lord for several years, and was interested in divine things, advocating the doctrine of the Old School or Predestinarian Baptist belief, but was not a member. He leaves wife and children, and brothers and sisters to mourn his absence.

The writer attended his funeral, September 30th, 1922, and a large congregation of relatives and friends were present. May the Lord bless all the relatives and friends who mourn the loss of this dear one who has gone, if indeed it be his will. May the eternal God comfort the dear widow, with the comfort wherewith we are comforted of God. The will of God be done.

J. R. HATCHER.

Mr. Jessie Arnold was born in Mifflin Co., Pa., October 4th, 1843, and died at his home near Mifflin, Pa., October 8th, 1922, aged 79 years, 4 days. He was married to Miss Fanny Correll in 1866, who died July 1st, 1889. He then married Miss Martha McDonald, in 1891, who died in June, 1892. Soon after his marriage to Miss Correll he and his wife both were baptized by her father, Elder Correll, into membership with the Tuscarora Church, Mifflin Co., Pa., where both remained faithful and consistent members until death. The writer served this little band of believers known as Tuscarora Church for several years, and greatly enjoyed his visits among them. Two of his favorite hymns (1216 and 1257, Beebe's collection) were sung. He was buried in the Tuscarora cemetery, near Mifflin, Pa.

Written by request of sister Ida M. Hart, of McCoysville, Pa.

ALSO,

Miss Ida Morris, our dear sister in Christ, died at her home in Salisbury, Md., October 5th, 1922. She was a daughter of the late Wm. R. and Mary E. Morris. She was born in Wicomico Co., Md., February 3rd, 1857. She leaves three sisters: Mrs. James K. Malone, Misses Annie and Ruth Morris, and

one brother, Calvin Morris, surviving her, all of Salisbury, Md. She was baptized about the year 1889 by the late Elder Silas H. Durand into membership with the Salisbury Church, Salisbury, Md., where she remained a faithful and consistent member until death. She gave full proof of having received the Spirit of Christ, which caused her to walk humbly before her brethren, and, in meekness, esteem all others better than herself. She had been in poor health for a long time, yet always manifested great patience and much cheerfulness. When able she was always present at her meetings, and will be greatly missed by the church, also by her sisters and brother and her many friends. We believe that she is better off; that our loss is her gain.

The writer conducted the funeral services at the home, after which she was buried in Parson's Cemetery, Salisbury, Md.

J. C. MELLOTT.

POETRY.

THE DAY HATH ENOUGH OF ITS OWN GRIEF.

"Take no thought for the morrow, its trials and dangers;

Why burden thy spirit with desponding gloom?
To-day hath enough to perplex and distress thee,
It needeth no shadow of dark things to come.

Take no thought for the morrow, no sorrow shall touch thee,

But that which thy God in his Son hath decreed;
Go to Christ with thy grief, as it daily ariseth,
And seek for his strength in the moment of need.

Take no thought for the morrow; rich mercy abounding

Hath marked every step of thy pathway till now;
Put thy trust then in God for the still distant future,
Effacing those dark lines of care from thy brow.

Take no thought for the morrow, its dawning may find thee

A spirit at rest 'neath the altar of God,
With the last battle fought, the last trial ended,
The victory won through Immanuel's blood."

Selected by Mrs. Loretta Shafer, Binghamton, N. Y.

MEETINGS.

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

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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.

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.

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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

JOSHUA T. ROWE, Pastor.

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