

SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

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PLANT CITY, Florida.

DEAR BRETHREN:—The apostle says, “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen,” &c. The poet wrote,

“Dark and thorny is the desert,
Through which pilgrims make their way,
But beyond this vale of sorrows
Lie the fields of endless day;
Fiends loud howling o’er the desert,
Make them tremble as they go,
And the fiery darts of Satan
Often bring their courage low.”

In Deuteronomy xxxii. 9, 10, it is written, “For the Lord’s portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, in a waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.” So it is with every one born from above. They find themselves in a desert land, in a far worse waste howling wilderness and desert land than a natural one. A natural desert has no water for miles and miles, no grass, no shade trees, burning sands, piercing thorns. Many poisonous reptiles and creeping things

whose bite and sting are dangerous to life, and some said to be fatal if one is bitten or stung by them. You find all of these in your flesh and in the world in human shape. You have met some who were members in the church. John the Baptist called some people a generation of vipers. Sometimes we get in a hurry for members and get some of these vipers in the church, then we have sorrow, pain and death. When you received a hope you thought all the sin and sorrow was gone, and you never expected to have an enemy. So bright and glorious was the sight, you said, I am the rose of Sharon, the lily of the valley, the beauty and fragrance was so plain, and you seemed so white and clean, like the lily, but in a short time all the beauty and fragrance was gone that came from the Savior, and only the thorny bush was left, for every petal had withered and fallen off. The lily only blooms and remains for a few days then droops and dies. Solomon says, “As the lily among thorns, so is my love among the daughters.” Again, ii. 16, 17, “My beloved is mine, and I am his: he feedeth among the lilies. Until the day break, and the shadows flee away.” The lilies are his loved ones. The shadows are the law dispensation. Paul says,

Heb. x. 1, "For the law, having a shadow of good things to come," &c. Again, Col. ii. 16, 17, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come."

When "the day break" is the third morning, when the Savior arose. So the prophet said, Hosea vi. 2, "After two days he will revive us: in the third day he will raise us up, and we shall live in his sight." But alas how soon you found you were still in a world of sin, and a desert land, and "In me, (that is, in my flesh,) dwelleth no good thing," and the piercing thorns of the flesh were there to cause you pain. Paul says, Because of the abundance of the revelation there was given me a thorn in the flesh, &c., and was told, My grace shall be sufficient for thee. When the Lord put the curse on the earth he said, "Thorns also and thistles shall it bring forth to thee."—Gen. iii. 18. As sure as the natural earth brings forth thorns and thistles to all the sons and daughters of Adam, just that sure the flesh brings forth thorns and thistles to all the children of God. So the poet says,

"But of all the foes we meet;
None so oft mislead our feet,
None betray us into sin
Like the foes that dwell within."

"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."—Gal. v. 17. Jesus said, In the world ye shall have tribulation, but in me ye shall have peace. All of you little ones have found this true, not only natural worries, pains and losses, but anguish of soul, fightings without and foes within. Oh the horrid desert, the blasting, blighting, withering winds that sweep over

the hot sands, the fearful howling wilderness, the awful thirst and fainting by the way, the dark and cloudy days, the long nights, and tears shed over and over on account of sin. Jesus is a covert from the tempest, an hiding-place from the wind, as the shadow of a great rock in a weary land, as rivers of water in a dry place, (Isaiah xxxii. 2,) but when he "holdeth back the face of his throne, and spreadeth his cloud upon it," Job xxvi. 9, you cannot find the covert, rock, or the rivers of water. Job x. 10, 11, "Hast thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews." Little mourning one, you will have to wait and suffer on and on until the Lord takes down the fence and calls you home. "All the days of my appointed time will I wait, till my change come." Then you will find Paul told the truth when he wrote that all of our afflictions were light, and but for a moment compared to the glory of eternity. Paul says, For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. Not to us, but in us. Then you will "be filled with all the fullness of God."—Eph. iii. 19. God has not forgotten to provide for you in this awful desert land and waste howling wilderness. He says, Isaiah xliii. 20, "I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen." Again, Isaiah xxxv. 3-7, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you, then the eyes of the blind shall be opened, and the ears of the deaf shall be

unstopped: then shall the lame man leap as an heart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass, with reeds and rushes." Jesus says, Blessed are they that mourn, for they shall be comforted. Blessed are they that do hunger and thirst after righteousness, for they shall be filled.. The children of God have sorrows and trembling; the world knows nothing of. Psalm lxi. 2: "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I." Again, 1 Cor. xv. 9: "If in this life only we have hope in Christ, we are of all men most miserable." The wicked are the ungodly. Psalms lxxiii. 12: "Behold, these are the ungodly, who prosper in the world; they increase in riches." James says, "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" No wonder Paul was full of sadness, and had a desire to depart and be with Christ. Listen to what he says, 2 Cor. xii. 15, "Though the more abundantly I love you, the less I be loved." Have not some of you met this on this rough, sad and weary way? Have you not sometimes had to sweat drops of blood, as it were? Have you had the flesh to crawl on your cheek bones on account of the slaps you have received, both in the world and among false brethren? Is it not written, "Because iniquity shall abound, the love of many shall wax cold." The Book says so, Matthew xxiv. 12. So often your burden seems so heavy when some great wave of sorrow comes sweeping and roll-

ing over you, and you say with David, The waters are come in unto my soul. So heavy was the burden you were ready to give up all hope. Little one, this was only preparing you to leave this land of disappointment. Every sigh the people of God ever uttered, every pain, sorrow of distress they have borne Jesus held them up, they could not sink to rise no more, for "He is set for the fall and rise again of many in Israel."—Luke ii. 34. He suffers with you. Isaiah lxiii. 9: "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old." The poet says, "I feel at my heart all thy sighs and thy groans, For thou art most near me, my flesh and my bones; In all thy distresses thy head feels the pain, Yet all are most needful, not one is in vain." Hear Jonah in the whale say, "The earth with her bars was about me for ever." No way of escape. Then he says, "Salvation is of the Lord," and God caused the whale to spew him out on the land. Look, little distressed one, see the patriarchs, they were stoned, they were sawn asunder, were tempted, were slain by the sword: they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens, and caves of the earth. You have never passed through such awful trials as these. Many have been burned at the stake, and smothered to death by fire in caves, &c. Then think of the three Hebrew children in the fiery furnace. Look there, who is that in the fire with them? Hear the king say, "Did we not throw three into the fire and lo! there are four, and one like unto the Son of God." See Daniel in the lions' den. Lions' mouths all shut. So God will shut every enemy's mouth

except such as are to afflict you for your good. David says, "Before I was afflicted I went astray; but now have I kept thy word."—Psalms cxix. 67. A sad countenance maketh the heart better. The heart of the wise is in the house of mourning, and "blessed are they that mourn: for they shall be comforted." Then do not forget Jesus in the garden for you. So precious blessed of God are you. Now dry your tears and remember Solomon says, Better is the day of one's death than the day of one's birth. All of your sorrows, distresses, pains, heart-aches and tremblings are only for a moment compared to eternity, and is for your good, and works for you a far more exceeding and eternal weight of glory. It was not an accident sin entered into this world, but was to cause you to rejoice when you were delivered from the power of darkness and translated into the kingdom of his dear Son, but when you reach the eternal shore of sweet eternal deliverance you will find Paul told the truth when he said, Our light affliction, which is but for a moment, works (produces) for us a far more exceeding and eternal weight of glory. Here you have the foretaste, there you will have all the fullness.

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

COZAD, Nebr., June 6, 1926.

DEAR EDITORS:—I feel a desire to call you all brethren, and truly hope, by the grace of God, I am related to all of his redeemed. I have often called the Baptist people my brothers and sisters, as you know it is customary among some of our people to do so, and I think it is right, but I have often wondered if it is as often felt as it is spoken. To feel indeed to belong to the heavenly family

and to be able by the same experience to say brother or sister is a gracious state, if we are made to view it as it is, but I am so often in doubt as to the relationship that exists between me and the dear ones. I read their experiences in many of the good papers published by the Baptist editors, and also listen to many tell their travels in life, and am made to feel that we are traveling the same lonesome road, but I see them so bright in their experience of grace, that to me there is no doubt in their case, for they have the seal in their foreheads, and it is so distinct that we feel to know them to be of the fold; but for myself, I cannot tell of anything so sure, I am only hoping to be one, but this I really feel to know: that if I am one, and he is pleased to call me by his own power and grace, I am the least of the whole family, for oh how blind, how helpless I am. I am always full of sin, and can never feel to be free from it as I wish I could. I am not able to be what I desire to be, or what I hope I desire to be. The Lord alone knows whether I desire anything as I ought, but if I am not deceived in myself I think I desire to live an upright life that I can feel is pleasing to my Creator, and most of all I desire to know of a truth that I am one of the blessed number for whom it pleased the dear Savior to suffer and die. It seems that if I could be sure, or have positive knowledge that I am his, so that there could never be a fear or doubt arise, I would enjoy the hope better. But we are told that we hope for the things not seen, and our hope is as an anchor of the soul, both sure and steadfast, for Christ is our hope. When we feel too weak to even cry we are made to view him as the Rock for which we long, and as our strength to deliver us. I realize I am in a hopeless condition if it is

left to me, for I have lived thirty-six years, and as far as I can remember I have longed to live a christian life, but my whole life has been full of sin and darkness, and fears as touching the hereafter. I have, it seemed to me, ever since I can remember desired to be saved in the glory world. I sometimes fear it might be only of nature, for I have always desired it, but there was a time in my life when I was just like a child, that I felt to know I certainly was a sinner, lost in sin, and could not go to heaven in my sinful condition, so I began to cry to him to save me. Of course I felt the debt, and tried to do something to make my condition better. I tried to pray, to see if I would be better. I thought I would have to do something good if I ever went to heaven, and would have to live a perfect life. This began when I was seven years old, and as there was at that time, or very near it, a few days meeting going on, I went up to be prayed for, but it did not seem to help me at all, I only felt to be a worse sinner. Finally, in God's own good time, I received a hope. I was then between seven and eight years of age, and was made so happy I could not help shouting his praises aloud. So for a while I felt good and free, with nothing to grieve or distress me at all. I then wanted to join the church and be baptized, but at that time many of the Baptist people did not believe in children's experience at all; but the church received me, and I was baptized, so I felt good and thought I had done as I should. I did not even feel to be a sinner for a long time after that; then I began to doubt, and was in much fear. I knew I was still a sinner, but wanted so much to be a christian. I had thought that after sinners received a hope they were not sinners, but christians, and would not

feel again to be sinners, but my feelings were telling me differently. I truly knew I still was a helpless sinner, depending upon the mercy of a loving Savior if I ever was permitted to enter heaven. Little by little I received a foretaste of his love, and was made to shed tears of joy, and also made at times to rejoice above my own control, and would shout his praises until I was made to feel it was enough. I was truly satisfied, and felt to know at the time that I was his child, but as soon as it was withdrawn I began to doubt, and such thoughts would arise: Now what have you done? There is no use in that, you could have helped that. Then I began to study over it and to think it might be as the world and those who have never tasted his love or the power of the world to come believe it is; that it was just a weak mind, or of nature, and maybe there was nothing in shouting or rejoicing in his love, but just an imaginary mind, and I felt badly. In doubt I said, I never will shout or show any sign again, if I can help it. I will know next time whether I can help it or not. If it is of myself I know I can help it, and will. These were my thoughts, and are yet. Then sometimes I would be so cold in spiritual life and enjoyment I would begin to desire to feel again some spiritual life and ask Him to fill me with his love and cause me to rejoice once more, that I could feel to not be left alone in a desert land, such as I felt to be in, for it seemed that the streams were dried up and I was dying spiritually for food and drink from that good land where all is peace, love and happiness. In his own good time he fed me, and I sometimes am made to feel that he is a God at hand, but I am often wondering in mind whether or not it is of the Spirit. I know this, that there are

times with me when I am desiring a better country, and I have feelings concerning all things, and his work and my condition as a sinner, that the world nor I cannot control; whether it is of God, or not, I certainly am not able to tell, but I hope it is. I know at times I am so disgusted with wordly foolishness I just do not want to hear it talked, and then again, I am found in their company, joking and laughing and enjoying life here, but I cannot enjoy false doctrine at any time, for my experience (if I have one) teaches me that there is only one way, and Christ is the way; only one truth, and he is the truth; only one life, and he is the life; he is all and in all, from eternity to eternity; we are dead and our lives are hid with Christ in God. Thus we are (if children) in a safe place. How sweet to feel his love burning upon the altar of our sinful lives, for he is as a consuming fire. Consuming what? The sinner? No, but consuming our sinful lusts, destroying the work of Satan, and forever perfecting them that are his, sanctifying them; the flaming sword is ever keeping the way of the tree of life. Men would love to have the honor of keeping it, but it is not left to them, for we are kept by the power of God, and we are not our own keepers. I am glad it is on a sure foundation, and Christ is the chief corner-stone; he is also the topmost stone, the beginning and the end, for it is Christ formed in us the hope of glory. There is never a doubt in my mind concerning his kingdom, as to the surety of it, for the one that created and made all things, and controls all things, is able and will bring out his bride, the Lamb's wife, more than conqueror over all evil, for even the gates of hell cannot prevail against it. He has already conquered all for his chosen people, and is only mani-

festing it as the pages of time unfold his purposes. He is not deceived in anything, for all things were and are open before his face, and he is not failing in any of his work. Neither can Satan deceive him and get or destroy one soul of his chosen people, for their deliverance is in Christ, their eternal head, and his will and pleasure is being manifested as time rolls on. Neither is he disappointed concerning anything, but has told us in his word, or in his testimony, that these things will come. Read Jude, the fourth verse. He was admonishing the church in the first of the chapter, and on to the fourth verse, to write unto them of the common salvation, and to exhort them and us, that we should earnestly contend for the faith once delivered unto the saints. It never has been delivered to any but his saints. Thus he tells us in the fourth verse of a certain people who were before of old ordained to this condemnation; they were ungodly men. Also read Romans ix. 21-24, and 1 Peter ii. 8; Exodus ix. 16; xiv. 17, and many others I could mention, but these are enough to get us started reading.

Well, I do not know whether I have said anything that is worth your notice or not. If you feel it is as worthless as the writer feels to be just cast it aside. I have told a few of my feelings as I have gone along in life, and if you can witness with what I have written you may publish it, if not, please do not. You know it does us little ones good to find that the strong able ministers and soldiers of Christ have the same to battle with, but my feeling is (O you of little faith) sometimes I am afraid I have not any God-given faith, but hope I have. If you are ever given a mind to turn your thoughts towards me in asking for

his mercy to his little weak ones, please do so.

Your little sister in the grace given his people in Christ, I hope,

(MRS.) WILL MATHIS.

TRENTON, N. J., Sept. 12, 1926.

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MY DEAR COUSIN:—I have thought many times of your visit, and think it did me a lot of good. I hope that in future we may not have to wait so long between visits, because life is short; at least, I feel at times that mine is and I want to see often those I love. I naturally love my family, but the love of God in the brethren is so much above the natural love of man that sometimes I feel I cannot live in this world without the fellowship and love of the saints. As I grow older and the things of earth get staler, I feel that the only thing which matters is the communion of the loved ones, the sharing of the sacrifice of Christ, the inheritance of the kingdom of God. It is a wonderful thing to be led in green pastures and beside still waters. While rushing torrents and great falls of water are wonderful to show the power of God, it is the still waters that comfort the thirsty ones and make them realize the love and care of the heavenly Father. It means so much to me to feel that I may be one of the little ones, just able to know and feel that God is good. It is all I need. No flaunting of banners nor blowing of trumpets telling me that God is King, but just the still small voice in my soul saying, I am God, and beside me there is no Savior. Is not that the most wonderful thing that could come to a poor little soul? Just to know that without any effort on my part he has made me feel his everlasting love; to know that if chosen in him one can never be lost. We may be asked, as I once was, How do you

know that you are saved? Just by the revelation of God's power, as to Jonah, or to Paul; or to Peter, and on down to now. It is given to every redeemed soul to feel that God is over all, through all and in all; and when he says, "Follow me," we never question, and by the following we acknowledge to ourselves and to the world that we have been bought with a price. Even the blood of Christ has not been too much in God's sight to save his people from their sins. We can have no doubt of our salvation while Christ is leading us. Is it not a glorious thought and is it not worth all the suffering of mind and body to just feel the love of God? To-day we had, to me, another wonderful sermon. The text was the last clause of the fourth verse of the fifth chapter of Mark, "Neither could any man tame him." He spoke more of experience than I ever heard, especially his own. A portion of the fifteenth verse of that same chapter has been in my mind this last week: "And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid." I have been thinking recently of the old Jewish rites and ceremonies and what they must have meant to the devout men of old, but for us all of those things are over. At different times in our experience we see the beauty of predestination, election and atonement, but to me it seems that when we enter into the overwhelming light of God's love, enter into the fullness of his grace, all other points of doctrine are swallowed up in the mighty greatness of the sacrifice of the beloved Son of God. It is the greatest of all things, and because of its greatness we can so fully understand why God is over all, through all and in all; why it is his will to save out

of his creation some to give glory to his name and to be witnesses of his love; why his Son must shed his blood for the atonement of our sins. It is enough, we need nothing more. If God is mine, then present things and things to come are mine. Sometimes I feel like leaving the "if" out, and saying, God is mine and I cannot depart from him. I wonder sometimes if Moses did not fully realize the greatness of Christ, even though living years before his birth, when he said, If I have found grace in thy sight shew me now thy way that I may know thee, that I may find grace in thy sight, and so on through that chapter (Exodus xxxiii), until in the twenty-first verse, "And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." Is there any greater prophecy than that in the whole Bible? Moses is told, "There is a place by me, and thou shalt stand upon a rock." I fully believe that the rock of salvation was shown to Moses at that time, and only through Christ can we stand upon the rock of salvation and be heirs of God and joint-heirs with Jesus Christ. These things are wonderful to me, I cannot attain unto them.

With love,

E. P. FETTER.

[THE foregoing letter was written to sister Rounds of Nutley, N. J.—ED.]

1627 DICKSON STREET, CHICAGO, Illinois.

DEAR EDITORS:—As my subscription expires with the November issue, will send in my renewal, please find money

inclosed. You may also have my paper sent to the above address instead of Cozad, Nebraska, as I have not been there since last July. I certainly hate to lose a copy, for I love to read the many good sermons in them. We have been here in Chicago since the latter part of July last, and have been blessed with the privilege of going to hear an old Baptist preach four different times. I do not know of any preacher living in Chicago at present, but there are, I find, nearly twenty members living in this city, and all seem to be interested in meeting and listening to the word preached. I have often wondered if there is not an ordained minister of the Old Baptist faith living near enough to come once each month, at least, and call the little few to order and hold meetings here. We all feel lost in a way, not having any certain place to meet, and no moderator. It seems to be the mind of all the members here to rent a hall to hold their services in and be organized into a body. They have talked this for quite a while, but, like Abraham's offering, where is the preacher? The one who comes to preach lives quite a distance from here, and is old and feeble, but, I must say, a faithful servant, but it is impossible for him to be here at each time, being located so far away. I hope it may please God to direct a true humble servant of his own to this place to feed the little few that live here, and bring all together in a church capacity, for that is all the lasting pleasure the children of God enjoy here on earth; the things of this world are foolishness to them, and they desire a time when they can meet each other in one place and hear the sweet songs of Zion sung, and listen to and feast upon the precious truth as it is delivered from God by his true and tried servants. Not tried in a

way the world calls tried. They say God tries us to see what we are. But I believe each child is tried to show them what they are, and the minister, being placed in a sacred place by the mighty hand of God, is tried with stronger trials than the little ones, for to them has been given the message to deliver, and they are called out to feed his sheep and lambs, and if left to themselves the office they hold would exalt them and cause them to think they were better than the average child, and they could not feel an equality existing in the church. Our trials and lonely feelings bring us face to face with the exact truth of our own natures, and cause us to see ourselves as we really are, and this view of ourselves is what humbles us and makes us feel so little and weak and often brings us in deep doubts and fears and causes us to cry to the Lord for help, and to be delivered, and brought out again where it is light to our souls, where we can feel the sweet assurance of peace and love from our Creator. We are then sure of the fact that God is our life, our strength and our all, and we are only sinners, miserable and weak, and we then feel our unworthiness, and can look at our dear brethren and sisters and see how pure they look, and oh how we do long to be just as good as we believe they are, and desire a hope that we can feel is as sure as our brother's or sister's, for to me all of my dear brethren and sisters have a bright hope shining in their countenance, and how good it is, but I am a "doubting Thomas," wondering if I really and truly am a child. I often believe I am, and a few times I am satisfied I am, but the greater part of my life is full of dark doubts and fears, begging the Lord to be merciful to me, for I feel and know I am a sinner, and if ever saved it is only by

his sovereign love, which was manifested when he shed his precious blood on the cross.

Your unworthy sister in hope of eternal life,

(MRS.) BESSIE MATHIS.

BREWERS, Kentucky.

DEAR EDITORS:—I have often thought of trying to write for publication, but when I turn my eyes within all is vain and dark and wild, so that I can scarcely deem myself a child, yet, if not mistaken, I do love the principles of life and salvation advocated by the SIGNS and its many writers and supporters who become as a great number of witnesses who are faithful and true, and I often feel while reading from the pens of the ready writers, with my eyes dimmed with tears, I would like to reach forth and give them a hearty handshake as a token of love and fellowship, which I do hope is begotten within by our blessed Lord and Master, without the help of poor, puny, weak and sinful man. We read in God's word that we are his workmanship, created in Christ Jesus unto good works, which God, that cannot lie, promised before the world began. Then he, being a faithful and true witness of himself, it matters but little with me (at times) what men say or do concerning "so great salvation," "but as for me and my house, we will serve the Lord." Surely one who has been shown the exceeding sinfulness of sin has no thought nor inclination to serve the devil, who was a liar from the beginning, but instead feels to fall in the dust and beg the Lord, who speaks and it is done, for mercy, and His word shall stand forever. Yes, he has but to say, Let there be light, and the darkness is already gone. His word is quick and powerful, so powerful it never fails, even to kill or make

alive, always accomplishing that which the Father desires. One of old has said, With thee, O God, is the fountain of life. The underservants continue to proclaim that there is life and salvation in none other, for truly it is not in man that walketh to direct his steps. After life's toils are over we hope to receive that crown of righteousness, not for works which we have or can do, but because of his love which was so great he sent his own darling Son into this low ground of sin and sorrow and redeemed us to God by his blood out of every nation, kindred, tongue and people, to whom be glory forever. Amen.

I do hope the Lord will put it into the hearts of his people to do their duty in maintaining the SIGNS, which to me is the greatest periodical of our land. As we are called to number our joys of the fast fading year (1926) we cannot pass by the many good articles of our dear able editors and worthy contributors to the SIGNS, which we have read with our hearts leaping forward with praise and our eyes filled with tears of joy.

Desiring an interest in your prayers, and the fellowship of God's humble poor, I am your brother, I hope,

J. C. CHESTER.

BELLINGHAM, Wash., Dec. 11, 1926.

DEAR EDITORS AND PUBLISHERS:—I feel I must write and tell you of a dream I had last night. After reading the dear old SIGNS through for the second time amid many tears I went to bed and dreamed the postman came and handed me the SIGNS and I opened it with the expectation of reading as usual the many cheering and soul-comforting letters, but, alas, it was only a farewell announcement from the editors and publishers, and I wept much, for they said our brethren

have forsaken us and we feel that our God has, too, and I started to pray, O our Father, thou that inhabiteth eternity, look down from thy throne and see, and when thou doth behold us in our sin and iniquity pity us in our sad condition, for we are lonely and feel forsaken. Oh wilt thou in mercy restore unto us that which has been our meat and drink so long, for we are languishing from hunger and thirst? It seemed it was more than I could bear, and I wept much. Then I thought of the wise counsel and rightly divided word of truth given us by dear Elders Lefferts, Dodson, Ruston and Vaughn, and the sweet, cheering, comforting letters of Elders Keene, McClanahan, Harris, Schenck, Greathouse, Hardy, and the others who write to the comfort and edification of the readers of the SIGNS, also the dear letters of Anna McKinney, Mary Ellison, J. R. Dennison, Bartlett and others who get so close to our sorrowing hearts over the afflictions of our Joseph, and still weeping I prayed, O Lord, if it be in accordance with thy holy will, remove the hindering cause and let us have the dear SIGNS again to give us food and comfort from our many brethren and sisters, many who are, like myself, poor and old and do not have the joy of going to meeting where they can hear the gospel preached in its purity. Then I looked, and, behold, the SIGNS was full, as usual, of soul-cheering, comforting letters, and I awoke, weeping and praising God, and my mind went over my dream and I was minded to get up and write it down, but words fail to describe the sorrow I experienced at the loss of the dear old SIGNS, or the joy I felt when I saw it full as of old. I must say in conclusion, while it is my wish, and I believe my prayer, for the SIGNS to continue, but except the Lord build the

house they labor in vain who build it, and except the Lord keep the city the watchman waketh but in vain. I also realize that unless we respond to the just call of the long forbearing publishers, the SIGNS will be suspended, and the many poor and old who cannot get to meeting will be deprived of the comfort of its cheering letters and editorials, which in one issue alone are worth more than a year's subscription. I feel that we should not be actuated by any other motive but love, and let each one give as the Lord has prospered him (or her), and thus trust God, in whose hands are all things, and he will dispose of it as it pleases him, and I hope and pray that if it is his will to let it go down that he will give us grace to say, "Thy will be done," but oh how dark and lonely it would be without its precious visits. I have only been well enough to work and earn any wages eight months since 1922, four in 1922 and four this year, from July to November, and now I am sick again, but the Lord knows all about it, and he does all things well. If I could only trust and praise him enough, but this also is of him, so I try to be still and know he is God. I am sending a money order for two dollars to pay for another year's subscription to the SIGNS.

A poor old sinner,

DAVIS BURCH.

53 E. BUTTERFIELD ST., WEISER, Idaho.

DEAR READERS:—While I am sending five new subscribers for the SIGNS I want to tell you that a little band of lovers of salvation by grace, predestination, and complete redemption through Jesus Christ, lives near Weiser; fifteen within less than forty miles, and eight further away, up to four hundred miles. The church (Salem) was organized just forty

years ago last month. They bought a lot last March, and now have a new church-house which cost them \$1477. It is 20x36, with seats for one hundred or more, and the house is well furnished. When any Old School Baptists are passing our way stop with the writer. Meetings are held on the second and fourth Sundays at 11 a. m. and 2 p. m. Elder D. E. Robison is the pastor.

M. N. WEBB.

ATLANTA, Georgia.

DEAR EDITORS:—Nothing has caused me greater concern during this year than the "Very Important Notice" published by you in the November edition of the SIGNS. I am one of those who have fallen behind with you. I have just kept putting the matter of sending my subscription off for a more convenient time, when I should have attended to it promptly. I know your work of publishing the SIGNS is at best "a labor of love," and I feel that we who love the doctrine it so ably defends are manifesting much ingratitude towards the publishers and its gifted editors when we fail to give it our support. I am now paying up my arrears and adding two dollars for you to use as you wish. I would do more, but I am only a small salaried man with a family, however I feel God will bless me in a way that will enable me to do more for you in the near future. I feel that if all subscribers to the paper, who can do so, would advance a year's or two year's subscription it would help you much. I am sending you eight dollars, [renewals for some of my friends, and two dollars for one new subscriber. Please pardon me for past negligence, and I will try and do better in the future.

Yours in love,

E. V. LASSITER.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY, 1927.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS

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

Elder George Ruston, Kelly Corners, N. Y.

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

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

THE habits of life show a tendency to crystallize into rigid forms and set routines, much as ice tends to form on water in cold weather, and when behavior does solidify into routine, it is very apt to degenerate into drudgery and what was once a pleasant and agreeable act becomes a dreaded and hateful duty arduous to perform. We do not want our New Year's Greeting to become any such dreaded thing because it so persistently comes around to us each year. The years come and go all too swiftly, much more swiftly than they used to, so that these Greetings seem to come more and more closely together the older we grow. It has long been the established custom of the SIGNS for its editor in behalf of the publishers and his associates, to greet our readers and subscribers in this manner at the year's beginning. If we do it merely because it is a custom, it amounts to little more than pursuing the beaten path of rigid form, but if these greetings really spring from our heart and are the real and sincere expression of our feelings and desires, they may be of some value to those who read them. As to this, we

shall leave you to judge, for we fear often to say that we are prompted by a right motive in these things. So often when we think the Spirit of God is leading us, it may turn out to have been the flesh; and often when we think the flesh is dominant, it turns out to have been the Spirit. It is hard to know what spirit we are of. In looking back over the long life of the SIGNS and in marking the many evidences of God's care over it and of his provision to meet all its necessities, we cannot but be encouraged to look forward to another year with hope in the Lord and with confidence that he will supply all our needs if it be his holy will that the paper be maintained. The difficulties of the paper have been great, but not so great but what they have been surmounted through the help and strength afforded by Israel's God. During all these years of the SIGNS' long career, there has been that quality about the paper which has aroused either antagonism on the part of some or love and devotion on the part of others. The SIGNS, in other words, is either hated or it is loved; there seems to be no middleground of lukewarmness or indifference toward the paper. It has its enemies, and has always had them, but so has it always had its devoted friends and champions. The reason of this is because the SIGNS has sought to occupy no middle-ground on any of the great principles of eternal truth. It says what it believes and believes what it says. Therefore, those who believe with us, love us; those who do not believe with us, wish the paper would die. So be it. We love peace and desire to see peace reign in all the churches of the saints, but we want it to be peace, and not an imitation of it; we do not want peace at the expense of what we believe to be the truth, and are not

willing to refrain from the publication of the truth for the sake of having peace with anybody, for any such peace bought at such a price would be no real peace at all, but only a smouldering cauldron of dormant opposition liable to burst forth and to rend us apart at any unguarded moment. It is often emphasized that Jesus came into the world to establish peace, but it is as frequently lost sight of that he came also to send a sword. His living Word is a sword which will not allow error to blend with truth, nor flesh to mingle with spirit, nor law to merge with grace, but it is a discriminating and searching sword which pierces even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. The upshot of all this which we have been trying to say in these words, is simply this: we have been endeavoring these past years in the pages of the SIGNS to set forth what we believe to be the truth, and we shall expect to keep right on doing this through 1927 and the coming years, so long as it shall live, God being our helper. We can do no more than this, and surely we ought not to do less. Not long ago a brother in the south wrote us a very kindly letter indeed in which he expressed his sincere desire to convert the SIGNS and its editors from the error of their way. This was a very plausible desire for him to have, so we thought, and we truly hoped he might show us our error, if error it was, that we might repent of it and do it no more. It turned out that the error which our brother thought us to be guilty of was the publishing of the doctrine of absolute predestination and our utter avoidance of the theory of conditional time salvation. He greatly desired that we might leave off predestination as we advocate it and go in instead for conditional time salvation. Now, we do appreciate the brother's sincerity, but indeed we cannot, for the lives of us, see any reason why we should adopt his point of view. Would it not be better for him to remove the beam out of his own eye, before he tries to remove the motes from the eyes of his brethren? If he cannot, or if any one cannot, agree with the doctrine advocated by the SIGNS, we do not feel to condemn them for that. If we know anything whatever of the truth of God, the SIGNS' editors have not been taught it of men, but by the revelation of God. If so, this revelation came not by our will, but by God's grace. If, therefore, there are those who cannot believe these things, it is evident they have not been taught or led as we have. It is God's pleasure to make known his truth to whom he will and to conceal it from whom he will. Arguing or disputing with those who cannot see these things will not cause them to see, nor will it stop the mouths and pens of those who do believe these things, to whom the Lord has been pleased to shew something of his deep and hidden mystery. Therefore, debate and controversy are of no use. They simply stir up ill feelings and more and more misunderstandings. For this reason the columns of this paper have long been closed to any debates or controversies over points of doctrine. We think this rule to be a wise one and shall continue to observe it through 1927, and further, the Lord willing. The children of God do not necessarily all of them see alike on all points of doctrine, but the fact that they do not, is no proof that they are not the children of God. Some of God's children are led deeper than

others, some do business in deeper depths than others; some are called to severer trials than others, some have to test the furnace fire while others face a den of lions, some endure isolation and loneliness, as did John on Patmos, while others live all their lives in evenness of temper and in the companionship of kindred spirits. Paul could not have written the book called Revelation, nor could John by any crook have written the letter to the Roman church. John could not have written the epistle that James did, nor could James have penned the epistles of Peter if his life had depended on it. Each wrote according to the gift measured out to him by the great Head of the church. Can God's servants in this day do any more than this? Are not each of us dependent on the ability God has given us? Well, then, if a brother can see farther than we can into the deep things of God, why quarrel with him for it? Shall we forbid his angling in deep waters because our little bark cannot venture as far as he? Surely this is foolish. Let each of us wait on our ministry, let each of us serve with the measure of the Spirit given us of God, and let God be our judge; for Judge he is, and not man. To him we either stand or fall, and to him shall each of us give an account of our stewardship. Let us preach the gospel, then, and stop quarreling. To this end, then, the SIGNS expects to go on publishing the truth as God gives us to see the truth, and we expect to let others do the same. We seek no quarrel with any one, and shall refuse, as heretofore, to enter into any controversy over points of doctrine. With these remarks we leave you. May the peace of God which passes all understanding keep your hearts and minds through Christ Jesus. Amen.

L.

CONTRIBUTIONS TO HELP SEND THE "SIGNS" TO THE POOR OF THE FLOCK AND TO AID THE "SIGNS."

WE wish we could, in at least a small degree, convey to our readers the feeling of thankfulness we have in our hearts toward all who have come to our aid and so generously given of their finances to help us on our way. We have also received many loving letters, which have been of much encouragement to us, for we had gotten to a state where we felt the interest in the SIGNS was at a very low ebb, and it seemed the brethren did not care much whether or not it ceased publication, but, as said before, the many kind letters we have received have given us renewed hope and courage and we feel the good Lord, who put it into the hearts of the donors and writers to encourage us as they have, still has use for the paper, and if he has we know nothing can stop it until he has accomplished his purpose with it. Also, a number of the subscribers who were in arrears have forwarded the amount due, but still there are many who paid no attention to our appeal, and to those we once more make the request that if they are in a position to do so, to please send what they owe us. We dislike to say so much about financial matters in our columns, but feel our readers would rather have us mention these matters when necessary than to keep silent until we were forced to discontinue publishing the paper. Following is a list of the names of those who have since our last issue contributed toward helping the SIGNS, and to aid in sending the paper to "the poor of the flock:"

Grace V. Smith, Mo., \$2; "A Friend," Okla., \$2; W. E. Bryan, Ky., \$1; Margaret B. Tiebout, N. Y., \$24; S. W. Shipway,

N. Y., \$3; Jesse C. Ellis, Ohio, \$3; J. H. Shambaugh, Ohio, \$1; Mrs. Joab Stout, Ill., \$1; Allie G. Reed, N. C., \$2; "An Oregon Friend," \$5; Virginia L. Simpson, D. C., \$10; Elder George L. Weaver, Ohio, \$1; Martha C. Holloway, Md., \$1; A. C. Carter, Ohio, \$3; Mrs. I. R. Blythe, Pa., \$1; Mrs. M. E. Drake, N. J., \$1; Jennie Bower, N. Y., \$1; Mrs. Wm. Fischer, N. Y., \$1; Mrs. Sarah R. Johnson, N. J., \$3; B. V. White, Va., \$6; Laura Greenland, Pa., \$5; James Ashurst, Ill., \$3; J. E. Holloway, Texas, \$1; J. B. Miller, Del., \$2; Mrs. T. H. Young, Ohio, \$2; Mrs. B. W. Jefferes, Ga., \$1; Mrs. Affria Fooks, Md., \$2; A. W. Bloomfield, Mo., \$2; Mrs. S. E. Enoch, Kans., \$3; Sarah McColl, Ont., \$6; "A Friend," N. Y., (per Elder G. Ruston) \$10; Woburn Church, Mass., \$10; Mrs. B. Gordy, Mich., \$2; Mrs. J. M. Miller, Texas, \$3; F. Morris, Ky., \$2; D. A. Koontz, Ill., \$1; W. A. Kelly, Ark., \$3; J. W. Caudle, Texas, \$1; J. T. Everitt, Ark., \$2; Virginia C. Ross, D. C., \$2; M. J. Warford, Ky., \$2; Dr. W. R. Presley, Texas, \$4; C. C. Ketchum, Colo., \$3; Jesse Myers, Mo., \$1; Mrs. Effie J. Nethaway, N. Y., \$1; Elder G. E. Coulbourne, Va., \$2; Mrs. Rachel Owens, Iowa, \$3; H. C. Sledge, La., \$1; Mrs. S. J. Gray, Texas, \$10; Col. J. R. Cox, Okla., \$1; G. W. Horner, Cal., \$3; Mrs. J. A. McTaggart, Ont., \$2; S. J. Rudd, Ky., \$3; Mrs. J. D. Shafer, N. Y., \$1; Mrs. Mary J. Ege, N. J., \$3; Mrs. Henry Hayman, Md., \$1; Mrs. Mary E. Pittman, Kans., \$1; "A Friend," Ont., \$1; Mrs. Mary Duffus, B. C., \$3; Mrs. Wm. Conklin, N. Y., \$2; Mrs. Emma L. Ferris, D. C., \$3; Duncan R. Black, Canada, \$3; Elder V. R. Harris, Ark., \$1; Ella E. Nelson, Texas, \$1; Mrs. Duncan McCallum, Ont., \$2; J. D. Welborn, Ind., \$10; Hubbell Brothers, N. Y., \$10; Mrs. Ola Rodgers, Ala., \$1; Mrs. Will Groom, Ohio, \$1; Mrs. C. B. Rittenhouse, Man., \$1; J. S. Moore, Ala., \$2; Dennis Watkins, Ore., \$1; Elder F. L. Riffe, Wash., \$1; Mary A. Barnett, N. B., \$1; E. V. Lassiter, Ga., \$2; Miss E. G. Merryman, Md., \$1. Total, \$224.

CIRCULAR LETTERS.

The Oconee Association of Primitive Baptists, in session with the church at Black's Creek, Madison County, Georgia, October 8th, 9th and 10th, 1926, to the churches of our Association and to all of our faith and order sendeth greetings.

DEARLY BELOVED:—Once more we have been blessed to meet to worship together our heavenly Father. The injunction is to preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine, for the time will come when they will not endure sound doctrine. We understand that Jesus is the Word, and was in the beginning, and was made flesh and dwelt among us, and we beheld his glory, the only begotten Son of God, who came into the world to save his people, clothed with all power and wisdom that was necessary to do the work of his Father, and he said that he had finished the work his Father gave him to do. Holy, harmless and undefiled, and separate from sinners, yet he was made sin for us who knew no sin, that we should be made the righteousness of God in him, hence his righteousness is imputed to us, so in the body of his flesh through death to present us holy, unblameable and unreprouvable in his sight, a wonderful work indeed for poor sinners who are in this warfare, flesh against the Spirit and the Spirit against the flesh, contrary one to the other, so that we cannot do the things that we would. So let us rejoice in the truth that we are not our own, but bought with a price, and that price is the blood of Jesus Christ that cleanseth us from all sin; not part, but atoned for all our sins, hence man at his best state is altogether vanity. He was at his best state in the garden when he was good. God had a wise pur-

pose in putting the tree of knowledge of good and evil in the garden, at the right place, so it would accomplish his purpose, will and decree. Nothing took place in that garden contrary to his purpose, for "as I have thought, so it shall come to pass; and as I have purposed, so shall it stand." There was a precious promise made to Abraham and his seed; then, too, Isaiah had so many sweet visions. One was a virgin shall bear a son and shall call his name Emmanuel. Another was, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, The Prince of Peace," referring to the same word that should be preached; no other name given whereby we must be saved, hence, salvation is of the Lord. Just as this doctrine is in the singular, this doctrine is in the gospel which is the power of God unto salvation to the believer. Our destiny is in his hands in time as well as in eternity. He leads his people and instructs them (as many as are led by the Spirit of God are the sons of God.) There is constraining power in the Spirit, so good works are fruits of faith and the fruit of the Spirit is faith. So this Word is King of kings and Lord of lords, and the end has been seen from the beginning, and all things are coming to pass just as they were seen, and all things work together for good to them who love God, to them who are called according to his purpose. There is no power but of God, and he does as he pleases in the army of heaven and among the inhabitants of earth, and none can stay his hand, and his will, decree and purpose are being executed in spite of man or devils. All the grace that was treasured up for him for his people will

be received by them, and not on any conditions upon their part, for all that the Father has given him shall come to him, and him that cometh he shall in no wise cast out.

We feel that the above is part of the sound doctrine, and our Association is enduring it and contending for it in soberness and love. We feel that we have been kept by the power of God through faith unto salvation, and we are proud of the sweet memory of our fathers who enjoyed the principles of this doctrine, and left the record of their day and generation. Let us continue to contend for the faith that was once delivered unto the saints. Our Articles show where we stand, and we want no change now, and never will.

J. M. ADAMS.

(Written by Elder G. E. Coulbourne.)

The Salisbury Old School Baptist Association, convened with the Broad Creek Old School Baptist Church, October 20th, 21st and 22nd, 1926, to the churches of which she is composed, grace, mercy and peace from our Lord Jesus Christ be unto you.

BELOVED BRETHREN:—It is our desire, if the Lord will, that in this, our Circular Letter, our minds may be stirred up as to salvation. What salvation is, how received, and some of the exhortations to those who have received it. When Moses, acting under God's command and direction, was leading the children of Israel out of Egypt, being pursued by Pharaoh and his host, upon reaching the Red Sea, with no apparent way to cross, the sea before them, the mighty host behind them, it was but natural that they should murmur as they did, but it was not natural that Moses should say what he did, it was by the Spirit of God that he said,

“Stand still, and see the salvation of the Lord.” Here we find that this man of God was taught by God that salvation was not of man, but of God, and this salvation was their deliverance from bondage, a beautiful type of that salvation which was to follow, to deliver us from the bondage of sin. This salvation was shown the prophets of old and they prophesied that a virgin should bring forth a son, and he should be called Mighty, Wonderful, The Prince of Peace, and that he should rule over a kingdom that should never be destroyed. To have a kingdom there must be subjects of that kingdom, and these were and are all subjects of his grace, saved by his grace and mercy, and he is to all of them their salvation. We find the prophecy fulfilled, the angel appearing to Mary with the message from God that she should have a Son by the power of the Holy Ghost, and his name was to be Jesus, for he should save his people from their sins. We find here no conditions, but the positive assertion that “he shall save his people from their sins.” This he must do, and this we have his word that he did do, when he prayed, and said he had finished the work his Father had given him to do. That work was made complete in the atonement, and sealed by his own blood, which was the redeeming and saving, or salvation, of those the Father had given him, and who were chosen in him before the foundation of the world. As Eve was in Adam in the creation, afterwards taken out of and from Adam and given to him as his bride, or wife, so we understand the church was in Christ before the foundation of the world and in God’s time and way was taken out of Christ his bride and presented to him without spot or blemish. “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.” Here we see the unity of Christ and his church (which is his body) from before the foundation of the world. After he had finished his work he did not leave himself without witnesses, among whom we find the apostle Paul, a chosen vessel unto God, to testify as to this wonderful Savior, who is the salvation of all saved. Throughout Paul’s testimony we find nothing said of taking credit unto himself or his own works for this salvation, but all through his testimony we do find him giving credit and praise to Jesus, his Savior, his salvation. Paul is so zealous in his love for this salvation that we find him from time to time exhorting the churches as to their manner, and as to their walk in the churches and before men. On one occasion in the letter to the Hebrews the question is asked, “How shall we escape, if we neglect so great salvation?” Not if they neglect to try to obtain salvation, but how shall they escape temptations, and condemnation of the brethren, if they neglect to give praise to God for the salvation they already have, for it is clear that one cannot neglect something he does not have. Also the apostle exhorts the “beloved” to work out their own salvation with fear and trembling. This being to the church at Philippi, and not to the heathen, for the apostle goes on to say that they are in the midst of a crooked and perverse nation, among whom they shine as lights in the world. So here we find the apostle has in mind the manner in which those saved and who have a hope that Christ is their salvation should work it out: let it be known, not boastingly, but fearfully, remembering that it is God that worketh in them both to will and to do of his own pleasure. May the God of the prophets

and apostles keep us in peace, in meekness, as he did them, that we may work out our own salvation in fear and trembling, so we may always realize that we have nothing of self of which to boast, and that we may hold forth the word of life as our salvation in such manner that we shall not depart from the old ways and the old school, in which "it is written in the prophets, And they shall be all taught of God."

C. W. VAUGHN, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Ass't Clerk.

(Written by Elder Dell Smith.)

The Pocatalico Old School, or Primitive Baptist Association, now in session with Providence Church, Lincoln County, West Virginia, September 3rd, 4th and 5th, 1926, to the associations with which we correspond, and to all of like precious faith with us, sendeth greetings.

DEARLY BELOVED IN THE LORD:—We are once more permitted by the goodness of our covenant-keeping God to meet in an associate capacity to worship together in love and meekness the true and living God, the God of Abraham, Isaac and Jacob. We greatly desire that peace and unity of Spirit abound among us in all that may be said or done during this the ninety-first annual session of the Pocatalico Old School Baptist Association. Dear brethren, with much meekness I try to write this our Circular Letter, but do so with the ability God gives. We are not self-sufficient of ourselves, but our sufficiency is of Him who loved us and washed us in blood and gave us a sweet hope, which is an anchor to the soul. Dear brethren, if we are the Lord's people we are the purchased of the Lord. You are

the pearl of great price and his blood was shed for you, for so sayeth the Scriptures. You are not your own, for you are bought with a price. (1 Cor. vi. 19, 20.) This is our hope. Nothing we have done of ourselves, but we believe the promise is sure to all the seed who are the covenant children, those the Father gave the Son, for he paid their debt on the cross, and said, It is finished. The work of redemption rests alone with the triune God, not with man or men, and we believe when the blessed Master gave up the ghost on the cross it satisfied every demand of that debt and set us free. We had not with which to pay, for our garments were as filthy rags and our best deeds a mixture of sin, but he took off the filthy garments and covered our nakedness with the imputed righteousness of Christ, therefore we are not our own, we are his by choice and by redemption and sanctification. We are the choice of the Father, the redeemed of the Son, set apart by the Holy Spirit, therefore who shall lay anything to the charge of God's elect? It is God that justifies, therefore we believe he has redeemed his people, and the Holy Spirit makes it manifest to them in due time.

Dearly beloved brethren, I submit this to your better judgment, hoping you will throw the mantle of charity over my imperfections.

J. W. McCLANAHAN, Mod.

J. C. HAMMOND, Clerk.

NOTICE.

OWING to the usual severe cold, and uncertain conditions of the weather, there will be no meeting of the Woburn Old School Baptist Church the fifth Sunday in January, 1927.

H. C. KER, Pastor.

CORRESPONDING LETTERS.

The Salisbury Old School Baptist Association, in session with the Broad Creek Church, Sussex County, Delaware, October 20th, 21st and 22nd, 1926, to the associations with which we correspond, sends greeting.

DEAR BRETHREN:—As time has brought us to another session of this Association, to meet in an associate capacity, we feel to rejoice in the fact that we have been gathered together from the different parts of the earth by the love and fellowship that only the people of God feel and know. We feel thankful to the God of all grace that we have your messengers and friends from the churches and associations with which we correspond to mingle with us in sweet fellowship. This session has been one of joy, peace and love, not one jarring note to mar our peace. Our attendance is good, and the preaching has been to the point; all come to us laden with the rich things of the kingdom, preaching Christ as the way, the truth and the life. We desire a continuation of your correspondence.

Our next session of the Association is appointed to be held with the Little Creek Church, Delmar, Sussex County, Delaware, beginning Wednesday after the third Sunday in October, 1927, at which time and place we hope to meet your messengers again.

C. W. VAUGHN, Mod.

J. H. TRUITT, Clerk.

G. W. ADKINS, Ass't Clerk.

PREDESTINATION.

A book every subscriber to the SIGNS should own. Contains several of perhaps the ablest articles ever written on the subject. Single copies \$1, or in lots of six copies \$5.

R. LESTER DODSON,
12 Addison Avenue, Rutherford, New Jersey.

OBITUARY NOTICES.

J. H. Bozeman was born December 11th, 1884, in Houston Co., Ga., and passed away from us on November 10th, 1926, making his stay on earth 81 years, 10 months and 29 days. He joined the army at the age of seventeen years and fought in the battle of the Kenesaw Mountains in the year 1864. When the war was over he returned to his home and was married to Miss Mary Frances Everett, in the year of 1865, who was his faithful companion for over sixty-one years, and still survives. To that happy union nine children were born; two have already preceded him to the better world. The seven children living are Mrs. M. Petett, G. J. Bozeman, Mrs. H. M. Crow, S. D. Bozeman, Mrs. R. Moon and R. E. Bozeman, all of whom were present when he died, except S. D. Bozeman, of Eldorado, Okla., who was delayed on account of sickness. He had thirty-seven grandchildren, twelve great-grandchildren and one great-great-grandchild, also one brother, S. A. Bozeman, of Tipton, Okla., who was at his bedside when the end came. They came to Texas in the year 1888, moving to Milam County, Texas, where they lived for six years, then moved to Mexia, Limestone County, Texas, in the year 1894. He lived in and about Mexia until the year of 1904, when he moved to Tehuacana, Texas, and began carrying the mail, which he continued to do until the year 1916, when he became disabled and could not work. While he carried the mail he bought and paid for a home, in which he died. In May, 1867, he joined the Primitive Baptist Church, where he held his membership until his death. I can say that no one ever lived a purer or better life. He was always ready and willing to help any one in any way he could.

Funeral services were held at the family residence, by Elder Willie Phillips, where a large concourse of friends and relatives met and followed the remains to their final resting place, the old Awwmor Cemetery at Coolidge, Texas.

The character of grandpa Bozeman was as open as the day, neither darkness nor shadow ever rested upon it. There was nothing concealed that should be known. In active life he was anxious to live so that he might leave an honorable name to his dear children. In his death his friends and loved ones have sustained a great loss, but we believe his soul has found eternal rest in the presence of God. He asked his dear companion just a few days before he passed away if there was not an Old Baptist close enough to hold service. Brother Phillips lives close to us and he spoke in a most kindly way, saying that God saw fit to take this dear old companion from us. He also asked for this hymn to be sung as they were lowering his body to its last resting place: "Hark, from the tomb a doleful sound," &c. The writer knew him for six years, he and his family being our near neighbors. Oh how near and dear he was to us all.

Written by a friend,

(MRS.) LESLIE NEWMAN.

Malcolenson McAlpine was born July 24th, 1877, near Bothwell, Ontario, and died August 16th, 1926. He was married November 20th, 1918, to Miss Caroline Wilson, and to that union were born two daughters: Isabell (age six) and Ruby (age three) who with the widow, four brothers, two sisters and a host of friends are left to mourn, realizing we have lost a friend and neighbor highly respected and loved by all. It was also evident by his conversation he had passed from death unto life, his love for the Baptist people was evident. Although he had never united with the church his mind was with them, but feeling his unworthiness so keenly, never was given courage to offer himself to the church taking comfort in the assembly of the saints, going through this life as a guard on the outside, defending the truth and living an exemplary life among men. We mourn, but not as those who have no hope, believing that for him to live was Christ and to die was gain. May the blessing of the Lord be with all friends and enable them to say, Thy will be done. I tried to comfort the friends at the funeral, after which all that was mortal was laid to rest in the Rickard Cemetery near by.

GEORGE L. WEAVER.

Elder John A. Teague passed away at his home three and a half miles northwest of La Monte, Missouri, December 2nd, 1926, at 4 p. m., after an illness of two years. He was born January 15th, 1846, and was the son of Elder James and Prudence Teague. He moved with his parents to the farm northwest of La Monte where he spent the remaining years of his life. He was married to Miss Emma Gardner, of La Monte, Mo., November 2nd, 1882, and to that union two children were born: James A. Teague and Mrs. Harry Sparks. He joined Walnut Branch Primitive Baptist Church in 1886, and was baptized by Elder R. M. Ogle in a pond on the home place in order that his mother might be present, she being unable to go a distance. He soon felt impressed to preach, and on June 9th, 1900, was ordained to the full work of the gospel ministry. The churches, seeing his gift, soon began to call for his services, and he had the care of four churches, until on account of ill health he was forced to resign. He was a graduate in music, and spent several years in his younger life teaching music. He was a good singer and very much enjoyed the song service at meetings. He leaves to mourn his departure his widow, Mrs. Emma Teague, son James A. Teague, of Sedalia, Mo., daughter Mrs. Harry Sparks, of the home address, and the following grandchildren: Ralph Teague, Charles and Jewel Sparks, also numerous other relatives and friends, and the churches he had served so long. I was personally acquainted with brother Teague from my earliest recollection, and there was a tie of brotherly love that bound us very closely together. A stronger desire to be a real father, a true husband and a faith-

ful church member and pastor is seldom found in any man, and he was blessed of God to live very near his desire, as viewed by others. He was humble and placed a very low estimate upon self. As a minister he was sound in the faith, uncompromising with error, yet kind and forbearing with any who opposed his views.

The funeral services were conducted at the Missionary Baptist meetinghouse, in La Monte, and interment was made in the La Monte Cemetery. Being unable to secure a Primitive Baptist minister, Mr. Guinn, the Missionary Baptist minister of La Monte conducted the services in a very satisfactory manner. May the comfort which God alone can give be the support of his lonely companion, who has been a real preacher's wife, and may the children and grandchildren be taught of the Lord, is the prayer of the writer.

ELMER D. BOTTIS.

Mrs. Dora Myers, the subject of this memoir, was the daughter of Peter and Catherine Kessler, late members of Black Rock Church, Baltimore Co., Md., and was born September 14th, 1872. She was baptized by the late Elder F. A. Chick June 4th, 1893, and proved a faithful member unto death, which occurred suddenly on November 21st, 1926. She was married to George U. Myers July 3rd, 1895, and to that union were born three children: George U., Jr., who died in infancy, Paul and Ella Myers, of 3803 Clifton Ave., Baltimore, Md. The writer was sister Myers' pastor for more than twenty-seven years, and can truly say of her that she was of the very highest type of christian womanhood, faithful in every relation of life. In her death her husband has lost a dutiful wife, her children a devoted mother, the church a much beloved and worthy member, who was ever ready to help her church and pastor with her presence and with her means. Sister Myers was blessed with a good hope through grace, and she loved to talk of spiritual things, and was favored to do so in a very interesting way, as many can testify who have been comforted and encouraged by her ability to see something to be thankful for in the midst of every affliction and disappointment. I feel that it can be as truly said of sister Myers as of any one, that to know her was to love her. Her husband and children (though both are grown) feel their loss keenly as do her brothers and sisters and many devoted friends. The church and pastor mourn the loss of a dear faithful sister. She was a friend and dear sister indeed to me and mine, and we sorrow that we shall see her on earth no more nor hear her sweet words of consolation again. But we sorrow not as those without hope, for we believe that her spirit is now resting with Jesus her beloved Savior, about whom she so much loved to talk and in whom was her hope for all good things in this life and also in that to come, and we know that according to the

promise of Jesus her Lord that he will one day come again without sin unto salvation and raise her sleeping dust (which we laid to rest in the cemetery at Black Rock Church November 24th, which was witnessed by many sorrowing friends), and "then shall be brought to pass the saying that is written, Death is swallowed up in victory." The writer spoke with much emotion from parts of the fifteenth chapter of first Corinthians, also from Mark xiv. 8. Brother Topping also spoke. May God bless all the bereaved ones and enable them to bear their loss with holy resignation.

Written by her pastor,

JOSHUA T. ROWE.

Sister **Polly Ann O'Connor** died at her home in Halcottville, New York, August 9th, 1926, in her 83rd year. She was born in Vega, New York, February 23rd, 1844, the daughter of Jonathan and Rosina Ballard. She was united in marriage to Harmon Slauson December 15th, 1869, and settled on a farm in the same locality where she had lived. She united with the First Baptist Church of Roxbury, and was baptized by the late Elder J. D. Hubbell October 31st, 1891, and remained a faithful and worthy member of that church as long as she lived. Our dear sister had passed through sore trials in life in the loss of friends. Her father, mother, brother, and lastly her husband, all dying in less than one year, the year 1893. She acknowledged the hand of the Lord in her afflictions, saying she felt that she was situated just as the Lord would have it. She had three half-brothers, but they all preceded her to the grave, she being the last one of her father's family. In the year 1899 she was again married, to Francis O'Connor, whose death occurred February 27th, 1902, leaving her again a widow, with a stepdaughter, who remained with her. In 1912 she disposed of her farm and they moved to Kelly Corners, and in 1917 settled in Halcottville where her remaining days were spent. Sister Polly Ann (by which name she was widely known) was noted for her hospitality, and nothing gave her more pleasure in life than to entertain her friends at her home, especially her brethren and sisters of like precious faith, and was faithful in her attendance at meeting as long as her health permitted. She was afflicted for some time with heart trouble which at times caused her much suffering, which she patiently bore, desiring to be reconciled to the will of the Lord in all things, and when the end came she passed peacefully away to be at rest, we believe, with her Savior in that home where parting is unknown and no farewell tears are shed. Her stepdaughter, who is now sister Prudence Hinkley, together with her husband, cared for her in her latter days. Her funeral, which was largely attended, was held at Halcottville, conducted by her pastor, Elder George Ruston. Interment in the Vega Cemetery.

MARIETTA MEAD.

Sister **Bethiah Crosby** was born May 16th, 1840, and departed this life November 8th, 1925, at the home of her son, Mr. Wallace Crosby, Halcott Center, New York. She was the daughter of Isaac and Sally (Jones) Brown, of Brown Station, New York. She leaves to mourn their loss a son, Mr. Wallace Crosby, and two daughters, Mrs. Herman Smith and Mrs. Verne Dumond, also six grandchildren. Sister Crosby at an early age was given a love of the truth and enjoyed meeting with the Old School Baptist brethren, but never felt she was worthy of a name among them until she was made willing to follow her Lord in the ordinance of believer's baptism at the advanced age of eighty years. We remember that day well, for it seemed that if she did not speak the very stones would cry out, and with tears she told of her travel, and ended up by saying, "I felt I must come to-day even if I had to walk all the way." She was loved and esteemed by all the brethren as a precious sister in Christ. She always had an open door for the brethren to visit her, and it was her pleasure to minister to their needs. For a number of years she made her home with her son Wallace, visiting her two daughters at various times during the years. She was highly favored with loving children whose joy was to do all they could for their mother. Few brethren show more anxiety than sister Crosby did to get to meeting; the last time she was able, her son brought her to our Association, in September, 1925, and in less than two months she was taken to her heavenly home to be forever with the Lord. How her dear children miss her, yet their loss is her eternal gain. May they be comforted with the blessed thought that she is at rest.

G. R.

Mrs. **Elizabeth Susan Chiswell**, our sister in Christ, departed this earthly life at her home, Licksville, Frederick County, Maryland, December 4th, 1926. She was born at Poolesville, Md., July 21st, 1852, and was the daughter of Thomas N. and Eleanor White Gott. She leaves surviving her two brothers and three sisters: William Gott, of Licksville, Md., Benjamin Gott, of Washington, D. C., Mrs. Thomas Davis, of Washington, D. C., sister Eugenia Gott, of Licksville, and Mrs. Dora Carr, of Leesburg, Va. She was married to John A. Chiswell November 1st, 1876. Of this marriage, three daughters are living, all of them at the Licksville home: Misses Mary and Eugenia Chiswell and Mrs. Eleanor Bourke. Sister Chiswell was baptized several years ago by Elder E. V. White into membership with the New Valley Church, Loudoun Co., Va. She was a sufferer for several years from diabetes, but the direct cause of her death was Bright's disease. Despite her failing health, she was very faithful and devoted to her church and always met with her brethren whenever possible, sometimes when it did not seem possible

for her to be there. After she became unable to get to the meetings she loved to have the members come and hold meetings in her home. She loved the truth as it is in Jesus, and her hope of salvation was entirely based on the grace and mercy of God through his Son Jesus Christ. No one suffered more patiently than she and she seemed to await with calm submission the unfolding of her Maker's will concerning her. We believe her to be at rest in the presence of her Redeemer, for she was favored to leave behind her a gracious evidence of her acceptance in the Beloved.

Funeral services were held at her home, the writer speaking from the fifteenth chapter of first Corinthians. Interment in Monocacy Cemetery, at Beallsville, Md. May the dear Lord comfort all the bereaved ones, especially the daughters who so tenderly and lovingly cared for their mother all through her illness.

L.

It becomes my sorrowful duty to write the obituary of my little grandson, **Jesse Paul Ragan**, who was born May 24th, 1924, and died August 10th, 1926, aged 2 years, 2 months and 16 days. This dear little boy was a bright child and all the relatives and friends loved him. He had been afflicted nearly all his life, but seemed to get well, and we all thought he would continue to live, except his dear mother. "Mother" had always thought the Lord had only loaned him to her for but a short time. It pleased the dear Lord to take him from this family here below and put him in the family of immortal glory. We feel sure that this sweet child died in the Lord, and when the trump of God shall sound the body of Jesse Paul shall rise in the image of the blessed Son of God, who says, "I am the resurrection," and join in with the heavenly host to praise the Lord around his throne. His remains were buried in the graveyard near his home after services by Elder L. H. Hatcher, and the singing of some appropriate songs on the occasion. "Father" (N. G. Ragan), we greatly sympathize with you, oh how you do miss his dear form, but just think that he has been taken home, freed from every trial of this life. "Mother" (Katie Ragan), how often have you sat by that little cradle watching your little darling, Jesse Paul. You often realized your dear Lord had loaned him to you for a little while, and so he did, and then took him from you. Your dearest Lord visited his garden, at his appointed time, and gathered his lily, little Jesse Paul, from your bosom of tender love, because he thought it best, though sad indeed to you and to all the family. May God cause you to say, The will of God be done. Children, you have lost a very dear and loving brother, but just think that your loss is his eternal gain. Mother and father, you have fought the battle of life bravely, and have had to give up others of your dear children; you are left to mourn and weep. May God be with the bereaved family, and give them comfort in every need.

J. R. HATCHER.

Hepsah Trumbo McMillan, daughter of Davis and Susan Trumbo, was born April 22nd, 1845, and died November 14th, 1926, age 81 years, 6 months and 22 days. She was united in marriage to Edward B. McMillan in December, 1895. She was a member of the Pleasant Hill Old School Baptist Church, of north of Delaware. She leaves to mourn their loss one brother, two sisters, three nephews and one niece, with many other relatives and friends. She became a member of Pleasant Hill Church at a session of the Indian Creek Association when held with the Caesar's Creek Church, and was baptized September 5th, 1902, by Elder George Weaver. She was highly esteemed by the church. As she lived some distance away she would come to Delaware by train to meeting when circumstances would permit. I was called to attend her funeral at Westerville on the 16th, at 1:30 p. m., and held a short service. Read hymn 822 (Beebe's collection), also read from John xi. 32-35, and made a few remarks, after which her remains were taken to New Albany, Ohio, to her last resting place. She looked so natural and so peaceful when I stood beside her casket I felt I could surely say, Asleep in Jesus, and when I saw her lowered in the tomb I felt that Jesus would raise her up again. We feel our loss, but my desire is that God in his great grace may enable us to bow in submission to his will, and enable us by his grace to say in our loneliness, Blessed be the name of the Lord. She died at the home of J. B. Mason, Westerville, Ohio, where she made her home. Mrs. Mason was her great-niece.

L. E. STEPHENS.

Mrs. Ruth L. Rountree was born December 11th, 1857, in Hunt County, Texas, and departed this life June 16th, 1926, at her home in Santa Anna, Texas. She was confined to her bed for four months and eight days, and then passed away without a struggle. She was married to R. Rountree December 13th, 1877. She was the stepmother of three children, the mother of four children, and at the time of her death was the loving mother to three grandchildren. She professed a hope in Christ early in life and joined the Missionary Baptists, but July 19th, 1924, she joined the Primitive Baptist Church at Munday, Texas, and lived faithful to that faith until her death. Her husband preceded her to the grave more than two years, and a daughter nearly two years ago. She leaves to mourn six children, one brother, a number of grandchildren, and a host of relatives and friends. One daughter, being sick, could not attend the funeral.

The substance of the above was handed to me on the day of sister Rountree's funeral, this making the second time I had been called to this home on such a sad occasion, but I thank God for the manifestation of his grace shown by the children. I feel that I

could see the image of Jesus in their faces. Yes, a picture of grief colored with that satisfaction of a hope beyond the grave. May God's richest grace be poured out upon the bereaved family is the prayer of the unworthy writer,

MARTIN STONE.

ORDINATIONS.

According to appointment, the Snow Hill Old School Baptist Church, of Worcester County, Md., met November 28th, 1926, it being the time of its regular yearly meeting. The special feature of the day was the ordination of brother G. E. Coulbourne, of Cape Charles, Va., a member of the Swan Hill Church. The ministers present were C. W. Vaughn, H. H. Lefferts, George Ruston, R. Lester Dodson and H. C. Ker, pastor. These elders represented the Delaware River Association, the Virginia Corresponding Meeting, the Lexington-Roxbury Association, the Warwick Association and the Salisbury Association.

Hymn 872 (Beebe's collection) was read by Elder C. W. Vaughn. Prayer by Elder George Ruston. After which a verbal program of the order of the services was given by the pastor. The ordination sermon was preached by Elder H. H. Lefferts, text, Isaiah lii. 7. Elder H. C. Ker was chosen Moderator and Elder C. W. Vaughn Clerk. The moderator called the council together, composed of the above named Elders, and Deacons as follows: Snow Hill, J. H. Truitt and T. B. Walters; Salisbury, DeWitt Rounds and Henry Rounds; Nassaongo, J. M. Shockley and W. D. Fooks; Indiantown, Geo. F. Adkins; Little Creek, W. S. Marvel, Sr. and M. F. Hastings; Messongoes, James Hall; Forest Grove, J. D. Workman and J. R. Layfield; Frying Pan Church, of Va., W. A. Thompson and G. C. Spindle; New Valley Church, Va., H. J. White; Hopewell, N. J., W. S. Bond and J. S. Yard. Brother Coulbourne was presented to the council for questioning and a relation of his exercises and call to the ministry. After which it was unanimously decided to proceed with the ordination. The laying on of hands by the presbytery, composed of the above named Elders, followed. The ordination prayer was made by Elder Dodson; the charge was given by Elder Ruston. The right hand of fellowship was then extended by the presbytery. The closing hymn was chosen by the newly ordained minister, Elder G. E. Coulbourne, who also pronounced the benediction.

Lunch was served in the basement of the meeting-house, and at least six hundred served.

In the afternoon at 1:30 Elder Ruston preached. The pastor made a short address. Thus a wonderful day, long to be remembered, closed.

H. C. KER, Moderator.

C. W. VAUGHN, Clerk.

MEMORIALS.

The Salisbury Old School Baptist Association, in session with the Broad Creek Church, Sussex Co., Del., October 20th, 21st and 22nd, 1926, desires, though in sadness of heart, to bow to the will of God in the removal of **Elders J. C. Mellott, J. B. Slauson and John G. Eubanks** from our ranks by death since our last session.

Elder J. C. Mellott was young, faithful and useful in his large field of labor. His gift was very acceptable to his brethren, who loved him for the truth's sake.

Elder J. B. Slauson was beloved by many, and a faithful gospel preacher, not much past middle life when called suddenly away.

Elder John G. Eubanks was old and tried, had served more than fifty years in the Master's vineyard, a sweet preacher and singer. We have sustained great loss in the death of these dear brethren, but have every reason to believe they have entered into the joy of their Lord. May the grace of God rest upon the families of these servants of God and the churches they so lovingly and faithfully served.

We resolve, that this memorial be printed with our Minutes and published in the SIGNS OF THE TIMES.

We extend our heartfelt sympathy to the families and churches left by these dear brethren.

C. W. VAUGHN, Moderator.

J. H. TRUITT, Clerk.

GEORGE W. ADKINS, Ass't Clerk.

MEETINGS.

The Beulah Old School Baptist Church, of Cleveland, Ohio, will hold their meeting on the fourth Sunday of each month, at 2593 Canterbury Road, Cleveland Heights, Ohio. All lovers of the truth are welcome. Strangers wishing to make inquiries can address Elder George L. Weaver, 2231 Lee Road, Cleveland Heights, Ohio.

Ft. Worth Primitive Baptist Church meets every first and third Sundays at 11 a. m., also Saturday before third Sunday at 2 p. m. in each month. Take South Main car, go to end, walk one-half block north to meetinghouse.

E. A. MORELAND, Pastor.

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

A. S. ROWE, Church Clerk.

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

C. G. MILLER.

**E B E N E Z E R
OLD SCHOOL
BAPTIST CHURCH,
IN
NEW YORK CITY.**

Meetings every Sunday at 168 East 70th Street, Manhattan. Near Lexington Avenue.

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 Elyville (Oregon City), Oregon every fourth Sunday in each month, at 10:30 a. m. Lunch at noon. Those coming by Railroad over the S. P. get off at Oregon City, take the elevator to the top of the hill, turn to your left, go one block east. Not later than 9:30 a. m. Private conveyance. Those coming on Oregon City Electric get off at 7th Street, take elevator near S. P. depot to top of the hill, turn to your left, go one block east to 7th St., as above stated.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P. A.

Meeting every Sunday 10:30 a. m.

Preaching First and Third Sundays

ALL WELCOME

Mount Vernon Church meets the first Sunday in each month in Robertson's Hall, 4th and Broadway Ave., Arlington, Washington. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

MRS. CLARA E. GENTRY, Clerk, Marysville, Wash.

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OF

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

K EPHESIANS I. 3-6.

“BLESSED be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.”

This letter of Paul's is addressed “to the saints which are at Ephesus, and to the faithful in Christ Jesus.” All those saints at Ephesus which Paul had in mind have long since been removed from time, but the letter and its words are still in effect, and to a people even to-day, for there are yet some “faithful in Christ Jesus,” who love this doctrine as did our eminent apostle Paul, who so earnestly contended for the truth as he had been taught it, giving God preeminence in all things. Man of himself has never believed the truth, never will. The vital truth of God and the fundamental principle on which it is founded have ever been distasteful to man, for one prime reason: it robs man of any glory and places the invisible God preeminent in all things.

Of all creatures and things in existence man has the least right to boast or array himself in any way as prominent in the least things, or capable of even thinking a thought, much less putting one into execution, for man was the last manifestation in creation. Even the beasts of the field, grass and herbs, were brought into a manifest existence before man was, and man after being formed of earth was an inanimate lump of clay until the Lord God breathed the breath of life into his nostrils and he, man, became a living soul. Now since he has become a living soul by reason of the God-given breath he exalts himself above the Creator and limits the Holy One, circumscribes his movements and places him in an inferior position to man. If there is one thing God wishes to do or have done and he cannot do it or cause it to be done then he is not omnipotent. If there is anything, even the minutest detail that his all-seeing eye has not seen, even “from ancient times,” then he is not omniscient. If there is any vacuum in space that is not filled with his presence at any and all times, then he is not omnipresent, and many have borne false witness, for Bible writers declare these three attributes as

belonging to him, and to no other. They who feel they can keep the law, or even a part of it, and reap a reward, in claiming this ability to procure a benefit for doing righteous acts and receiving blessings thereby, either in time or eternity, have broken the commandment that reads, "Thou shalt not bear false witness against thy neighbor." For to say that salvation, all of it, or any part of it, for time or eternity is in any way conditional is bearing false witness against Christ and overthrowing the testimony of the holy men of old who spoke as they were moved by the Holy Ghost. The teachings of Christ are in no uncertain terms. "No man can come to me, except the Father which hath sent me draw him." Here is a positive declaration of Christ that forever bars man coming of his own free will: he must be drawn. They are not drawn against their will, as some affirm that we believe. The psalmist says, "Thy people shall be willing in the day of thy power." God's ways are equal. When he draws one he makes that one willing. There is much could be written about one's willingness and acceptance. Of course God's people accept him and Jesus Christ whom he has sent. The "elect according to the foreknowledge of God" are the only people that do, ever have or shall accept God the Father and his Son, or the salvation which he has wrought. When one talks about accepting Christ as his Savior and feels he can do something to aid his redemption or final preservation in glory, he has not accepted Christ, but he who is wholly and solely dependent upon Christ for salvation, both now and forever, does accept him as his Savior. There is not a text in the whole Bible that can be claimed as foundation for conditionalism that is not to their destruction, for such "they that

are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." Scripture means what it says; if not, it would say what it means. No mortal hated this doctrine more than the writer, but by hard and trying experiences, both in providence and grace, he learned that all power in heaven and earth is of God, and was given unto Jesus Christ, who is God manifest in the flesh, for the accomplishment of God's purpose in earth. Then if all power in heaven and earth, which is time or eternity, the church or the world, providence or grace, is in him it is a foregone conclusion, an undeniable fact, that there is none in man. "It is not in man that walketh to direct his steps." Are we going to doubt Jeremiah's word, "the man that hath seen affliction by the rod of his wrath?" who said, "He hath led me, and brought me into darkness, but not into light." Would any walk in sadness and affliction if it could be avoided? It was by faith that Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Faith is the gift of God, therefore it was of God, and not of Moses, that he refused to be called the son of Pharaoh's daughter. Would Paul have been struck down and turned about in a career of which he was so zealous if left to his own will? Most assuredly not, for his will was to go to Damascus, but like all other of God's chosen, elect and precious, he was made willing in the day of God's power. This power revealed Jesus Christ, whom he was persecuting as an impostor, and now he sees "Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor," as his Savior, and accepts him whom he had rejected, because a power over which he had no control smote him to the

ground and blinded him. By the power and magnificence of "the light of the knowledge of the glory of God in the face of Jesus Christ" he was now willing to accept God the Father and God the Son. Now it was no wonder Paul could write the words at the beginning of our writing: "To the saints at Ephesus, and to the faithful in Christ Jesus." Who are the faithful? They who are full of faith. These are the people to whom this writing is addressed and for whom it is kept, and it does not apply to the ones who feel they can help the Lord in his work, either for time or eternity. In sending this message to the faithful he could boldly and freely speak of them as being chosen in Christ before the foundation of the world. It is useless for man to speculate on such solemn truths, or expect to reconcile them to reason. It is a senseless undertaking for one to try to make God's ways plain to any natural mind. Our finite mind cannot grasp the nearly six thousand years of time, then why dispute or attempt to explain away the mystery of that which took place before time began? There is no measure in eternity. Time and time things alone are measurable. As God is immeasurable, so are all his ways and attributes. Were his mercy or love measurable we would sometimes come to the limit and be without the mercy and law of God, but his mercy endureth forever and his love never fails. Because we cannot measure and understand God is no reason why we should deny the testimony of Paul, this faithful witness, who declares that God chose certain ones in Christ before the world was. It is essential that he did, and this being true there is a living unity between Christ and his people, for he was with the Father before the world was, and we were chosen in him.

Then we must have been alive through him, or else he was then composed of dead members. It is not incredible then to one who sees God as sovereign to believe that all his people were foreknown and chosen in Christ Jesus before the world was, for when Christ came in the flesh he was just as verily God as he was verily man, God manifest in the flesh, otherwise he could not be seen, could not suffer, bleed and die; neither could he have been born of a virgin except in the flesh. When man starts out to make the Scripture plain and understandable to natural reason he has reached the height of folly. No man dares question the prerogative of God, for all he does is right. The very fact that he does it is positive proof it is right. It is according to the blessing of spiritual blessings in heavenly places in Christ that he chose us. It is a blessing, and not a recompense due us. "For the children [Esau and Jacob] being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth." It was said unto her (Rebecca), "The elder shall serve the younger." "Jacob have I loved, but Esau have I hated." One would necessarily have to blot out such Scriptures as these in order to establish a conditional salvation for either time or eternity, and when he has eliminated this truth he has no foundation on which to stand, much less to build. "Nevertheless the foundation of God standeth sure, having this seal, "The Lord knoweth them that are his." The foundation of God is sure and unless we build on this foundation our building must surely fall, so why try to remove some of the foundation which God has laid and eliminate a timber or stone that is objectionable to the natural mind, or

try to smooth over a rough place, or make this hard and unendurable doctrine a soft, pliant thing that any man can bend about his finger to suit his own taste? Having faith in God no doctrine is too hard, and we glory in it because it abases man and exalts God. Makes us dependent creatures upon an independent God. By reason of the fact that God chose us in Christ Jesus before the foundation of the world, and predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will, we were appointed to be children of God before time, and the appointing or choosing is done, the election is past. By an unchangeable purpose, irrevocable, impossible of change, sure and certain, all that were thus chosen are surely safe in him. Nothing that I can do can make me any other than the son of my father. Yet not for one moment does one of God's children wish to take advantage of this truth, or use it as a cloak for sin to excuse his wrong doing. Being children there is a law and reverence and a desire to do that which is pleasing in his sight. Having seen his holiness we long to be holy as he is holy; we long to live right, being dead to sin, or separated from sin, by the blood of Jesus Christ which cleanseth us from all sin. We hate sin and hunger and thirst after righteousness. He saw all from the beginning, even the behavior of all men, nothing is hung on a contingency and nothing comes as a surprise, for each event is so fitted as to be in perfect harmony with its predecessor and successor, all things going along in the stupendous plan that God alone saw and determined, and he executes his decree according to the good pleasure of his unchangeable will. The doctrine of predestination of all things is so clear that it seems all could see it, but God did not

determine that all should see. This doctrine does not in any way charge God with being the author of sin, for how can he who is above any law commit sin? for sin is the transgression of the law. Further, the fact that man is not able to resist sin is not a misdemeanor chargeable to the Creator, for even in this his purpose is so far beyond our finiteness we are lost in the infiniteness of his plan. He had as rich a purpose in the transgression of our foreparents as he had and has in everything else. In speaking of Pharaoh the wicked king, it is written, "And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." To which Paul also refers in Romans. If God sees fit to manifest his power in this way what right has man to interfere? All the acts of God are alike good. Also we read of the suffering of Christ in which Peter says, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." In type Joseph was also taken in the same way and sold into Egypt where he was evil treated, but afterwards he could look at his brethren who had sold him and say, Ye meant it for evil, but God meant it for good, to save much people alive. It is because we cannot see far enough into God's plan, and lack of faith, that we cannot see and believe in the predestination of all things. God had some wise purpose in sin coming into the world, and remember this, had he not seen the awful consequences of sin, that it would condemn the whole world by the act of one man, he would not have prepared the antidote for Adam's transgression. "By one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

This is not contingent upon the act of any mortal, Christ alone could and did atone for all sin. "There remaineth no more sacrifice for sins." The atonement has been made by one offering by Christ himself without blemish or spot unto God, which is the only acceptable sacrificial offering for sin. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." The perfect gift is Christ, the good gifts refers to the temporal blessings we enjoy in nature. God's plans are as unalterable as they are unchangeable; he having designed from all eternity the course of events as they come along. Knowing exactly what Adam would do, to prepare for this he chose us in Christ before the foundation of the world. As we were in Adam, so also then were all that ever should be born of the Spirit in Christ. We may take two apples, and before they are ever opened there are just so many seeds in each one. Manifesting them does not add nor diminish the number. The number is fixed. As in Adam there is a fixed number of people to be born on the earth, so there is also a fixed and certain number in Christ. There is not one thing by chance. No event too large to have been managed, designed and planned by him, nothing too finite to escape his decree. It is a truth that he will be glorified in all he does and in all that is done. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." There are no teachings in the Bible to warrant the assertion that salvation for either time or eternity is contingent, or conditional, or that God is not sovereign, all-powerful, all-knowing, all-seeing. It is an admissible fact that if we do certain things

the result will be so and so. If we fall into the water we shall get wet. If we put our hand into the fire we shall be burned. "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." No one denies the "if" in this, but this does not alter the predetermined act, step or thought of any man, being or thing; neither do we have the ability to alter our course, and the fact that one does or does not do a thing is proof positive that they were to have done, or refrained from doing, the thing. If by the grace of God we refrain from an evil act, it is done by his grace, and we are not rewarded for doing, but in the doing we have our reward; and, further, this does not frustrate the eternal plan of God. It is the only sure foundation upon which one can rest. Inasmuch as God saw and foreknew all things and determined this course, he saw who would and who would not live a godly life and walk carefully. There is no disposition on the part of a child of God to enjoy the pleasures of sin, for being made dead to sin he has no desire to live any longer therein, but longs to depart and be with Christ, which is far better. Even while in this ungodly world he longs to keep unspotted by its evils, even though he be ostracized and have to live alone. There is no pleasure in the transient things of this existence, for there is a continual longing of the heart, soul and mind to be at rest. The only support we have here is the hope that is in mercy given us in Christ Jesus, that we are children, and if children, heirs, joint-heirs with Christ. The plan of God is so sure and certain that all hell, with its legions of tormenting devils, can never pluck us out of his hand, but all for

whom he died, which were chosen in him before the foundation of the world, are eternally safe. This, then, is our rest, our only rest in this life. May the Lord enlighten his people that they be not entangled with unsound doctrine.

F. S. FISHER.

ATHENS, N. Y., Jan. 24, 1926.

DEAR BROTHER RUSTON:—My mind has been led back to the first love I had for the brethren, and our Elder Brother, Jesus Christ. When I was young I went to the Methodist meetings, but never believed just what they preached. I wondered a great many times how a person could get religion. It would be in my mind sometimes at their meetings to wonder if they were worshipping God in the Spirit, which I thought we had to be born with. This was a great mystery to me, how I could be born with the Spirit of God, but when it pleased God to call me from nature's darkness to his marvelous light it was plain to see that it was all of God. I was under conviction and exercise of mind for some time. I was worried, and made to realize I was a sinner. In winter I would go to the barn to milk my cows, and when I entered the door it would seem that my cows were better than I. I was so impressed with my sins that I would drop on my knees near the cows and pray to God to have mercy upon me, a sinner. It seemed that I was the worst sinner on God's footstool, and that there was no help for me. I could not help, though, asking God to have mercy upon me. I was made to know that I could not do anything of myself. I realized that God was the only one who could forgive sin, or deliver me from this state of mind. I was led to read the Scripture, but it seemed it condemned me, that I had not any part or

share in the matter, and that I was an outcast, that hell was my just due. I remember one night I was going on terribly, and my wife was trying to comfort me, when there came a knock at the door, and in came my father. He said, "Hewitt, what is the matter?" and my wife said, "I believe he is going out of his mind, he is worried so about his sins." My father said, "No, he isn't, God will deliver him from under his condemnation; we must be condemned in sin before we know what deliverance is; I have experienced just what he is going through. It says in the Bible that it is a fearful thing to fall into the hands of the living God." Oh how refreshing to one when brought to realize there are others whom the Lord has called to pass through the same affliction I was passing through. However, I was praying to God continually for mercy, but it seemed that no mercy came. I would ask God what I must do to be saved. At the time I was under conviction I belonged to the I. O. O. F., and was holding the office of N. G., and I attended the meeting every Saturday night, rain or shine; it did not make any difference what happened, I would be there. My mind was more on this than on God, but God showed me such things are the work of men, and not of God. I was condemned in it, so I had to leave the lodge. On the last night I attended I vowed to God that would be the last time I would ever be seen in an Odd Fellows' meeting, and it has been. Most of the members urged me to come back, and attend the meetings. To be condemned in sin is something the world knows nothing about, and they cannot understand it. I realized that God was just and good; if he sent my soul to hell, his righteous law approved it well. I read in the Scrip-

tures that the natural man receives not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned. I thought that meant me, for I knew I was not in possession of the Spirit of God, and I was doomed to destruction, but that did not stop me from praying to God for mercy, for I was made to believe that God could forgive sin; but would he forgive me my sins? that was what I wanted to know, and what worried me. One day my wife was away from home, and I felt very badly. My sins were very much impressed upon my mind. I went to the house to get my dinner, and all the time I was getting my meal I was praying to God to forgive me my sins, and prayed him to show me the way to life everlasting. I sat down to eat my dinner, and was about half through when such a change came over me. It seemed I heard a voice saying, This is the way, walk ye in it, thy sins are all forgiven thee. I was looking out of the window, and everything of nature was changed; the trees and everything I saw were praising God. I was made a new creature, everything pertaining to this world was under my feet; all earthly cares were gone. My mind was all on Jesus; the sweetest of all names is Jesus. At his name my heart doth leap. I realized that he was the way, the truth and the life. I loved him, for he first loved me and gave himself for me. It is a heaven below my Redeemer to know. I was led in this way for six months or more. I realized all things work together for good to them that love God, and who are the called according to his purpose. About that time the Methodists were holding protracted meetings, and my wife went forward. I prayed to God that if it was according to his will, to bring her to

the knowledge of the truth, for I believed God had brought me from nature's darkness into his marvelous light, and his banner over me was love. Previous to this, my wife heard my father and me talking over the doctrine of the Old School Baptists, and she said it was the most terrible doctrine she had ever heard, and thought if it was true that God was very unjust to save some and the rest to send to destruction. When it pleased God to bring her to the knowledge of the truth, she believed the doctrine she once despised. She never joined the church, but was a firm believer in salvation by grace. When my wife was on her death-bed, just before she died she raised her eyes toward heaven and said, "Oh, how beautiful it looks," and after she said this she soon passed away without one struggle. It is a great comfort to have a companion pass away in this way, trusting in God, and having no confidence in the flesh. It is about twenty-three or twenty-four years ago since I first received a hope, but I did not join the church until July 19th, 1925. In this number of years I have had a great many doubts and fears. Sometimes my faith seems nearly gone, but it says in the Scriptures that if you have faith as a grain of mustard seed you can remove mountains. I would not exchange my little hope for the whole world, even if I could, and what a blessing it is to be made to believe on God and his Son Jesus Christ. I believe the Old School Baptist Church is the church of our Lord and Savior Jesus Christ, that he has all power in heaven and upon earth. He speaks and it is done; he commands, and it stands fast; he is of one mind, and none can change him. He is the same yesterday, to-day and for ever. I feel that God has abundantly blessed us to give us a minister of the

gospel who can open up the Scripture to his flocks that are scattered through Ulster and Delaware Counties as our pastor can. I have been thinking of the wonderful works of God in bringing a man from England to preach Jesus, and him crucified, to a few believers in America who believe in Jesus, the way, the truth and the life, and may His holy name have all the glory forever and ever. This is from a poor sinner, saved by grace if saved at all.

Your unworthy brother,

HEWITT OSBORN.

LEXINGTON, Ky., October 14, 1925.

DEAR BRETHERN:—I am inclosing this good letter from sister Ellison, which I feel will be read with interest by many of the dear readers of the SIGNS. I do appreciate her kind, loving, sympathetic words, as well as those of the dear little band at Cave City. I desire to send loving greetings to the dear readers of the SIGNS, and to say that though blind my health is good, and I yet try to serve the church at Elk Lick, who seem yet willing to listen to a poor little worm of the dust.

Please change my address from Shelbyville, Ky., to 124 Warren Court, Lexington, Ky., where I live with my daughter, Mrs. White. May grace, mercy and peace be with you all.

Yours in hope of life eternal, a poor sinner saved by grace,

P. W. SAWIN.

TOPEKA, Kans., July 29, 1926.

DEAR BROTHER SAWIN:—Brother in that blessed relationship which teaches us to "be pitiful, be courteous," to have compassion one of another, even as God for Christ's sake hath had compassion on us. Knowing that you have been deeply taught in these things gives me courage

to try to address you. I well remember the kind words of comfort and encouragement sent me by you a few years ago, when I was feeling cast down, which I tried to acknowledge, but do not know if my letter ever reached you. Many times since then I have wished to commune with you, but a sense of deep unworthiness to intrude myself upon your notice, and fear that it was only fleshly impressions, hindered me; and neither do I feel any more deserving of an audience with you now, but a very kind letter recently from a dear sister, hitherto unknown to me, contained a request that I should write to you, hence this effort, which I make with the knowledge that of myself I can do nothing, and without the guidance of One who is able to help I know I can write nothing of any value to one who knows all things so much better than I. But to hear of the love the little band at Cave City has for you, as expressed by sister Owens, stirred anew, I hope, the same love in my heart, and I took courage in the words, "He made the stars also." He made the greater lights, and he made the little lights also, and set them in the firmament of the heaven, and they are for signs and for seasons. I have thought much on this, and know I never can portray the beauty I hope I see, and in an attempt to mention a few things I do not expect to speak a word you do not already know. I think we all agree that the moon, with her borrowed light, is a sign of the law. All the light it has is reflected from the sun, and represents the law, with its dim light reflected from the gospel day. It was the only light of that dark time, coming of the greater light. I have often wondered why it was written, "The evening and the morning were the first day," and so on, instead of saying the morning and the evening,

but was it not so written because the evening, or night of the law dispensation, came first, before the morning of the gospel day. The law was our schoolmaster, not to bring us unto Christ as the supplied words make it read, but unto Christ. We were under its dominion unto Christ until he came and fulfilled it for us, blotting out the handwriting of ordinances which was against us and taking them away. None were left, so that if now we feel bound by one item of it we are debtors to do the whole law. But we are told to touch not, taste not, handle not any of these dead things, for they all perished with the using of them. The moon was a fit type, or sign, of that long, dark season of the law's dominion. The translators tell us that the law made nothing perfect, but the bringing in of a better hope did, which is another fallacy, for the law did perfect the very thing which it was ordained to do. Leave off the supplied word and read: The law made nothing perfect but the bringing in of a better hope, or perfected nothing except the bringing in of a better hope, for by its thunderous exactions the one atoning sacrifice was made, whereby was perfected and brought in a better hope than the law itself could ever give. The moon gives light enough by which we may grope our way until the dawning of the morning. The law gave such a dim light that only a few could see the end of the law in its workings, as Abraham. He could see, and rejoiced in the view he had of the day of Jesus Christ. "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." After the rising of that Sun, John saw the vision of the "clothed with the sun, and the moon under her feet." The woman, the church, the new Jerusalem, clothed with the imputed righteous-

ness of this glorious risen Sun. In the brightness of that Sun, the moon sinks into oblivion. The old types and shadows flee away, and as long as this day lasts, as long as the Sun of righteousness continues to shine, we have no further use for the moon. "This is the day which the Lord hath made; we will rejoice and be glad in it." "Behold now," (leave out the supplied word "is"), and, "Behold now the day of salvation." "Arise, shine; for thy light is come," and the Sun of righteousness rules this long looked for day. What a brilliant sign is the Sun of this glorious gospel day. We cannot steadfastly behold it for the brightness of it. The glories of the Sun of righteousness can only be seen through a glass darkly. While in this mortal frame we could not bear the dazzling brightness of a view of him without the veil of flesh between. He shall arise with healing in his wings. It is as though the prophet had said, He shall arise with healing in his rising. His wings signify his rising, and in his rising is our healing, our hope, not only in his appearing in this glorious morning, but in his rising from the tomb when the law could no longer hold him, for if he be not risen he is yet held by the law, and we are yet in our sins, our hope is vain and our preaching vain, for the bringing in of that better hope is not yet perfected if he be not risen from under the law. But glory to his name, the name of Jesus, which means he shall save his people from their sins, he is risen and ascended up on high and led captive the captivity of his people who were held under the law, and "he made the stars also." I had no thought of writing as I have. My mind was on the little lights and I wished to speak of them, for they seem to me to represent the little individual hopes of each one of the Lord's

people. He set them in the firmament of the heaven. There is the place where our hopes are stayed, and, dear brother, have you not seen times when the darker the night, when the moon gives no light, the brighter the stars shine? When the moon shines clearly, or when we get to looking back to the law and see how condemned we are by its ministrations, its mandates eclipsing our better hope, and all seems so dark and vain and wild, then our hope almost fades away, but soon amid all the surrounding darkness the one little star of hope that we have passed from death unto life because we love the brethren stands out with a vivid brightness that never quite fades away. The wise men followed the star until it came and stood over where the young child lay, and so if we follow the leadings of our hope it will always lead us to Jesus, and not to our loathsome self-righteousness for justification. Again, dear brother, have you not seen nights so dark that gloomy clouds of doubt and unbelief, sorrows and tribulations, perils and persecutions, have gathered so thick that the little star is hidden from view, and you felt that these things were against you, and feared his mercy was clean gone forever? When truly it seemed that the heavens above us are of brass and the earth beneath us is iron. Oh what a hard place to be in! Our prayers cannot penetrate the heavens; they seem to fall at our feet as empty sounds. There is no rest or comfort to be found in this hard old earth. Our cry is, "Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence." He alone is able to rend the barriers that separate between us and him. O, Lord, "my goodness extendeth not to thee." In us there is no merit, but his goodness

does reach down to poor finite worms of the dust. "I was brought low, and he helped me."

"A glimpse, a single glimpse of thee,
Would more delight my soul,
This vain world, with all its toys,
Could I possess the whole."

With a view of him and a manifestation of his presence the mountains of trouble and distresses which had weighed so heavily upon us melt away and flow down at his presence. There is a rift in the clouds, a little gleam of light breaks through, we look, and there is the little star of hope still shining, sure and steadfast. It never entirely fades away, but with darkest clouds all about it looks the brighter. The darker it is the more we prize the light of hope. Sometimes as we gaze at a star it twinkles out of sight for a moment, and seems to vanish away, but soon twinkles back again. So does our hope in the perplexing vicissitudes of life, it twinkles and shines, and twinkles, but always there, whether we keep it in sight or not. Sometimes it seems so little we almost lay it by. But it will be sufficient when we are called to die. But perhaps a lurking enemy suggests that in some way we have merited the little light we have. Our hands have gotten us this. Fleshly pride is stirred, and we forget the greater Light from which all the little lights obtain their brightness, and ere we are aware our little star has twinkled away in darkness. Sometimes for days we sit in darkness and eat no pleasant bread; we are looking only at earth and see nothing but gloom, and oh for me the way is dark, and I am often sighing for the dear Sun of righteousness to rise. It is to thee, dear Lord, that I am crying, illumine with righteousness my darkened skies. But the stars are set in the firmament of the heaven, and are for signs and for seasons. We must look above for our hope.

"Sorrows like a surge may roll,
And wild the storms may be;
Look above, O trembling soul,
The sun still shines for thee."

We long for the companionship of those of like precious faith, and also of like trials and conflicts, and in our longing comes with renewed sweetness the one ever-abiding hope that we have passed from death unto life because we love the brethren. In our abstraction we had for a little while forgotten that sweet assurance, but in that love for each other we see a reflection of the greater love of the Father of light for his afflicted and poor people. In great mercy he has returned unto us, the mountains flow down, and, lo, our little star has twinkled back again. What true typical signs the little stars are of our seasons of darkness and of light. These are the morning stars that sang together, saying, The Lord hath done great things for us whereof we are glad. "Come and hear, all ye that fear God, and I will declare what he hath done for my soul," for we are saved by hope. Oh give thanks unto the Lord, for his mercy endureth forever, for he made the stars also. But one star differeth from another star in glory. We see that it is so. Some shine so brightly and some are so dim we can scarcely see them, yet, though their brightness may be partly hidden under a bushel, still we do discern them, and long to see them shine that God may be glorified. The command to let your light shine is unheeded. They do not glorify our Father in heaven by keeping concealed the good work he has done for them, because they feel that the bushel or measure of themselves shows them to come far short of what they think the measure of a christian should be, so it is hidden under the vail of flesh and never mentioned. But glory to his name, whether we ever see the outward evidence of their little hope or not, they are of that innumerable host that no

man can number, and none of them is lost for whom that better hope is perfected, for the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

"There all together we shall meet,
Together we shall sing;
A countless throng to swell the song,
Of Moses and the Lamb."

I know I should apologize for this long letter, but that is my failing. If it is of God and of the truth you will enjoy it; if not, it will fall to the earth from which it sprung. In that case, then I ask you to think with charity of a poor weak creature who has tried only to show remembrance to a precious old servant of the Lord. Do not let what I have written do any harm. I often feel that I should not send my imperfect thoughts to those young in experience and perhaps not fully established in the truth, lest I should lead them astray, while in my great unworthiness and ignorance I feel diffident in approaching those whom I esteem great in the kingdom of heaven, yet I feel that it is safer for me, for they will more surely detect my errors, and correct me as I need. So I am trusting you to not let pass any thing that seems to you as idle speculation, or contrary to sound doctrine. I greatly need the prayers and loving watchcare of all saints. Dear old soldier, you will soon be discharged. The bounty which has been dealt out to you so plenteously here will be enlarged. The night is far spent and joy cometh in the morning. I, myself, am in my seventieth year, and will not be far behind you, if indeed I do not go on before.

"Oh may we meet and be complete,
And long together dwell,
And serve the Lord with one accord,
And so I bid farewell."

Pardon if you can, and remember at the throne of grace the least of all, your unworthy sister,

MARY ELLISON.

HAVRE, Mont., Nov. 8, 1926.

DEAR ELDER LEFFERTS:—I hope you will pardon me for attempting to address one so gifted in setting forth the deep things of the Scriptures, but I felt so blessed and enlightened in reading your editorial on Revelation x. in the October SIGNS that I feel to drop you a few lines on what I believe those "seven thunders" are, or rather what they represent, and if in error, I hope you may be given a clear view of them, and not be misled by what I write. Thunder always follows the lightning's flash and is not representative of characters, as the "four beasts" and "four and twenty elders," but as the lightning's flash of God's revelations has been sounding down through all the dispensations of time, so also, these "seven thunders" have been rolling on and on, proclaimed by the prophets and confirmed by Christ and the apostles, together with all the hosts of the redeemed throughout all ages. I feel constrained to believe they represent the seven-fold government of the Lord Jesus Christ, and in this connection I wish to quote a little from Huntington. First. He is King of glory. "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory."—Psalms xxiv. 9, 10. Second. He is King of Zion. (Psalms ii.) Third. He is King of nations, "Who would fear thee, a King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee."—Jer. x. 7. Fourth. He is King of all (earthly) kings. "And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords."—Rev. xix. 16. Fifth. As the God of armies he is King over all

devils. "Wherefore he saith, When he ascended up on high he led captivity captive, and gave gifts unto men."—Eph. iv. 8. Sixth. As the holy One is King over all sins. "For sin shall not have dominion over you," &c.—Rom. vi. 14. Seventh. As the resurrection and the life, he is King over death, the Lord of life and of death. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."—Hosea xiii. 14. "For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living."—Rom. xiv. 9. Again those seven thunders, or seven-fold government, are spoken of in Proverbs ix. 1: "Wisdom hath builded her house, she hath hewn out her seven pillars." God is wisdom, and those seven pillars I understand to be the seven-fold government upon which this wonderful house, or the eternal sovereignty of God, doth rest for time and eternity. It seems to me to be broadly encompassed by Christ when he says in John xiv. 2, "In my Father's house [Christ] are many mansions." As the eternal King they are all treasured up in him; all those mansions of grace, mansions of eternal love, of mercy, of judgment, of an eternal priesthood to whom and for whom all creation shall render eternal praise and glory. "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not," showing here that this great mystery of God's eternal sovereignty is sealed, hid away from the eyes of the unbelieving world, and can never be received into the heart of man as true knowledge but

by the Spirit of revelation, but when this great change takes place the believer then begins to see how wonderful is Revelation v. 13, 14: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. And the four beasts [the redeemed] throughout all ages said, Amen."

Yours in weakness,

JOHN GIBSON.

CARTHAGE, Mo., July 7, 1926.

DEAR BRETHREN:—The July number of the SIGNS is at hand, and it reminds me that I have not yet paid you the price that I have established in my mind as what I ought to pay, and so I am inclosing payment for the last six months of the year. I think I have some appreciation of the sweet and deep spiritual truths it sets forth, but I cannot say whether it brings more joy or more sorrow. The only basis I have for a hope is the sorrow for sin. I thank God that he still permits me to hunger and thirst after righteousness and to grieve for my sins. I think this proves that he has not cast me utterly away, and that his mercy is not clean gone forever. But when I perceive the heights and depths of the understanding of spiritual things that some of the writers have I wonder if indeed I have ever been a wayfaring one on the way that is said to be so plain that even a fool (if a wayfaring man) cannot err therein. If I have been on the way, and still am, why have I learned so little while others have learned so much? I ask myself, Has God blessed them more than others in grace and knowledge of the truth, or have they attained to it by continual striving to show themselves

workmen that need not be ashamed? It seems that the July number is unusually good.

I had an experience last spring so unusual that I think it worth telling: The Missionary Baptists of this city held a meeting that they called a Bible Conference. The speaker with the biggest reputation was Dr. Louis of New York City. He edits a paper for his denomination that is said to have the greatest circulation of any of their periodicals, but I do not remember its name. There were two other speakers, one a minister in the nearby city of Joplin, Mo., and the other a teacher of the Bible in some college. The meeting lasted eight days, with two sessions daily. I attended every one that I could, and now I come to the wonderful part: I did not hear any Arminian doctrine. One discourse was devoted to a discussion of Arminianism, and it seemed to me I had never heard a clearer or more truthful exposition of the subject. This speaker, Dr. Madeoris (teacher), I thought about equal to Dr. Louis. He said he would have it taught that salvation is by grace alone, and regretted that Arminianism was preached in some Baptist pulpits. They were entirely free from all objectionable exhortations to "accept the Savior," &c., as is the custom with popular preachers as a rule. They said very little about missions, if anything. I cannot recall anything except that Dr. Louis said he had sent his daughter somewhere as a missionary, and spoke of how hard the parting was. Carthage is preeminently a city of religions, but I have not heard anything else here like these meetings were. How do you explain a meeting like that among Missionary Baptists?

Lest I grow wearisome I close.

Your sister in hope,

GRACE VEECH SMITH.

LIMA, Colorado.

DEAR KINDRED IN CHRIST:—Just a few thoughts on Paul's admonition to Timothy, as found in 1 Tim. iv. 16: "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." I think what Paul wrote to Timothy is to all God's ministers to-day, and forever will be. The first thing for a preacher to do is take heed to himself: Am I walking right before others? Am I letting my light shine? Am I doing unto others as I would have them do unto me? Am I leading an honest, upright life before all the world? If not, I am a stumbling-block, no benefit to my Master's cause or to his church. Am I preaching the doctrine, Jesus Christ the foundation-stone, "in whom all the building, fitly framed together, growth unto an holy temple in the Lord"? for he is the author and the finisher of all God's elect people. "For in doing this thou shalt both save thyself, and them that hear thee." Paul did not mean to convey the idea to give them eternal life, for they already had eternal life, he meant their walk, their duty to God, to the church, to one another, and before the world, too. I have heard some say they did not care what the world said about them. I do, for we read in God's word that we must have a good report of them without as well as within. My desire is to treat all right, and live up to the principles of the Bible, but when it comes to the doctrine I know no man, for I know the preaching of the cross is to them that perish foolishness, but unto them which are saved it is the power of God. It seems that some are trying to bring in new things, or depart from the old landmarks that our forefathers taught from the time of John the Baptist until

the present, but thanks be to God, some are standing firm upon the old apostolic doctrine and practice. God will not leave himself without a witness, so the true doctrine will be preached until the end of time. Brethren, stand fast to the end though we meet with many trials, think what our blessed Savior suffered for us: some of his disciples went back and walked no more with him. We read he that will live godly shall suffer persecution, so let us take heed unto thyself and unto the doctrine. I have had a hope in the Lord Jesus for nearly fifty years, and find W. C. Perdue is hard to control, yet I try day after day to keep the old man (flesh) down, but when I would do good evil is present. Here we stagger along like a drunken man, seldom on that straight road which leads us to Jesus, so if we ever reach heaven it will be by grace, and grace alone.

With christian love for all God's little ones, I ask an interest in your prayers.

W. C. PERDUE.

VERNON, Texas, Nov. 29, 1926.

DEAR BRETHREN EDITORS:—As the year 1926 is nearing the end and my subscription has about expired, I will once more subscribe for the dear old SIGNS OF THE TIMES, which still is fighting for the truth. When I am made to meditate upon the works of the blessed Master I wonder how long the great Jehovah will have mercy upon me. I cannot see how he can be merciful to such a wretch as I am, for I cannot see one good thing that I do. The good I would I do not, and the evil which I would not that I do, yet he has spared me to see another year about to close.

I wish to tell you how I enjoy reading the good old SIGNS. The editorials and letters are a feast to this old sinner, and

when I read the good letters of those dear brethren and sisters who are so far from the church it makes my heart ache for them. The Lord has blessed our little church with a good pastor and our little flock is at peace, which is a great blessing I hope I am thankful for. Dear brother Hardy was with us at our October meeting, as was also brother Green, our pastor. They were blessed with the Spirit, and each had a message that comforted and fed all to whom it was sent. God knows just what each one of his children needs and prepares each to receive such blessings as they have need of.

I see that some are careless about sending in their dues for the SIGNS, and do not see how any can be so neglectful of their duty. I want the good old paper as long as I can pay for it, but when I cannot pay for it I will ask to be cut off, for I do not want to be a burden. I am only a poor old sinner, saved by grace if saved at all. My desire is to help, not to hinder. I hope as God has blessed each one they will come forward and pay their dues. If we love to read the SIGNS we should love to pay our dues and help the editors and publishers who labor for our comfort and enjoyment, and they are standing firm in declaring the truth as it is set forth in the Scriptures without fear of what man may say or do. Oh how I would hate to see the SIGNS go down. We are commanded to help bear one another's burdens, so now, dear brethren and sisters, let us try and help hold up the hands of the editors and publishers, that our dear old paper may not have to discontinue. I hoped to be able to send in some new subscribers, but the great religionists of to-day cannot bear the truth as it is in Christ our Lord.

I must close. Forgive me for trespassing upon your valuable time. May God

bless and prosper you and may his richest blessings rest upon you and your families. Now that I have written I [beg you to pardon all mistakes, as this may be the last time I will be spared] to [send my dues, for life is uncertain but death is sure.

I remain, as ever, your old sister in hope,
(MRS.) M. E. PEDEN.

SHELBYVILLE, Ky., Jan. 11, 1927.

DEAR ELDER LEFFERTS:—Were it possible for me to wield the pen of a ready writer I might consume pages in telling you my appreciation and enjoyment of your "New Year's Greeting," and many other pieces written by yourself and other dear writers for the SIGNS OF THE TIMES, but as I have not I want to in a feeble way tell you your "Greeting" brought tears of joy to my eyes, and I trust aroused a feeling of thankfulness that we still have the dear old SIGNS with us. May it continue to be published in the same old way as long as I am permitted to stay here, for I consider it one of my greatest blessings. It would be a great pleasure to meet you and your associates, but if we never meet in this world I trust we may when this life is finished.

Yours in hope,

H. L. VAWTER.

LEXINGTON, Ky., Dec. 27, 1926.

DEAR BRETHREN:—Please give notice through the SIGNS that my address is now 124 Warren Court, Lexington, Ky., instead of Sheelyville. I am centrally located, and any inquiring Baptists will have no trouble in finding me. I will also be glad to hear from any of the dear saints, as I am a shut-in all winter.

Wishing the SIGNS and all its dear readers a bright and prosperous new year, I am, yours in hope of eternal life,

P. W. SAWIN.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY, 1927.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS

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

Elder George Ruston, Kelly Corners, N. Y.

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

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

"FINALLY, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe."

As we now address you we are much impressed with the thought as to who we are, and our aim is what we do. We feel that the truth of God has been printed in our paper, the SIGNS OF THE TIMES, for ninety-four years, and we are quite sure that the truth of God as set forth by all the editors and correspondents has not met with favor by all those who have read it; but the truth will stand. We are glad that we are permitted to write the household of faith and to have such imperfections as may be noticed, borne with by all the dear brethren. In writing you, brethren and sisters, we can only call attention to such thought as we are blessed to have, which we hope may be to the stirring of your pure minds and greater and richer things than are written be brought to view. Where does all this come from? If we behold righteousness, it is because of the great love wherewith he has loved us, and in what a wonderful manner these things are brought to our understanding. To confess the truth,

if one has greater gift in understanding he has no reason to boast, because both are of the Lord. Communication, either by writing or speaking, is made by the righteousness of God revealed in the heart, and out of the abundance of the heart we communicate to each other of the riches of God's grace, and to the worshipper of God rejoicing in Christ Jesus springs up. Jesus in speaking of the living water which he would give, says it would be as a well of water springing up into everlasting life. The virtues of life in the children of God are continually connecting into the relations of the gift of God, which faith represents the virtues, and is referred to as the substance of things hoped for and the evidence of things not seen, but with patience wait for it. The treasure reserved in heaven is of such abundance the child of grace can live on just a foretaste, and the foretaste gives strength for every trial that the poor pilgrim is called to pass through during the entire pilgrimage in this time state. Paul, in the address referred to, must have beheld a rejoicing which was not in the Lord as we find in our day. Some have rejoicing because it comes to them that they are specially appreciated by the brethren, which is exaltation of the flesh. If we love the brethren we are considering the binding relations that unite them in one bundle of love, which is in Christ. We are often in meditation concerning the history which is written in our walk and conversation, and when we would be weighed we are found wanting and cannot do the things we would, which gives us nonfellowship for the flesh and there is no confidence in the flesh. The fruit is proof of the tree, and when we find fruit such as self-justification in worldly lust and rejoicing in our self-esteem, lifted up with pride, we are sure

that those showing such manifestations are not rejoicing in the Lord, but in their own works; yet they express love for the brethren, but such will not strive to keep the unit of the Spirit in the bonds of peace. We believe that those who rejoice in the Lord will not sacrifice the order of the house of God to satisfy the lust of such evil designers and lovers of self. Hence they are drawn into the drafting of the soldiers of the cross, and their commanding General is possessed of such infinite wisdom that he knows the ways of the enemy and turns every way and leads his soldiers into victory. The victory was not won by the physical prowess of the men, but the standing is in him and when he commands his soldiers are obedient and they are brought to victory without carnal weapons. They behold Jesus as their all-sufficiency in all their warfare, victory and eternal peace. Oh that all men would praise the Lord. We feel at times that if all men would praise the Lord we would enjoy our religious relations among the brethren in greater degree, but if such were the case the flesh would not be crucified and we would be without cares, which is in contradiction to His way, and the way the apostle puts it, which states, "I am crucified with Christ: nevertheless I live." Dear brethren, press toward the mark of the high calling of God in Christ, rejoicing in the Lord, and when you are made to pass through fiery trials think it not strange concerning those trials as though some strange thing had happened. You must go through Samaria. We have a feeling of thankfulness for the abundant mercies bestowed upon us through volume ninety-four, and truly hope to feel the arm of power to bring salvation resting with us through volume ninety-five, and desire to greet

you, brethren and sisters, in our rejoicing in the Lord, and truly hope that you are drawn in love to the SIGN S OF THE TIMES to give contributions of your feelings in love for the truth for its columns, and also to give it financial support in the way of prompt payment of your subscriptions, and encourage others of the faith to subscribe, and those who can afford to subscribe should not depend upon the reading of a copy belonging to another, else you rejoice that you have saved the two dollars. The publishers are serving us in publishing the truth and should be amply supported in their assistance in adding to the comfort of Zion. We love you and hope you may be made to rejoice in the Lord during the coming year, and may we be kept in the unity of Spirit and bond of peace. Brethren and sisters, we thank you for your kind forbearance during the past year, and we feel that perhaps you have not agreed with all we have written, but the mantle of charity you have thrown over our infirmities gives us encouragement to continue, and should you in volume ninety-five note expressions in which we might not be fully agreed, we hope the Spirit will lead us all in the way of truth, that we may behold our Lord and Savior and be made to rejoice in the Lord. C. W. V.

WATCH YOUR DATES.

WE wish to request our subscribers when sending in their subscriptions to see that the date on the little pink slip bearing their address is changed. If not changed, please let us know immediately (for that signifies you have not been given credit for the money sent) and we will look into the matter. By consulting that date you can tell at a glance to what time your subscription is paid. Dec. 26 means that your subscription is paid to December, 1926; June 25 means your subscription is only paid to June, 1925, &c.

CIRCULAR LETTERS.

(Written by Elder H. H. Lefferts.)

The Virginia Corresponding Meeting, in session with the New Valley Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 13th, 14th and 15th, 1926, to the churches composing the same, and to the churches, meetings and associations with which we correspond, sends greeting in the Lord.

DEARLY BELOVED BRETHREN:—We take pleasure in following the custom long established in this Meeting, of addressing you in the form of a Letter to be circulated among ourselves and among those with whom we correspond. It has been suggested that this year we take up the question of church sovereignty and state to you our position as a body upon this question of vital importance to true Baptists. By church sovereignty is meant the right of each church of our faith and order to govern its own internal affairs. The question has been propounded: To what extent is each separate church organization independent of other church bodies of its same faith and order, and to what extent are these separate entities responsible to one another for the maintenance of good order and sound doctrine? The Scriptures of the New Testament abundantly prove the wonderful and vital union that binds together the churches of the saints. Whether these churches are in the east or in the west, whether in the north or in the south, they are in a most lively sense tied together in one bundle of life in Christ Jesus. "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the build-

ing, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."—Eph. ii. 19–22. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. iv. 4–6. We are further told in this same chapter in Ephesians that Christ is head over all things to his church, and that from him "the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." These Scriptures will suffice to show our position on the doctrine of the wholeness and the oneness of the church of Jesus Christ. While scattered over different parts of the country, all brethren of the one true faith and of the one true gospel order are all parts and members of the one complete and spiritual body of the Lord Jesus Christ. But we do most emphatically assert that of this body, Christ himself is the one and only living Head. He, it is true, has ascended into heaven is set down at the right hand of God, yet this does not by any means make him absent from his church on earth. From the throne of God and of the Lamb, proceeds the living water of the river of life, his own eternal and pure Spirit which directs and governs the church here in the world. By this living Spirit ministering gifts are called and qualified to serve the Lord's people, and by this same Spirit the church is kept alive and members from time to time added unto her. This same Spirit reveals God's doctrine to the subjects of his grace, and this same Spirit through the same grace teaches each one

the denial of worldliness and ungodly lusts. We emphasize this Headship of Christ over his body, the church, because we want it understood that no man or body of men has ever been delegated the right or power to lord it over the house of God. From ancient times this has been one of the outstanding features of all true Baptists, that they have ever denied the right of men to govern them ecclesiastically and have ever refused to hand over their consciences into the keeping of men equally as fallible as themselves. Centralization is the tendency of this present age in which we live. Local forms of self-government are gradually becoming obsolete, and authority finds itself more and more concentrated in the central government. This same tendency grows apace among the various religious denominations of the day, so that we find presbyters, synods, councils, bishops, &c., with powers granted them by their respective bodies to legislate for the various individual organizations and to tell them what must be preached and what not, what must be practiced and what not. This tendency toward centralization of spiritual power in the hands of men, Baptists have ever resisted and will resist so long as they remain true Baptists. While it is blessedly true that all the churches of the saints are members of one and the same spiritual body of Christ, let it be remembered that this is a union in which all are in one great fellowship and the word "fellowship" means an associating together and a communing together of equals, not of superiors or of inferiors. These brethren are all on the one spiritual plane, no one superior to the others, no one of them inferior to the others. This makes the churches of the saints fellows one of another. It does not make any one church superior to all the others,

nor does it endow any one church or any one man with such spiritual superiority above his fellows as to make them or him able to guide and direct the others in their spiritual affairs. Inasmuch then as the churches of the saints are equals one of another, it is their blessed privilege and right to confer together upon all matters concerning their welfare, it is right that they should seek counsel and advice from one another. This will they do if they are right-minded toward one another and if charity abounds in their hearts towards the brotherhood. Each individual church has its own inalienable right to govern its own affairs in the light of God's written word and by the guidance of his Holy Spirit; but no church has any right to set aside the New Testament as its rule of faith and practice. Just as soon as it does defy and set at naught the New Testament, that moment, unless that church repents and returns to its first works, it ceases to be a gospel church. So long, however, as any and all the churches of the saints continue to walk in the doctrine and order of the gospel, that long it is the privilege and right of each separate church organization to judge who are proper persons for baptism into its membership, to judge who shall be maintained among them, and, if necessary, who shall be excluded from membership; each church has its own right to choose its own deacons, to call its own pastor, to regulate its own business affairs, to fix the times for regular meetings and to appoint its seasons for observing the Lord's Supper. No sister church has any right to interfere in these internal workings of another church. But, if churches become satisfied in their own minds that a sister church has in any measure sidestepped true gospel procedure in any instance, it

is the right of these churches to call, in the right manner, the erring one's attention to her mistake. If such notice goes unheeded, sister churches may and ought to proceed to labor gospelly with the erring church, but they must not forcibly inject themselves into her midst and compel her to take their advice in straightening up her affairs. If she will not hear them after the proper laboring steps have been taken, then these churches can and should withdraw fellowship from her and let her alone until she either is brought to her right mind or left to go into extinction. Several years ago some Baptists conceived the idea that Associations were in some measure endowed with ruling powers over the churches belonging to these associations. This is a new-school idea and has no place among us. The Virginia Corresponding Meeting was organized at a meeting held with the Occoquan Church, Prince William County, Virginia, in October, 1836. The brethren composing the meeting represented churches that had withdrawn from the Columbia Association on account of their connection with the New School party. One of the objects in forming the Virginia Corresponding Meeting was to do away with the assumed authority sometimes exercised over the churches by constituted associations. For this reason the name "Corresponding Meeting" was decided upon instead of the word "Association," which term had come to possess, in the minds of some, a disposition to wield usurped authority over the churches. The name "Corresponding Meeting" means just what it says, and no more: a meeting of sister churches of the same gospel faith and order to learn of one another's condition and welfare by means of letters and by messengers.

It has been indeed to us this year, as ever, a sweet and precious privilege to welcome among us your ministers, brethren and messengers. May you long be spared to favor us at these stated times with your presence and encouragement. The Lord willing, our next session is appointed to be held with the Frying Pan Church, Fairfax County, Virginia, beginning on Wednesday before the third Sunday in October, 1927, and continuing three days, at which time we shall hope to again greet your messengers and ministers and to receive your correspondence.

H. H. LEFFERTS, Mod.

K. C. SPINDLE, Clerk.

MARRIAGES.

By Elder H. C. Ker, at the home of the bride's parents, near Snow Hill, Md., Nov. 20th, 1926, Preston West and Miss Beatrice Sirman.

By the same, at his residence in Delmar, Md., December 23rd, 1926, Glenn Wilson and Miss Mary Bell. Both of Vienna, Md.

By the same, at his residence, December 29th, 1926, Clyde Shockley, of Salisbury, Md., and Miss Lucinda Hales, of Snow Hill, Md.

OBITUARY NOTICES.

Elder Asa Howard was born February 15th, 1845, near Ft. Worth, Texas. At the age of seventeen he volunteered in the Southern Confederacy cause, and served two years in the Cavalry service. While in the army he became greatly troubled over his lost and ruined condition, and returning home, at the age of nineteen, went to old Bethel Church, near Ft. Worth, and related an experience of grace, and asked for a home among the brethren, who were of the Regular Predestinarian faith and order. He was received in full fellowship, and baptized by Elder William Bedford. Soon thereafter the church saw a wonderful gift in this young brother and liberated him to speak in church meetings wherever God in his providence cast his lot. At the age of twenty-two he was ordained to the full work of the ministry, by a presbytery consisting of Elders Bedford, Dethridge and others. Thus began the preaching career of a very noted and able servant of God. He traveled on horseback over several states preaching the unsearchable riches of Christ. He was married in early life to Miss Mary Hensley, she living thereafter

seventeen years. After her death Elder Howard did little else than go among the churches, and was associated with such men as William Rogers, I. W. Bowers, Sam McKelvey, J. S. Collins, A. D. Bonrland, Solon Gipson, J. A. Rutledge, L. E. Skinner and many others of like faith and order. Elder Howard was poor in this world's goods, but rich in faith, reserved in manner, bold as a lion in the stand, uncompromising between truth and error; he stood squarely upon the principles of doctrine held to and published by the SIGNS OF THE TIMES. He had no fellowship for conditional Arminianism, but preached the eternal sovereignty of God in all things. I have spent many pleasant hours in our home with this man of God talking of the beauties and glories of God's kingdom and have traveled much with him, but his life's work is finished and his days accomplished and the Lord of hosts has been pleased to call him home to his reward, which is eternal life, where all the saints of God will have ceased from their labors and entered into that rest which awaits all the redeemed of the Lord, and there by grace be enabled to praise his blessed name forever and ever. Elder Howard passed out of this life November 2nd, 1926, at Austin, Texas.

W. S. BOURLAND.

Mary Susan Rogers was born August 17th, 1843, and died January 6th, 1927, at her home in Cleburne, Texas, aged 83 years, 4 months and 19 days. She was born in Brandon, Mississippi, her father being R. G. Crozier, a Methodist preacher, and a native of Enniskillen, Ireland, who died at the age of ninety-eight years. In early life Mr. Crozier moved with his family to Galveston, Texas, and later to Dallas, Texas, where sister Rogers was, at the age of seventeen, married to R. C. Donaldson, a surveyor, and to that union were born seven children, four of whom survive. Mr. Donaldson died in 1890 and four years later she was married to Elder W. L. Rogers, an Old School Baptist preacher, who preceded her to the tomb by three years. Her children, grandchildren and great-grandchildren number more than one hundred and fifty. In her early life she was a devoted church and Sunday-school worker, being deeply impressed (as she thought) to help save lost sinners, and entered the work with a zeal known to but few people, and so labored, believing she was doing God's service, until after her first husband died and she married Elder Rogers, who from the beginning (being a preacher of righteousness) instructed her more perfectly. She has often said to the writer of this memoir that it pleased God, through the abundance of revelation to her last husband, to show her her error in the works of the flesh and manifest that salvation is of the Lord, and for the past thirty years it can be truthfully said of sister Rogers that no one has been more firmly established in the doctrine of

the absolute sovereignty of God in all things than was this dear sister. Few people in this world are possessed with the stamina and courage this beloved woman had. It seemed to have been her meat and drink to serve others, never thinking of her own welfare, but living almost wholly for her neighbors. Being a cancer specialist, she spent much of her time in waiting upon and doing for suffering humanity, and oftentimes without one cent of remuneration, yet amid all her cares and labors for the poor it was the pride of her life to wait upon and entertain the Old School Baptists in her home, and often at associational meetings she would provide for more than one hundred, and never retire until all were comfortably located. Such christian love, energy and charity are seldom seen. The little church at Cleburne, Texas, has lost a faithful and worthy member, the city and community a beloved and honored citizen, her children a wise, kind and prudent mother. But her days and labor on earth have ended; God in his wise providence has seen fit to call her home to her reward to an inheritance which is pure and undefiled and fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, and we trust and believe our dear sister, with all the redeemed host of the Lord who have been called from this state of mortality (even the multitude that John saw on the isle of Patmos), are enjoying the election of God and the meritorious benefits of the shed blood of Jesus Christ, and are enabled by his divine grace to sing praises around his throne to his worthy name for ever and ever.

Written by request.

W. S. BOURLAND.

S. Frances Collard departed this life in Warwick, N. Y., December 20th, 1926, after an illness of about three hours. She was the devoted wife of Deacon Hiram S. Collard, to whom she had been united in marriage on December 23rd, 1874, by the late Elder Gilbert Beebe, in the Old School Baptist meeting-house in Middletown, N. Y. Five children were born of this union, all dying young, the last, a daughter of twelve and one-half years of age, having been drowned. This was a terrible blow to our late sister, but she was given to see the hand of the Lord in the matter. Sister Collard was born September 13th, 1851, near Bloomingburg, Sullivan County, N. Y., of the parentage of Deacon Jairus L. and Elizabeth Purdy Harding. She was baptized in the fellowship of the New Vernon Old School Baptist Church, July 6th, 1879, where she remained a faithful member until her demise. She was a kind and friendly neighbor, ever willing to serve to the best of her ability when opportunity afforded, and her kindred in Christ will long remember the warmth of the spirit with which they were always received and en-

tertained in her home. About three years ago she lost her sight, and finally she and brother Collard sold their little farm at New Vernon, N. Y., and during the past year moved to Warwick, N. Y., to live in the home of her niece. A few months ago she was induced by some good friends in New York City to go there for an operation on her right eye by a noted specialist, with excellent results, and after the recovery of her sight in the right eye she returned to the home of her niece, where it seemed she had every reason to believe that she would be spared many years to attend her meetings and see again her husband, friends and brethren in the Lord, but as she arose on the morning of December 20th she complained of not feeling well and within a very few hours the candle of her life had gone out. It is hard to understand why she should have been called home at this time, but the Lord doeth all things well, and we desire to be submissive to his will.

The funeral service was conducted by the writer, and interment was made in the New Vernon Cemetery. May the Lord console our brother during the remaining days of his sojourn here and enable us all to feel that for us "to live is Christ, and to die is gain."

R. LESTER DODSON.

Mrs. Jane Barker was born January 1st, 1851, in the village of Bungay, Suffolk County, England, the daughter of Charles and Eliza Kemp, and died December 16th, 1926, at the home of her daughter, Mrs. Ruth Pierce, Cleveland, Ohio, in her seventy-seventh year. When three years of age the family moved from Bungay to Ipswich, England, where they remained until she was about nine years old, when she was hired out in domestic service and the shoemaking industry, where she learned the trade of shoebinding. At this time shoes were all made by hand. The privilege of attending school was denied her on account of funds, and her education was obtained by reading books and papers as she could find and attending a school on Sunday. Early in life she received a hope, and December 6th, 1869, was received and baptized in the fellowship of the Bethesda Strict Baptist Church by the late Mr. Thomas Polk. The hymn used on the occasion was "On Jordan's stormy banks I stand." She was married in the same church May 9th, 1871, to Mr. William Barker, and to this union were born ten children, the husband and three children having preceded her in death. In the year 1881 the family moved to Canada, residing in London, Ontario, for two years, then came to Cleveland, Ohio, and after many years of hardship they established a home. March 16th, 1902, sister Barker united with the Beulah Old School Baptist Church, of Cleveland, where she remained a steadfast and faithful member, always attending the meetings of the church, and her home was always open for

the entertainment of the brethren. She also served the church as clerk. We, as the church, will miss her. Her counsel and presence will never be forgotten, but we believe our loss is her eternal gain and bow in humble submission to the will of God, who doeth all things well.

I tried to speak words of comfort to a large gathering of relatives and friends, using by her request Isaiah xxvi. 4: "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." After the services at the church we laid the body in rest beside the husband to await the call of the Master in the resurrection. May the Lord bless the children, the grandchildren and many friends, and may they all be given strength to trust in the Lord forever, and may we be made to see that in him only, is everlasting strength.

GEORGE L. WEAVER.

Charles E. Miller was born October 3rd, 1851, and departed this life December 15th, 1926, aged 75 years, 2 months and 12 days. He leaves to mourn their loss, his wife, sister Sarah E. Miller, four sons: Burdick A., Chinchilla, Pa.; Melvin R., Dalton, Pa.; Marvin L. and Howard D., at home with their mother, one daughter, Mrs. Maude A. Johnson, of Binghamton, N. Y., three sisters, Mrs. Ellen A. Ward, Montdale, Pa., Mrs. G. W. Goodrich and Mrs. Elizabeth Nichols, Oliphant, Pa., fifteen grandchildren and seven great-grandchildren. One daughter, Mabel E., died May 15th, 1890, and a son, Floyd A., September 29th, 1901. He was married to Sarah E. Stanton October 27th, 1872. Brother and sister Miller were received into the fellowship of the Abington Old School Baptist Church at Justus, Pa., about thirty-eight years ago. They had a pleasant home, where Old School Baptists were always welcome. Brother Miller was chosen Deacon in August, 1914, which office he held at the time of his death. He was a devoted husband, a kind and loving father and a good neighbor. He will be missed in the family, in the church of which he was a worthy member and in the community where he had lived all his life. As a brother he was deeply conscious of his own imperfections, and did not look for perfection in his brethren. He was always ready to confess his own faults, but slow to speak of the faults of others. He loved peace rather than war, and deplored any tendency to strife and contention among his brethren. In doctrine he believed in the absolute predestination of all things and events, the eternal vital unity of Christ and the church, salvation by grace, and grace alone.

Funeral services were held at his home on Saturday, December 18th. Elder D. M. Vail spoke words of comfort to the mourning ones, using as a text Psalms xlvi. 7, 8, after which his mortal remains were laid to rest in the Miller Cemetery, near his

home. May the Lord in his infinite mercy comfort the mourning ones, is the prayer of the unworthy writer, who had known brother Miller for more than fifty years.

Written by request.

G. W. GOODRICH.

Robert Buford Tompkins, the subject of this sketch, was born at Whitmell, Pittsylvania Co., Va., June 26th, 1876, and died December 7th, 1926, at his home at Vinton, Va. When about twenty years of age he united with the Primitive Baptist Church in his county, and was a faithful member. At the age of twenty-six he was married to Miss Nunce Graves, of Bedford County, and to that union were born five children, three sons, and two daughters. After living in Bedford a number of years he moved to Vinton, Va., where for more than twenty years he held a responsible position with the Norfolk & Western Railway Company. In 1918 his faithful companion was called from the family circle. She was a good woman and a member of the Primitive Baptist Church. Later he married Miss Nancy Ruth Dyer, of Roanoke. Several years ago his health began to fail and he underwent several operations, but to no avail, and about fourteen months ago he was forced to give up his work, after which his health failed rapidly. He was a great sufferer from a dreadful and incurable malady, but he bore his sufferings with patience, and was never heard to murmur or complain. He was always submissive to his Master's will, and it made those who saw him suffer have a different outlook on life, for they felt if he could bear his pain with a smile they had no right to complain. The good Shepherd has claimed another of his flock, so we who are left to mourn our loss can only say, "Thy will be done." He loved his church, and the ministers and brethren always found a welcome in his home. His seat was always filled in his church when he was able, and he attended the association whenever possible. He was a good husband and father, and his children always respected his word and obeyed him. He was a reader of the SIGNS OF THE TIMES for more than fifteen years and loved its teachings. November 31st he was taken ill and suffered great pain until the end peacefully came. He was conscious until the last, and a beautiful smile passed over his face at the last breath. Only three of his children were with him at the end, the two oldest being away from home. Thursday afternoon, in the presence of a large gathering of relatives and friends and brethren, Elder E. L. Blankinship preached his funeral, after which he was laid to rest in Fairview Cemetery, there to await the summons on high. The beautiful flowers bore evidence of the love and esteem in which he was held.

A relative who loved him,

(MRS.) HARVEY PAAGE.

BOOK NOTICE.

PREDESTINATION books are out. Several hundred being read. Universal approval. One brother writes: "I received the good book the day I was eighty-one years old, and I never read better reading except the Bible. It is sure the truth, if I know the truth. Every writer was a good one, and I think the Lord put the words in their minds, or they never could write such truths. I have read it through and am ready to read it through again. Every Baptist ought to have one." Reader, if you want one, better order now.

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MEETINGS.

The Beulah Old School Baptist Church, of Cleveland, Ohio, will hold their meeting on the fourth Sunday of each month, at 2593 Canterbury Road, Cleveland Heights, Ohio. All lovers of the truth are welcome. Strangers wishing to make inquiries can address Elder George L. Weaver, 2231 Leo Road, Cleveland Heights, Ohio.

Ft. Worth Primitive Baptist Church meets every first and third Sundays at 11 a. m., also Saturday before third Sunday at 2 p. m. in each month. Take South Main car, go to end, walk one-half block north to meetinghouse.

E. A. MORELAND, Pastor.

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S. B. MOFFITT, Pastor.

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S. B. MOFFITT, Pastor.

Mrs. CLARA E. GENTRY, Clerk, Marysville, Wash.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

WHY ARE THE WICKED ALLOWED TO LIVE AND CARRY ON?

THIS question has been asked by many without calling forth a satisfactory answer, and some even question the reality of an almighty, sovereign God, because the wicked are not all destroyed, but allowed to live and carry on. The writer believes in a supreme, ruling God, and that the wicked are not destroyed because the same God had a purpose in their creation and preservation. It is not for man to know all of God's purposes, but some of them are revealed for man's benefit. Now, let us mention a few for serious consideration. First. The wicked may be used, in the hands of God, as instruments to bring about good, though the wicked intend it for evil. God turned the wickedness of Joseph's brethren into good by saving many lives, even the lives of his wicked brethren. Because he was sold into Egypt Pharaoh was raised up and allowed to live as a subject of God's power and wrath, to impress the Israelites with the greatness of the true God. The wicked Jews who strove to kill Christ from the day of his birth were

allowed to live, but were restrained until his time had fully come, then they were allowed to slay the Divine Sacrifice, spill the holy blood which made the atonement for the sins of God's chosen people. Those false accusations, the buffetings, the crown of thorns and the nailing to the cruel cross until death, was the most wicked of all acts, and none but the wicked would do it, yet God had sent his Son into the world for that very purpose, and those wicked Jews were allowed to live for that purpose. Christ came into the world to carry out his part of the covenant of grace. This covenant was made before the world was, and certain wicked Jews were reserved to slay the Offering. Without the wicked there would have been no crucified Son of God, and therefore no atonement made for sin.

Second. The wicked furnish a field for Christ's work of redemption. He came not to call the righteous, but sinners to repentance. Had there been no sinners there would have been no need of a Savior. Without the wicked there would have been no need of a loving Savior going about doing good, healing the sick, raising the dead, opening the eyes of the blind, changing a murdering Saul into a

preaching Paul, calling ignorant fishermen to preach the unsearchable riches of Christ, changing a dying thief into a saint ready for Paradise, and establishing a spiritual kingdom on earth among wicked men. The wicked seem too numerous to many of us, and the righteous too few, but God is able to protect his chosen people from the numerous wicked until they have lived in this world, been regenerated, cleansed from sin, tried in the furnace of affliction, and made ready for the kingdom of God. While we cannot number God's people, they are few compared to the wicked, and one is taken here and one taken there, among every nation, kindred, tongue and people, without regard to merit, works, race or nationality. Christ's atonement was made in a wicked world, among wicked people, for wicked sinners, but it cannot be stolen, earned, merited or bought, and will be applied to every one whose name is written in the book of life. This is salvation by free grace, unmerited, and is of divine origin. This stream of atoning blood flowed in two directions, or two streams. One stream flowed backward to Abel and the beginning of time, and the other stream flowed forward to the end of time, thereby cleansing all for whom Christ died, and no others; none lost that was cleansed, and none of the lost cleansed.

Third. The wicked are used as a chastening rod to purify God's people. The persecution of the righteous has a purifying effect, and it can only come from the wicked. The persecution of God's people is not the work of the righteous, but of the wicked, and in their sore trials they are made to see their weakness, their need of divine help, the folly of relying upon the arm of flesh, and are made to cry out to One who is able to save. God's

people are persecuted by falsehood, misrepresentation, by wrong counsel, by trying to deceive, and many other ways which try them as by fire. They have been persecuted in all ages, but most severely by the Jews in the early days of the church, and by the Roman Catholics in the days of the Inquisition and the martyrdom of the saints. The gospel was scattered by wicked persecution into many new places, and their faith tried. In our present day the wicked are using evolution, modernism, false science, human theology, denominationalism, Arminianism and many other schemes to invalidate the faith, the hope, the spirituality, and other redeeming qualities of God's people, thus leading off the false and purifying the true.

Fourth. To demonstrate God's justice and mercy. As God's laws are all just, and all of Adam's generations are sinful, first by nature, and then by practice, divine justice condemns all alike, so that the punishment of the wicked is just, and man cannot in any way by his own powers escape the penalty of the broken law. Justice must be satisfied. But God is also merciful. He allows the wicked to live out their allotted time, although they have been long condemned and worthy of death. Apostate angels receive mercy by not being called to judgment before their time. Again, his mercy is shown in another way, by sending his only begotten Son into the world to redeem his chosen, peculiar people by fulfilling the law in their behalf, and to suffer the awful death penalty of the broken law, thereby freeing them from its penalty through mercy. If the wicked were all justly condemned without mercy, and destroyed when they sinned, then God's mercy would return unto him void for want of a subject.

Fifth. The wicked are sometimes used

to exalt God, or to humble man. When God acts as a supreme sovereign over all things, including the wicked, limiting or overthrowing their works, he is exalted and man is humbled. This was illustrated when the wicked cast Daniel into the lions' den, and when they cast the Hebrew children into the fiery furnace, their wickedness was returned to humble and overthrow them, while at the same time God was exalted. You may call to mind Nebuchadnezzar, Pharaoh, Shimei, Baal's prophets. The wicked with all their works are surely perishable, even though allowed to live and carry on for an allotted time, are finally brought down to the end of their strength, and all must bow in humility sooner or later. Romans xiv. 11: "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." God is exalted by his dealings with the wicked, and the wicked are limited, humbled.

Sixth. The wicked are allowed to live and carry on for the elect's sake. Strange to say, the wicked are preserved for a purpose as well as the righteous, yet it is true, but of course for a very different purpose. All Adam's generations are wicked by nature. There are not two seeds according to the flesh, for God hath made of one blood all nations for to dwell upon the face of the whole earth. All are alike, naturally speaking. The children of the righteous are not necessarily righteous, nor the children of the wicked necessarily more sinful than the children of the righteous; that is, not so by nature. Environment makes a difference. But there is a seed which is righteous, and it comes from God. This seed is the life of God's elect, that life that will never die, neither does it generate through the flesh and multiply that way, but is born or im-

planted by the Holy Spirit into wicked people of Adam's generations. All Adam's generated people whose names are written in the book of life, and who Christ came into the world to redeem, and who were the children of wrath as others, will have this spirit of adoption, this divine life, will be born of the Spirit, and throughout all their lives will be kept by the power of God in such a way that while Satan may afflict their Adamic bodies and minds he cannot touch that divine life. These elect ones are chosen from among the wicked generations of Adam, taken one here and one there, as it pleases God, without respect of person, or personal works, merits, nobility, wealth, worldly wisdom, honor, position or nationality. This choice was in no way left to man, for the choice was made before man was. In due time God's Spirit is implanted in those wicked people chosen of God, and they become children of God, like Paul, like three thousand on the day of Pentecost, like every christian who has been quickened by the divine Spirit of God. These regenerated people are the redeemed of the Lord whose sins are washed away by the blood of Christ. They are the salt of the earth that preserve the wicked, for the wicked are preserved for their sake, for the elect's sake. Every name written in the book of life will be given each its own body somewhere along the line from Abel to the end of time, and those corrupt bodies, which also possessed wicked spirits, will henceforth be possessed of God's Holy Spirit, the Spirit of righteousness, warring with their carnal spirits. Now, the wicked will be allowed to live and carry on until all God's chosen people have been generated from Adam, lived in the flesh, been regenerated by the Spirit and fulfilled their purpose on earth, then, and not until then, will the wicked have ful-

filled their purpose on earth. The world will be rolled into a scroll, all nations will be called to judgment, God's elect wearing the spotless robe of Christ's righteousness will appear as white as snow, the wicked will be there in their robes of self-righteousness, stained black with sin, and the holy angels will separate them as a shepherd separates the sheep from the goats. Strange thoughts from one of the wicked generation of Adam.

M. N. WEBB.

WEISER, Idaho.

“LET US HOLD FAST OUR PROFESSION.”

THIS language is found in Hebrews iv. 14, and in the same book (x. 23) we have, “Let us hold fast the profession of our faith without wavering.” The word “profession” is found only a few times in the Bible, and means a declaration or announcement, a confession. In this connection it seems to refer to our expressed faith in Christ as our Savior. It points out that we have embraced and declared in a public way that we hope and believe Jesus Christ is the only Savior of sinners. In Hebrews iii. 1, Paul says, “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.” Here the people of this calling are said to be holy brethren, and that Christ Jesus is the High Priest, or Intercessor, for this profession. So we see again that Christ is our only hope for reconciliation with God and the remission of our sins, for he is the only one to make the atonement. Now, friends, if Jesus Christ is the High Priest of our profession it will behove us to hold on to our profession, for there can be no other so good. Christ is not the High Priest of any other profession, and there is

but one people who has a holy calling or a heavenly calling. They were a holy people in the sight of God, therefore were given a heavenly calling under their High Priest, even Jesus Christ. If the people of this calling and this profession should fail to hold fast to their profession they would have nowhere to go. “To whom shall we go?” There are other high priests who make a different offering, and to another god, and over a temporal priesthood. We cannot go there, for we have an eternal priesthood. Paul tells us that Christ witnessed a good confession before Pilate. Christ did bear witness that he was the Son of God. He also witnessed that Pilate was in God's hands. This is the same profession that Paul recommends to us, that we should hold fast to it and not deny it, nor forsake the assembling of ourselves together as the manner of some is. We are also admonished to walk worthy the vocation wherewith we are called. It seems that there is a vocation, or state, whereunto God has called his believing children. They are called to be soldiers of the cross; even made “prisoners of hope.” In this we must surely conclude that our profession will hold fast to us, and if Christ Jesus is the High Priest of our profession, it will hold forever.

In the fourth chapter, first verse, of Ephesians Paul says, “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.” Here Paul claims, or admits, that he is a prisoner of the Lord. He is held fast unto the profession, even made a prisoner of the High Priest of his profession. He is bound up in the belief in Christ. Are we so bound that we cannot accept the reproaches of Christ? Some people are. In one sense the word “profession” means the body of people en-

gaged in a certain vocation or calling. In this sense I believe Christ to be the High Priest of our profession. He is the High Priest of the class who believe in Christ Jesus and have no confidence in the flesh. That is the belief he tells us to hold fast unto. Now I must admit that if I am not bound up as with bands and chains, the ends and links of which will not open, this poor man will never hold fast to any good profession. You all know me, from the least unto the greatest, for the Lord has taught you the frailness of the flesh. I do desire and must desire the love and fellowship of this profession. It is a good and true confession, but who can attain unto it? Only the holy brethren who have the heavenly calling, unto whom Christ Jesus is made the High Priest of their profession. No other can ever receive the atonement or hear the calling. May God ever accept the offering as made in our behalf.

Your unworthy brother in hope,
E. G. WEBB.

KINGMAN, Kans., Jan. 25, 1927.

DEAR EDITORS:—The inclosed letter was sent by our dear brother Webb and his faithful wife to their home church (Pleasant Valley) which meets at Kingman, Kansas, to be read at the regular meeting in January, because the weather was so bad they could not be present in person, as they live some fifty miles from the meeting place of the church. We feel that their example is commendable and the substance of the letter is wholesome, and I am passing it on to your judgment as to its suitability for the SIGNS.

I was very much gratified by the interest manifested by the renewals and contributions to the SIGNS as shown in the January issue. That was a good start,

and if the Spirit of the Lord is directing them I feel confident that the remainder of those on your delinquent list will shortly discharge their duty to the paper. One thing I am quite positive of: that no child of God can purposely withhold that which rightfully belongs to another who is in need, and have a "conscience void of offence." The word of inspiration says, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" This is a very searching question, one I fear too few of us could qualify under. So far from us being able to prove that we possess that principle of love to God, which identifies us as having passed from death unto life, while we withhold from those that have need that which belongs to them we are disqualified if we refuse to relieve our brother in need with that which is our own. By this evidence "we have passed from death unto life, because we love the brethren." "My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him." These are most solemn and sacred considerations. But "if our heart condemn us, God is greater than our heart, and knoweth all things." Perhaps I have said enough, but with your indulgence I shall add a few more thoughts that are crowding into my mind just now. It is only by our conduct that the sincerity and genuineness of our profession can be known by our brethren, whose love and fellowship we desire, and by all men, to whom it devolves upon us to prove that we are the followers of Christ. When we act in such way that we fail to do this we reproach the cause we revere and dishonor the name of him

whom we profess to follow. The Master has said, "By this shall all men know that ye are my disciples, if ye have love one to another." There is no way for men to see that you have love one for another only by the way you act toward one another. Should I pursue a course of unfairness toward my brother, pull him down in the mud and humiliate him in the presence of a crowd, and keep saying, Just look how I love him, do you not think I would have trouble establishing my claims in their judgment? My actions would most certainly be the deciding factor; and this is as it should be, for the Master has said, By their fruits ye shall know them. This illustration does not apply only to smiting with the fist of wickedness. God is the embodiment of all that is good and right. In the spiritual birth there is a transmission of those holy principles of right to his children. They are present and manifest in that divine nature of which the children are made partakers. They serve as a lamp to their feet, and lead them in the way of all truth. It leads them in the paths of righteousness for the sake of his name whom they claim to serve. It teaches "that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly, in this present world." Now, brethren, if these fruits and evidences are not present we have no way of proving our claim of sonship. Just now the management of the SIGNS tells us they are in need of what is due them on delinquent subscriptions. By our neglecting to remit what we owe them we have pulled them down in the mud and we are exposing them to a most humiliating condition, yet we stand up and face the world, and say, Behold how I love the truths published in the SIGNS, and the servants of the Lord who declare

them, yet we do nothing for their relief. Is this not what the apostle calls loving in word and in tongue? He says do not do it that way, but love "in deed and in truth." That is, make your actions harmonize with your words; prove by your actions that you love your brethren; prove by your actions that you love the cause of the Master; prove by your actions that you are holding the kingdom of God and his righteousness above earthly possessions; show to all men that you are the disciples of Christ. If this is done by our actions it gives weight to our words, but they are of little significance while our actions contradict them. Brethren, think on these things, and may the Lord enable you to yield your members as instruments of righteousness.

Submitted in faithfulness,

J. R. HARDY.

CHICAGO, ILL., Dec. 16, 1926.

DEAR BRETHREN:—At this time of the year I usually send my renewal and occasionally as a layman write a few lines. Not being a minister what I say may not be of interest, but occasionally a layman can say things that a minister would not, so if anything is wrong herein just overlook the source, or do not publish it.

My mother and father never united with the Old Baptists, feeling their unworthiness, but they were always sharing their worldly things with the members, entertaining brethren enroute to the meetings and at the associations (Indian Creek, of Ohio). My grandfather and uncle were Elders, and among some of the older Elders who were entertained were Gilbert Beebe, Wilson Thompson, Joseph Furr, E. M. Reeves (my uncle), Levi Bavis, George L. Weaver, and many others whom I cannot now remember. My father would sometimes show me the

SIGNS and say please read this or that article. Also I used to go with my parents to the associations and other meetings near by. We lived near a town in which were a Campbellite and two Methodist "churches" and we occasionally went with other children, and during meeting we were urged to unite and have our sins washed away, but the little something in my heart (perhaps my conscience) told me that they were wrong, although I believe they were sincere. I would not say they were morally better or worse than others, but as for myself I knew I was a sinner, and perhaps some time I might have a great light shine into my heart and then I would know for certain whether or not I was "changed," as I had heard many of the brethren tell of their experiences. I still wish for that great light. Somehow I love the Old Baptists and the church, and if I were put out I would try and hang on some way. If I have any consolation it is that I hope He is able to keep me from evil. Never having this sure evidence, I do sometimes have hope. I cannot say that I have faith, I only can say it is hope. My thoughts are that if there is a church it is the Baptist, whether called by that name or some other, if the Bible is true. I am not very well schooled in it, or rather would say that the Old Testament in general is not opened to me, except parts of Genesis, Jeremiah, Psalms, Isaiah, and a few others.

While yet a young man I went to the Pacific coast. One lonely night I felt I should buy a Bible, so I went through the rain and bought one and sat up until late reading it. It showed me that if there is a church it is the Baptist, for they are the only people who preach what the Bible teaches. It is plain to me, but not that I am one of them, but I still have

that little hope. Now I am getting to the point I aimed to come to first. Some twenty-five years ago I returned from the west to Paris, Illinois. There were six or more churches near here and I was elated to know I could go and hear preaching. Elder M. B. Moffit lived in Paris, and was pastor of several of the churches, and baptized my wife and me. Most of the churches had good congregations and were at peace. Although I grew up with the SIGNS (I took it from about the time I left home) I did not know there were some who opposed predestination. I did not know there were two sides. However, I found but few who did not preach it as strongly as the Baptists in Ohio and Washington state. There was very little trouble among the churches. I found them to be lovely brethren, who preached salvation by grace only, and as a rule preached predestination just as strongly. I believe the Old Baptists are one. I can understand how there is a question whether or not it is absolute. If one does not believe it he cannot believe it, and if one does believe it he cannot believe the other way. Well, that is all right if they are conscientious about it. Why a breach over it? There is but a handful of us ("the little flock"). I can see the side of absolute predestination, or think I can, but some do not see it that way. I cannot fall out with one because he does not see it the way I do. He is sincere, so am I, but he is my friend, my brother. Why hate my brother because he does not see it the way I do? Our Savior said, Not seven times, but seventy times seven (490) times we should forgive a brother. If brother A believes in absolute predestination and brother B does not believe it, if both are sincere why not let each believe what his conscience dictates? Conscience is usually right, and

I think it is very much akin to the spirit. I may be wrong there, but if we follow it we usually do the right thing morally. I am not dictating to any one, but I see the Baptists torn apart almost everywhere, and being only a layman I feel free to discuss the topic, and am open to criticism. I am hoping (the Lord willing) the little flock will still be kept in the truth as it is given us by our Father and cause us not to throw the first stone.

If I have said anything that might be helpful to the readers of the SIGNS and you care to publish this it is all right, but if I am wrong put me right, or if the article is too long and nothing to it please destroy it, for I would not knowingly hurt any one.

With love to the editors and publishers of the SIGNS, together with the subscribers, I am, I trust, yours in a precious hope,
M. C. REEVES.

PLANT CITY, Florida, Dec. 31, 1926.

DEAR BRETHREN:—I am sending you a wonderful letter, written by Elder Ried's wife, of Lawn, Texas. The poetry is her own.
I. R. GREATHOUSE.

LAWN, Texas.

DEAR BROTHER AND SISTER GREATHOUSE:—Oh how I wish I could say for sure, My Savior, my God and my King. But if we could say that what would we have to hope for? We have a sweet promise, and a hope that all will be well with us: "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by springs of water shall he guide them." Dear child of God, these shalls and wills that are written in the blessed word of God are very comforting to us, when we can think on them, when we are made I hope by

the sweet power of God who spoke the world into existence, when we try in our weakness to think how gently his love and power is so tenderly guiding our wayward feet, and then we think of the power he has, that he could cut us off, even when we are not expecting it, for we are as the small dust before a mighty wind in his power. When he says we shall do, we will do, regardless of all powers that be, for "as the Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand," all things whatsoever he has purposed shall stand, and all to his glory and for the good of his people. His powerful hand is stretched out upon all nations, and when he speaks it is done. Oh the mighty power of God, his all-loving power; the power that says to the proud waves of the sea, Be calm, and they obey him; the power that rebukes the winds and they obey him; the power that rebukes the winds and the boisterous waters, and says, Peace be still, and there is a great calm. But the most glorious and loving power to me is when he stills the troubled soul. When he speaks to Satan's rage, and causes him to come out of us. That great and wonderful power makes the devils to tremble, but to our poor souls it causes peace, and banishes all our fear, and makes us to rejoice and look up and smile with gratitude unspeakable. To think he has power to say to Satan, "Come out." Then all we can say is, "What manner of man is this, that even the wind and the sea obey him?" Our feeble minds cannot comprehend nor understand what his great power is. Then we want to say,

My Savior, my God and my King,
Thy presence to me is most sweet,
Thy beautiful face is divine,
Thou art my drink, my all and my meat.

Oh how we would praise him if we only knew how, but our weakness, oh our weakness, we have no power, all our strength is from his power. He has power over all powers that be, so that leaves us entirely out. The prophet says, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Yes, his great and mighty power makes the beautiful light to shine on his little children when they are walking in the dark. Yea, in the shadow of death, mourning, wandering souls that could neither turn to the right nor left until the light shined in their hearts. Then how grateful, how peaceful are we when in us the light is revealed. When we see the light, and begin to wonder and meditate upon the power from whence it came we are powerless to do aught but sit quiet and behold the beauty and glory of the light, knowing full well that we are not worthy to see the light, much less to walk in it, so we say again,

Such joys as these are untold,
And so full of glory are they,
We witness his love in our soul
And pleasure it brings to obey.

Yes, the witness sometimes we hope we feel in our souls of his power and love, makes us shed tears of joy and gladness that we have been brought out of darkness into this marvelous light of his power, and we look within to see ourselves so sinful and so unclean that we are all in a tremble for fear we are deceived, and maybe we have not seen the light, and then in our feeble way we cry out, I own my guilt, Lord, my sins I confess. Oh let me trust in the Lord forever, for in the Lord Jehovah is everlasting strength. Here his great power is mentioned again. He bringeth down them that dwell on high; the lofty city,

he layeth it low, even to the ground; he bringeth it even to the dust. These high and lofty cities of ours are all brought down with his stretched out arm of power, and man cannot turn it back. We are made to repent and trust alone in his strength to raise us up again. He is always tender in administering his strength, and when he speaks it is in kindness and love. "Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem." Oh I know he has redeemed his people, but am I included with the blessed host of the redeemed? I ask myself the question, Am I among the holy family? Oh if I could speak of what I sometimes hope I see and feel, it does not seem I ever would get weary; I think I could tell it on and on. But ere long it is withdrawn and I am in fear and trembling, and I wonder, Is there a strong power and a bright light, or have I just imagined all these things? But, dear children of God, somehow it is a sweet imagination to poor me as I pass this way. Then it is

Oh the depth of the riches of our Lord,
Both his wisdom and power are not known,
Then why not be content with his word,
And trust in his arm that's so strong?

At times I feel I can and will trust him, and maybe for a few moments I will find that sweet peace that we can never explain, and I want to sing hymns of praise to his great and powerful name, or read his precious promises he has left for his children here, for he says, There is none can pluck them out of my hand. He has all power, and his promises are sure, and are sweet to think upon.

Thy power, strength and love combined,
Is sovereign balm for all our wounds
How pleasant, lovely and divine,
This precious ointment to our souls.

It is cooling, healing and soothing, and

gives us rest that nothing else can. We feel so refreshed after the Physician has visited us and poured the oil of gladness in our sick hearts, and we go in peace for awhile. Only then it seems we forget; we feel easy, and ere long try to rely upon our own strength, then we fall down into the valley, and have to have the chastening rod used upon us to make us remember that he is God and there is none else, for he says, we shall, and he will. Oh why do I forget so quickly? But oh the blessed promises. He says he is a God of power, of love and truth, and what he does is right and just, and I hope he will make me remember, and if I need the correcting rod I hope he will not spare the rod that will make me to know and understand that he is God, and beside him there is none can deliver. I hope and believe I want to be submissive to his will, and I hope I want to be corrected. But oh Lord, just thy will be done, and not mine.

Oh might I once more mount up and see,
The glory of thy beautiful face,
Then would I forget my pains and be free,
To sing thy wondrous bountiful grace.

(MRS.) J. B. RIED.

PHILIPPI, W. Va., Dec. 4, 1926.

DEAR EDITORS:—It is with a sad heart that I take my pen in hand to write you a few lines; a feeling of sadness because of the thought that the SIGNS may have to be discontinued. It seems impossible that any Old School Baptist would be so careless and neglectful that they would not pay their subscription and support the paper that proclaims the doctrine we all love. The SIGNS OF THE TIMES comes as a welcome visitor to the home of an Old School Baptist, one who loves the glorious doctrine of election and predestination, and should I not be thoughtful enough to pay my subscription and

thus help the dearly beloved brethren who are defending the truth by publishing the SIGNS? The question enters my mind, How could we do without it? I can truthfully say I would miss it, and I hope it may continue to be published as long as we live in this world. I am inclosing a money order for five dollars to renew the subscription of brother E. W. Priest and to renew my own subscription, and use the balance for the benefit of the paper. I am renewing the subscription of brother Priest again at Christmas time because he is a true and faithful member of the dear old Mt. Olive Church (my home) and I know he will enjoy and appreciate reading the SIGNS another year. I love the glorious doctrine the SIGNS advocates, and may each and every one of God's little ones be faithful and true to their profession by worshiping the only true and living God in spirit and truth. I love to worship a God who has all power in heaven and on earth; one who reigns and rules over all things; one who has predestinated all things and shall bring them to pass at his own appointed time; one who saves with an everlasting salvation and none can pluck them out of his hand. God sent his only begotten Son into the world to save his people, and he saved them with an everlasting salvation. He did not give them a chance to be saved, nor is he going to save them by what they do, but he saved them and they were chosen in Christ Jesus before the world began. The doctrine of election is very precious to me, because I know that the elect of God are eternally saved, and if I am one of that number I will some day meet around the great white throne ever to be with him. It is alone by the grace of God that I have been saved, if saved at all. But I am made to wonder, and say,

“Tis a point I long to know,
 Oft it causes anxious thought;
 Do I love the Lord, or no?
 Am I his, or am I not?”

We are told that we know we have passed from death unto life, because we love the brethren, and if I know my own heart at all I hope and pray that I have felt a love for the dear children of God and for the blessed Savior who shed his blood for his loved ones. We love him because he first loved us and gave his life a ransom for his people. He saved them and when the last trumpet shall sound he will gather them all home to glory, there to be with him in that heaven of bliss. Not one of the redeemed shall be lost; no, not one, but every one he shed his precious blood for will meet in that world without end, ever to praise him. Oh, what a glorious thought it is that all the redeemed shall meet in that heaven of bliss, ever to be with him and praise him for evermore. Oh may it be our happy lot when this earth and time shall be no more, that we may all meet in that happy land where there will be no more sad partings, sorrow or shedding of tears, but all will be joy and peace to be with him and be like him. This is too good for a poor sinner like me, but “By the grace of God I am what I am.” “Tis heaven below our Redeemer to know,” if our meetings here in this world afford us the greatest joy and pleasure of our life, great will be the joy when we meet to part no more.

I only intended writing to express my appreciation of the SIGNS, and my prayer is that you may be enabled to continue publishing it as you have in years gone by. You may publish this if you think there is anything in it that would comfort God's little ones; if not, dispose of it in the wastebasket, and all will be well with me. I realize that I cannot write, because I am only a poor unworthy sinner

begging for God's mercy every day, and my daily cry is, God be merciful to me a sinner. May we be ever blessed to give him all the praise, honor and glory, both now and for evermore.

A sinner saved by grace, I hope,
 ELSIE GALL.

I CORINTHIANS II. 2.

“FOR I determined not to know any thing among you, save Jesus Christ, and him crucified.”

This inspired Paul was called by God's grace to preach the unsearchable riches of this Jesus. He was not thus called because of his good works, for he was a blasphemer and persecuted the saints. Many of the saints were put to death because of Paul, and when he was called to the work that our God appointed unto him to do he left this office work, and he was no longer a persecutor of the church. He was taught of God and saw his great power manifested, and saw the Lord of glory. God had wrought such fullness in him that he determined not to know anything among these brethren save this Lord, and him crucified. This was sufficient for him, and is sufficient for us now. Having said this, I wish to appeal to the experience of the dear people of God, who have been led out of sin's wilderness into his marvelous light. It was not for anything which you had done. No, no. If it was not for anything good which you had done, then it was all in Jesus, and him crucified. All the riches of his grace, all the fullness, the wisdom, yes, all things pertaining to life and godliness, were in our only Lord. This mystery is preached, and this wisdom is a hidden wisdom which God ordained before the world unto our glory. It is not the wisdom of men, for the world by wisdom knows not

God. It is of him that ye are in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption. What more do we need? I tell you these things go deeper than the dry skeleton of natural words, lest the cross of Christ should be made of none effect. Everything that the saints need was embraced in the ancients of eternity, before there was an earth, a sun, moon or stars. So minutely fixed in their precise order that all the powers of darkness cannot prevent the saints from receiving all the fullness of God in Jesus our only one Savior. Their inheritance was reserved in heaven for them, and not one thing shall hinder the saints from receiving all the riches of Jesus ordained for them before the hills were formed, before there was a Bible in which to read the glad tidings of great joy. In the divine record we have the following evidence: "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals." There "no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." What a vision from glory to this exile John. I hope I am one poor sinner in that Sion, and our God was speaking of the things that must shortly come to pass, and every one of them was in the predestination of God. A Savior about to come in the world who "shall save his people from their sins." This Savior was the "Lion of the tribe of Juda," and he prevailed. The elders "sung a new song." Yes, always new when the Spirit reveals it to the saints. They said, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Here

is complete redemption through our Lord. No man nowhere could do this. It was all in Jesus. Paul felt this very thing, and therefore he said, "For I determined not to know any thing among you, save Jesus Christ, and him crucified." If Jesus had needed any help, then there was none, but he needs no man, for he trod the winepress of his Father's wrath alone, and of the people there was none to help. Jesus did it and completed the work on the cross. He came a full and complete Savior, and came full of grace and truth. He was made of a woman, made under the law, to redeem them that were under the law.

Dear editors of the SIGNS OF THE TIMES, how I love you I never can tell in this world, and also the dear ones who write for the paper. I would comfort you if I could, but then I might seem one who would help the Lord; but I hope I have experienced a few of the things which are in the only Savior, and if so, then we are heirs, and joint-heirs with Jesus. I feel thankful that it has pleased the Lord to continue our monthly SIGNS to us. I could not help shedding tears of spiritual joy, I hope, when I read brother Davis Burch's letter. Oh how strong his God-given faith was when he dreamed that dream. I only refer to his article as I have not time to say much, and very unworthy to say anything. I do desire, and pray my God, if it is his will, to spare the brother awhile longer. I was full while reading his loving gift of God, and when I got to where he said, "A poor old sinner," and then signed his name, my cup ran over. Oh what a glorious message from (Mrs.) Bessie Mathis, also from E. P. Petters to his cousin, sister Rounds, and, in fact, all of the messages are sweet to this poor old crippled sinner. Naturally crippled, and

I hope I am spiritually crippled, because I feel I need all that is in Jesus to bring me to eternal glory. I need every drop of his shed blood, and every intercession he is making for his saints at the right hand of his Father, according to the will of God, for I hope that all the fullness of God belongs to every saint just alike, one Lord, who is all and all, and in you all. We hope we all share the rich inheritance in Jesus, then we are all rich in faith and heirs of the kingdom. If he has not done all this for me, then I am lost. Dear loved ones, can it be possible that I should bear such a relationship with my only one Lord? I must confess that I do desire to know no name but his.

"Lord, I believe thou hast prepared,
Unworthy though I be,
For me a glorious free reward,
A golden harp for me.

'Tis strung and tuned for endless years,
And formed by power divine,
To sound in God's, the Father's, ears,
No other name but thine."

If you see this writing as I do you will throw it aside, but if you think it will not be in the way of better matter you can publish it.

I am a great sinner in hope, and saved by grace, if saved at all,

J. R. HATCHER.

LYLES, Tennessee.

OTTAWA, Kansas.

DEAR PUBLISHERS:—Your letter telling me my subscription to the SIGNS had been again paid for another year, and by whom it was paid, has caused me to beg for space to acknowledge some of the wonderful kindness of dear brother Colbourne, through the mercies of our covenant-keeping God, who has promised never to leave nor forsake us, and this promise has been verified several times in this dear brother by substantial checks since he read my letter in the SIGNS

three years ago, telling of my sad bereavement, and, for the first time, my inability to promptly pay my subscription. God moves in mysterious ways, and his ways are past finding out. Those to whom I would have naturally looked have long since forgotten me. It must come through this stranger in the flesh. I would also mention sister Bonnie Chick, who was very kind indeed. Being of a sensitive but very proud nature, God has seen fit to humble me through great and sore trials. But, bless his holy name, he has never taken away himself, nor has he taken from me reverence, love, faith, hope, and a desire to give all praise, all glory to him who is the great and mighty God, and who is the Judge of us all. I hope he has also given me the desire to pray him for reconciliation, patience to endure and to keep my tongue from evil and my lips that they speak no guile. When my eyes are opened I see all kinds of evil things in my nature. I have proven many times that the desire to do good is present with me, but how to perform I find not. May the Lord bless this precious brother with all things needful and cause him to remember that except the Lord build the house they labor in vain who build it, and except the Lord keep the city the watchman waketh but in vain, and may he ever enable him to say with the psalmist, "Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee: let me not be ashamed; let not mine enemies triumph over me. * * * Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day." May he keep him a faithful watchman upon the walls of Zion.

This relieves a long suppressed desire. Love to you and all the dear brethren

and sisters everywhere who love the truth as it is in the precious Jesus and as I believe the dear old SIGNS publishes it.

In great weakness, your sister in a precious hope,

ANNA MCKINNEY.

PRINCETON, West Virginia.

DEAR EDITORS:—Please find inclosed a check for two dollars for renewal of my subscription to the SIGNS for another year, also a memorial of our pastor, who passed away last August, and a letter written by him to his daughter, Mrs. Anna Kincannon, about two years before he died. Please publish in the SIGNS.

S. J. PRIDDY.

PRINCETON, W. Va., Nov. 26, 1924.

DEAR ANNA:—I am going to write you a letter if I can. You may call it a Thanksgiving letter if you wish, but you will not get it in time for Thanksgiving, but perhaps you can keep it for future reference. I have been writing more for the last few days than I have for a long time. Brother John Wilson, of Michigan, asked me to give him my views on the twentieth chapter of Revelation, and I just finished it last evening.

I suppose there are people living to-day who hardly realize what Thanksgiving means, and many, very many, will be thankful only that they have a day off from their labor that they may spend it in revelry, gambling, drinking and all kinds of sports. Others, no doubt, will spend it as they do Sundays, for rest, sleep and the enjoyment of being with their families, which is better and more commendable. The day has been set apart by the authorities who control the government of our nation for a different purpose. Things do not just come about by chance. There is a ruling power that

controls all things, the same that causes the sun to rise upon the evil and upon the good and sendeth rain upon the just and the unjust. The day was set apart that men and women should return thanks to the Giver of all blessings for his abundant mercies and tender care for them during the past year, and as they feel they can enumerate the blessings for which they are thankful. I, for one, have many and varied things for which to be thankful. First, I thank God for the hope I have of heaven and immortal glory and the evidence of the application by the Spirit of the atoning blood of Jesus Christ, the Savior of sinners, for the preservation of my life to a ripe old age, and for the gift of my children and companions of my life, who are more precious to me than gold or great riches, who have been so kind and considerate of me in my declining days as I near the parting of the ways. I am hoping and praying that mercy may be extended them to lead them out of error into the marvelous light and liberty of God's dear Son. Second, I thank God for the gift of the true ministry, who stand firm in the faith once delivered unto the saints. Grant, O God, that they may glorify thy name and feed the church that was purchased with Christ's own blood. Give them thy Spirit to lead them and holy boldness to face all opposition to gospel truth. Third, I thank God for the little flock over which I have been made overseer. Keep them, dear Lord, in peace and fellowship, for thou knowest they lie near my heart. Keep them from the evils of the world; cause thy saints to so live that they may show forth the praises of him who hath called them out of darkness into light, even as a city set upon a hill that cannot be hid. Fourth, I am thankful the Lord has kept me from my youth in his fear,

that I can look back and say as one of old, Surely goodness and mercy have followed me all the days of my life. There is so much to be thankful for it cannot be enumerated, so I will close this letter with a quotation from David: "O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also, when I am old and grayheaded, O God, forsake me not, until I have shewed thy strength unto this generation, and thy power to every one that is to come."—Psalms lxxi. 17, 18.

With lots of love for you from you father,

G. A. REID.

(See memorial on page 69.)

SALISBURY, Md., Dec. 18, 1926.

DEAR BRETHREN:—Please find inclosed two dollars for my subscription for the year 1927. This present year closes with my being a subscriber and an interested reader of the SIGNS OF THE TIMES for forty years, and in some of those years I have had not much success in a financial way, but my God thus far has blessed me with the two dollars, and disposition to pay, which I generally do in advance, for which my thanks are due to the Giver of all good, for I realize that there is no good in me, only as my God works it in me, which he does of his own good pleasure. For forty years I have never seen any change in the SIGNS OF THE TIMES contending for the same glorious truth which gladdens the hearts of God's humble poor. Blessed thought, the poor still have the gospel preached unto them. I feel that the paper has been a wonderful blessing to me; it has served me well, and I am sure there are very many others can say the same of themselves; then, this being the case, if it has ministered unto us of spiritual things

why not us be prompt in rendering unto the publishers of our carnal things? Now I have reference only to those who have the money to pay but neglect doing so, much to the hurt of the publishers. Think of this. Should we not bear each other's burdens? The burden I know is a heavy one, but if each one would bear a part how much better it would be than to have some overburdened. Of course it might be the case with some that have gotten behind in keeping their dues paid up, that they have lost all interest. Well, if that ever comes to me, to lose interest, which I hope it may not, for I feel that would be a great loss, but if such a thing should take place my desire is now that I might have the moral courage to say so and have my name removed from the subscription list, and not be a dead weight and an unnecessary expense to the publishers in sending the paper to one who did not appreciate it.

Your little brother,

MARTIN D. FISHER.

PHILIPPI, West Virginia.

DEAR PUBLISHERS:—Inclosed find check for four dollars, two dollars for the renewal of my subscription to the SIGNS, and two dollars to help a little in keeping it up. I certainly feel thankful to the One who never forgets nor forsakes his little ones for the aid you have received from those who love the joyful sound and who wish to uphold sound doctrine and not have the paper leave us now in these dark and trying times when we so much need the comfort that we read through its columns. The good writers have much comforted and cheered poor little unworthy me with their gifts with the pen for many years. To read from others who have the same trials and conflicts in traveling through this wilderness of woe

we feel that perhaps we are not alone; that there may be a little hope for us, and that these are our kindred, our friends, who understand and can sympathize with us in the things that the world cannot enjoy. Elder Lefferts' "New Year's Greeting" is good and full of truth, and certainly worthy of attention. Brother Greathouse writes a soul-cheering letter that comforts one so unworthy as I. May the Comforter be with the Lord's servants to feed the flock to the end, that they may cry aloud and spare not, and declare the whole truth.

A little unworthy sister in tribulation, if one at all,

(MRS.) IVY A. COLE.

ARDMORE, Tenn., Dec. 4, 1926.

DEAR PUBLISHERS:—I am herewith inclosing check for four dollars, for the years 1926 and 1927, for which please give me credit. I am sorry I am so neglectful of my duty. One of the writers in the December number said that all who do as I have done surely have not the love of the doctrine in their hearts. I am afraid that is true with me; I fear it is just a fleshly desire that prompts me to read it, but it does seem to me that I love the doctrine the SIGNS advocates and that I love all the good writers of the paper, and I feel that they are my friends. I do not feel worthy to call them brethren, for I am so sinful, unthankful, unholy and unrighteous, no good thing in me, that is, in my flesh, and if they knew me they would not want me to call them brethren. I think sometimes that I will have the paper discontinued, but when the time comes to order it stopped I just feel that I am forsaking the only thing and the only people I dearly love. I would like very much to have a home with these

dear people of God, but I cannot, for the Lord adds to his church daily such as should be saved.

Please pardon me for not remitting sooner, and pray for me.

A friend,

W. G. PYLANT.

NEW PHILADELPHIA, Ohio.

DEAR EDITORS:—I am sending you a money order for two dollars, for which please send me the SIGNS OF THE TIMES for one year. I am not a subscriber, but love the doctrine it sets forth and stands for, if I know my own heart and am not deceived. I believe it to be God's eternal truth, whether it embraces me or not. I can only say I hope it does, yet I feel too unworthy. I am not a member of any church, and have not heard an Old Predestinarian Baptist sermon preached in the past eight years. My father, E. I. Wiggins, of Plant City, Florida, is a member of the Mt. Enon Old School Baptist Church, and is a strong advocate of God's absolute predestination of all things. I believe it is the only doctrine that sets up a God who is able to save such sinners as I. I know if I had to depend upon any good work of myself I would be eternally lost. But thanks be to God, he is able to save without any effort on the sinner's part. "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."

I did not intend to write such a long letter, and hope you will forgive me for taking up so much of your valuable time.

Yours in hope,

IRVING WIGGINS.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH, 1927.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS

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

Elder George Ruston, Kelly Corners, N. Y.

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

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***2 THESSALONIANS III. 5.**

"AND the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

The above Scripture was the fervent prayer of the apostle Paul for his beloved brethren of the Thessalonian Church, and should be the desire of all God's servants towards the household of faith. We say servants, and it would be well at all times to remember that no matter if the servant be a Paul or an Apollos, yet he is but a servant, and neither is he that planteth anything, nor he that watereth, but God who giveth the increase. In the salvation of the church of God there are three persons actively interested, and in the above Scripture the three are mentioned. First, "the Lord" (the Holy Ghost). He, and he only, can direct your hearts into the love of God (God the Father), and into the patient waiting for Christ (the Son of God). The Lord, the Spirit, is the Spirit of truth, the Comforter, he it is who leads and directs his saints, "for as many as are led by the Spirit of God, they are the sons of God." The persons addressed in the text were sons and daughters of the Most High, yet they were chosen in a furnace of affliction, subjected to perse-

cution and tribulation, which Paul tells them is a manifest token of the righteous judgment of God, that they might be counted worthy of the kingdom of God, for which they also suffered. No doubt they thought it strange concerning the fiery trial which was to try them, as though some strange thing happened unto them. Paul says, "The Lord direct your hearts," as much as to say, You have no wisdom or power of your own, for although they were born of the Spirit, alive from the dead, yet they needed direction, and in the leading and direction of the Spirit their sonship was manifested and the fruit of the Spirit seen. In the Scripture the gospel church is referred to as having one heart. Jesus said, "Let not your heart be troubled" (singular), but here Paul says, "The Lord direct your hearts" (plural). The church is a body with many members, each member having trials peculiar to himself. Collectively they were to bear one another's burdens, and so fulfill the law of Christ. Individually every man was to bear his own burden. Thus there were hearts in heaviness through manifold temptations, others distressed because of the roughness of the way, others were accused of all manner of evil, falsely, and others with a knowledge of the depth of human depravity and their own proneness to evil, were fearful of themselves. These are but a few of the many and varied experiences of the saints of God. Such hearts Paul loved, he thanked God for them and prayed that their faith fail not, and he knew that when the Lord so led them that they could see the love of God in all their trials that it would give them joy unspeakable. The Spirit had directed Paul and shown him beforehand that in every city bonds and afflictions abode him, yet the love of God enabled

him to say, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."—Rom. v. 3-5. Thus faith was tried in the furnace of affliction and it was proven to them that it stood not in the wisdom that man teacheth, but in the power of God. By the Spirit's direction they could resist the devil by the sword of the Spirit, which is the word of God; such direction is a source of much comfort to God's tried and afflicted children, for when it seems that the trial is most severe and Satan's fiery darts cutting so close, the Lord directs them to look up, and helps them in their infirmities, for they know not what to pray for as they ought, but the Spirit maketh intercession for them with groanings that cannot be uttered. At such times also the love of God is sweetly enjoyed, when, as David says, "Thou preparest a table before me in the presence of mine enemies," for by the Spirit, who is the Remembrancer, they are enabled to remember all the way the Lord their God has led them in this wilderness world. Humbled by the rod of chastisement they adore the matchless love of a covenant-keeping God, and say, "How precious also are thy thoughts unto me, O God! how great is the sum of them!" They rejoice in his blessed Son, who is the son of his love, seeing him smitten for them, and walking the furnace with them, for in all their afflictions he was afflicted. Being directed into such love, they glory in the cross, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Thus they endure chastisement, for God dealeth with them

as with sons. To those who are young in the way, it would seem that God's chastening hand is far opposite to love; no doubt it seems at times as though the Lord was not in it at all. In their first love they were carried above sin, temptation and pain, the world was under their feet. Their testimony was wonderful, and many said, Oh if only I had such an experience, I would not doubt again. Since then the Lord has brought them into darkness that can be felt, has chastened them sorely and it seems as though the Lord's mercy is clean gone forever, that he has forgotten to be gracious, "Hath he in anger shut up his tender mercies?" So low have they sunk they are ready to question their former testimony. Thus pride is hidden from them, and humbled they walk in the fear of the Lord, looking up to the brethren and esteeming them better than themselves. Such a spirit has been manifested in them since their trial that they are esteemed highly in love for the truth's sake. Humbled under the rod, to them God's grace is amazing, his love unfathomable and their joy at times unspeakable. God's dealings with his people as we have shown, directs them, not to the love of the world, for "If any man love the world, the love of the Father is not in him," neither does it direct them to hate their brother, for he that hateth his brother is in darkness; neither does it direct them to be busybodies in other men's matters, for the word says, "Thou shalt not go up and down as a talebearer among thy people," nor does it direct to many of the doings of those who are supposed to name the name of Christ in this dark and cloudy day; but the Spirit does direct tender-hearted sinners into the love of God's word, a hatred of sin, so that they cannot sin lightly, an honest desire to tear every

idol down that dares to rival him. When so directed there is manifested a love for the brethren, and a ministering with the ability that God giveth, a zeal for the cause of truth and a sincere regret that they are so unprofitable. To-day, the Old School Baptist Church has in the midst of her an afflicted and poor people, and they believe whatever cross lies at their door it cometh from the Lord. His promise is that he will be with them and will not forsake them. "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us." Not only does the Spirit direct into the love of God, but also into the patient waiting for Christ. Under the chastisement the soul is directed to the Lord and hopes in him; sometimes like Job they can say, "Though he slay me, yet will I trust in him;" yet it is seldom they can say they are patient under affliction, rather rebellion, self-pity and a legion of other things so fill them with shame and humble them that at times they lay their mouth in the dust if so be there may be hope. Now hope that is seen is not hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. This is the patient waiting mentioned in our text. Hoping for Christ to appear, a patient waiting for him, there is a set time for his appearing, yet to man he will come as a thief in the night. Yet the hour is appointed and he who bids the tempest rage can bid the tempest cease. Jonah must learn in the belly of hell that salvation is of the Lord, faith in Abraham said, "My son, God will provide himself a lamb,"

yet he and the lad must journey to the place and the knife be ready to strike the lad before ever the Lord turn his hand. The three Hebrews must be cast into the furnace to walk with the Son of God. The flame could not hurt them, neither can tribulation, or distress, or famine, or persecution, or nakedness, or peril, or sword, for in all these things we are more than conquerors through him that loved us. What a mercy in all these things to have a hope, "a good hope through grace," that is anchored within the vail whither the forerunner, even Jesus, is entered, for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. "My cross and my crown are both willed by my God," and he has declared, "I will not leave you comfortless: I will come to you," and God is not slack concerning his promise as some men count slackness. Paul tells us in his first letter to the Thessalonians regarding the appearing of Christ, that the Lord "shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

G. R.

NOTICE.

We expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old Baptist meetinghouse the 4th Sunday in March (27th). All are welcome.

L. B. FORD.

CIRCULAR LETTERS.

(Written by sister Maryetta Mead.)

The Lexington-Roxbury Association, now in session with the Olive and Hurley Church, Shokan, New York, September 15th and 16th, 1926, to the several associations and churches with which we correspond, sends love and fellowship.

DEAR BRETHREN:—Another year, with its mingled joys and sorrows, is numbered with the past, and through a kind Providence we are again privileged to meet as an Association, while some, who met with us a year ago, and whom we loved for the truth's sake, have been taken from the shores of time and we shall see their faces no more, and while this thought brings sadness to our hearts we would humbly bow in submission to the will of him who doeth all things well, and has an undisputed right to do whatsoever seemeth him good. In writing this article as a Circular Letter we would address you on that most sublime and glorious subject, the "sovereignty of God," and while it is in much weakness that this attempt is made, we trust it is with a feeling of reverence for his great and holy name. Only as he is pleased to reveal something of himself to our finite minds can we realize anything of his blessed character, for none by searching can find out God, that Being who is possessed of all power, all wisdom, and is everywhere present. He declared the end from the beginning, and all events that ever have or ever will transpire throughout all time were embraced in his wondrous foreknowledge and predestination, which are inseparable, and he has said, "My counsel shall stand, and I will

do all my pleasure." As we look around us on the face of nature everything proclaims the work of a sovereign God, from the smallest blade of grass and the humblest flower that grows to the gigantic oak that crowns the mountain top, all speak forth his power and wisdom. Can one gaze upon the starry heavens at night and the silvery moon as she traverses the vault of heaven in all her beauty and grandeur and not be impressed with the thought that the heavens declare his glory and firmament sheweth his handywork? He speaks and it is done, commands and it stands fast, saying to the raging sea, Thus far shalt thou come and no further, and here shall thy proud waves be stayed. The winds and the waves obey him and all nature proclaims him sovereign Lord of all. Leaving the things of nature we would meditate for a time upon his wondrous work in the salvation of his people, bringing them from nature's darkness into his marvelous light, and from the power of Satan unto God, causing them to love his great name, his truth, his people and his ways. He brings the blind by a way they knew not, leads them in paths they have not known, makes darkness light before them and crooked things straight; this he says he will do unto them and not forsake them. He carries on his own effectual work in the hearts of his people, without the aid of finite mortals whose strength is weakness, whose wisdom is folly and whose righteousness is as filthy rags. We are told that vain is the help of man, and also that cursed is man that trusteth in man or that maketh flesh his arm. He has said, "I, even I, am the Lord; and beside me there is no savior." He has loved his people with an everlast-

ing love, and it is with lovingkindness that he draws them.

"His love is as large as his power,
And neither knows measure nor end."

He is the author and finisher of their faith, and it is by his sovereign grace that they are kept and sustained through all the trials and conflicts which they are called to experience in their journey through this world of sin and sorrow. He says, "I will put my laws into their mind, and write them in their hearts: and will be to them a God, and they shall be to me a people: * * * all shall know me, from the least to the greatest." Truly, great and marvelous are his works, and what a sure foundation, founded upon the wills and shalls of an omnipotent God. In the Savior's prayer for his disciples, recorded in John xvii., we have these words, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." How safe and secure those who are included in that gift.

"More happy, but not more secure,
The glorified spirits in heaven."

But the question often arises in the mind when filled with doubts (which is often the case with us), Are we of that number? Can it be that thoughts of mercy were extended ere time began, to us who are so worthless and insignificant? If so, we must ever say, it was because it seemed good in his sight. But notwithstanding all our many doubts and questionings this sacred truth forever remains the same, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Here may he enable us to rest and

"Praise him for all that is past,
And trust him for all that's to come."

GEORGE RUSTON, Mod.

AMASA J. SLAUSON, Clerk.

CORRESPONDING LETTERS.

The Lexington-Roxbury Old School Baptist Association, in session with the Olive and Hurley Church, at Shokan, New York, September 15th and 16th, 1926, to the churches composing the same, and to the associations and churches with which we correspond, greeting.

DEAR BRETHREN:—It is with pleasure we have received your messengers as they have come to us in love and fellowship of the Spirit. The preaching has been good, the theme has been Christ and him crucified, the Way, the Truth, and the Life. God's people believe that salvation is of the Lord. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. We hope that we shall be blessed to hear the gospel again set forth by our visiting ministering brethren at our next session, which is appointed to be held with the First Roxbury Church, Vega, New York, on Wednesday and Thursday between the second and third Sundays in September, 1927. Until then, dear brethren, farewell.

GEORGE RUSTON, Mod.

AMASA J. SLAUSON, Clerk.

MEMORIALS.

Inasmuch as it has pleased the almighty God to remove by death our dear brother and pastor, **Elder G. A. Reid**, who labored faithfully in the Master's service with the church at Princeton, since its organization June 21st, 1913, we realize our great loss, and desire to bow in humble submission to the dispensation of Providence by which he was called to that haven of eternal rest, where sin and sorrow can never come.

Resolved, that a copy of this memorial be spread upon our minutes and a copy be sent for publication to the SIGNS OF THE TIMES, also, *Lone Pilgrim* and *Zion's Landmark* please copy.

S. J. PRIDDY, Moderator.

DANIEL LILY, Clerk.

PRINCETON, West Virginia.

OBITUARY NOTICES.

Natalie Gruwell, wife of Lewellyn Gruwell, departed this life Sunday, December 5th, 1926, at her home in Wilmington, Delaware. She was born at Petersburg, Delaware, in Kent County, October 11th, 1864. Her parents were the late Peter C. Frasher and Mary A. Frasher, of Petersburg, Delaware, near the Cow Marsh meetinghouse. Besides her husband she is survived by two brothers and one sister: W. Edgar Frasher and Edith M. Frasher, of Wilmington, Del., and Henry E. Frasher, of Viola, Del. The departed was united in marriage with the writer December 22nd, 1889. We lived on the farm for four years, after which we made our home in Wilmington, Del., except during a little more than a year, when we lived in Salisbury, Maryland. Wherever she lived she was always an interested and faithful attendant at the Baptist meetings. She loved to mingle with those godly, and, to her, lovely people. She never asked for a place in membership of the church, but was known to be much concerned, and many years ago experienced convictions and exercises of mind which were decidedly grounds for a hope, which she said but little about, but fondly cherished and often doubted. Although ever anxious to mingle with God's people, she was always satisfied to occupy the lowliest position, seeking no exaltation, being of a modest and retiring disposition. She was firm in her belief in the absolute predestination of all things, steadfast and unyielding in her adherence to that which she considered right, but with charity to all. Her life was as nearly as humanly possible an exemplification of the golden rule: she ever strove to do unto others as she would have them do unto her. On the morning of the day set apart by the Governor of our state as Golden Rule Day, she was called to her just reward. God's mysteries are past finding out, but many times his presence seems to come very close to us, with power to give and take according to his own good pleasure. To her virtues, she made no claims for herself, always regretting that she could not live a better life, and emulate the good she saw in others. She sought few worldly encomiums, pursuing her duties with a sense of pure satisfaction. Throughout her final illness those about her ministering to her wants and anxious for her welfare were inspired and encouraged by her patient and cheerful demeanor, indeed many who came to cheer her in her affliction were cheered in turn by her hopeful manner. Her temporal wants were faithfully ministered by her sister, who was with her constantly during her last illness. As strength and hope grew fainter during the last weeks her manner seemed to indicate a realization of the Savior's promise, "My grace is sufficient for thee." This throughout her life had been a very precious promise to her, as it is to many others, and

once it came home to her with great force and satisfaction when she heard it preached, if my memory serves me right, by the late Elder B. F. Coulter. His grace was ever sufficient for her.

Interment was in the cemetery at Cow Marsh. Elder Benjamin E. Cabbage, pastor of the church at that place, conducted the services. Her departure leaves us in profound sorrow, for we feel deeply that a pure gem is lost to us in this life, but we are enabled to know with some degree of satisfaction that our great loss is her eternal gain.

LEWELLYN GRUWELL.

Mrs. Martha L. Cole died at her home in Otego, N. Y., December 12th, 1926. She was born in Prattsville, N. Y., November 15th, 1851, a daughter of Peter H. and Malinda (Morse) Leonard, and she was united in marriage to Loren P. Cole November 19th, 1873. Their home from that time until 1906 was at Conesville, N. Y., then they moved to the village of Otego, which had since been her home. Mrs. Cole was a woman of sterling qualities, a faithful and devoted wife, a kind and obliging neighbor and a loyal friend. She is sadly missed, not alone by her own immediate circle, but by a large number of sympathizing friends. Though not a member she was an attendant of the Old School Baptist Church all her life. She is survived by her lonely husband, two brothers: John M. and Abner B. Leonard, one sister: Mary I. Leonard, one niece: Martha Leonard Hawkins, and one nephew: Appleton J. Leonard, all of Otego.

The funeral was held at her late home December 15th, conducted by Elder D. M. Vail, of Binghamton, N. Y. Burial was in the family plot in Bundy Cemetery at Otego.

Written by request of the sorrowing husband.

ROSE T. LEONARD.

George W. Wines, a well known farmer of Chelan and Douglas Counties, Wash., was born in the state of Ohio March 13th, 1861, and departed this life at his home in Wenatchee, Washington, February 21st, 1926. In the year 1866 his parents moved to the state of Indiana and settled near Vanburen, where he grew to manhood. His parents were among the early settlers of that State, and he was one of fourteen children. July 16th, 1884, near Warren, Indiana, he was married to Miss Rachel E. Waters, and to that union five children were born, two dying in infancy and three still living to share the loss of a loving father and to help the widow in her old or latter days. Brother Wines was moved in mind to leave Indiana and move west in the spring of 1893, and located among strangers at Walla Walla, Washington, where at first he was unable to obtain employment, but later found work at Oakesdale, Wash.

ington, where he remained for two years. He then removed to Douglas County, Washington, where he was blessed to secure a good home and enjoy the comforts of life, until his health failed and he was forced to leave his ranch and seek medical treatment. I had known brother Wines for thirteen or fourteen years, and can say that he was always kind and humble, and always ready to help in time of need, and ever wished to be found in a godly walk and conversation. About the year 1896 or 1897 he professed a hope and was baptized in the faith of the Primitive Baptist Church, and remained a faithful member as long as he lived. He believed in salvation through the precious blood of Christ, and said the only begotten Son was the Savior of sinners, for in the name of Christ is salvation, and that without any conditions. He desired to declare Christ as our Surety, and as he talked he emphasized that hope as a gift of God, and said that without Christ we can do nothing. The widow is not a member of the church, but her kindness is ever manifest as a sister, and the two sons and one daughter are credits to their parents.

PETER JONES.

William Bowen Taylor, son of Mr. and Mrs. J. W. Taylor, was born July 26th, 1925, and died December 3rd, 1926, making a short stay on earth. He was sick only a few days with that dread disease, pneumonia. While we feel deeply grieved to give up this little treasure, yet we know that God, who rules among men and doeth all things after the counsel of his own will, saw fit to take him from us, and we can only submit, knowing that he doeth all things well.

The funeral was conducted at the home Sunday, December 5th, by Elders W. L. Hall and T. E. Attebery, after which the body was tenderly laid to rest in the Pleasant Hill Cemetery.

His aunt,

(MRS.) T. E. WYATT.

CONTRIBUTIONS TO HELP SEND THE "SIGNS" TO THE POOR OF THE FLOCK AND TO AID THE "SIGNS."

C. Stevens, Ark., \$6; Mrs. Ira V. Blackwell, N. J., \$2; E. T. McAllister, N. Mex., \$1; W. K. Baird, Ky., \$3; L. P. Leach, Miss., 50 cents; Mrs. S. A. Bird, W. Va., \$2; J. P. Starr, Tex., \$10; E. R. Myers, S. Dak., \$1; Isaac C. Kip, N. J., \$1; Mrs. Kate Reese, Mo., \$1; Elder J. C. Chester, Ky., \$3; Sarah E. Rice, Mo., \$2; Mrs. W. R. Davis, Del., \$2; H. W. Norman, Ark., \$3; Mrs. J. A. Phillips, Tenn., \$2; E. J. Morse, N. Y., \$4; Mrs. S. S. Gaines, D. C., \$4; Mrs. U. K. Hamilton, Mo., \$1.

BOOK NOTICE.

PREDESTINATION, a book containing twelve excellent articles on the subject. One Elder in Alabama writes: "Have sold all the books, and have orders for more. It is something that our people here are hungry for. Think I can sell fifteen more very easily, so inclose find check for \$10, for which please send me fifteen copies." There are many Baptists who should have a copy who have not ordered. Single copies \$1, six copies \$5, special to ministers, fifteen copies for \$10.

R. LESTER DODSON,
12 Addison Avenue, Rutherford, N. J.

M E E T I N G S .

The Beulah Old School Baptist Church, of Cleveland, Ohio, will hold their meeting on the fourth Sunday of each month, at 2593 Canterbury Road, Cleveland Heights, Ohio. All lovers of the truth are welcome. Strangers wishing to make inquiries can address Elder George L. Weaver, 2231 Lee Road, Cleveland Heights, Ohio.

Ft. Worth Primitive Baptist Church meets every first and third Sundays at 11 a. m., also Saturday before third Sunday at 2 p. m. in each month. Take South Main car, go to end, walk one-half block north to meetinghouse.

E. A. MORELAND, Pastor.

Little Flock Predestinarian Baptist Church of Southern California meets every third Sunday of each month at the home of brother J. W. Haynes, 459 E. 5th St., Riverside, Calif., and at the home of O. P. Speirs, 143 W. 11th St., Claremont, Calif., on the first Sunday of each alternate month, beginning with January, and on every alternate month with brother Joseph Huffman, 128 Van Buren St., Arlington, Calif. Singing at 10:30 a. m. Preaching at 11 a. m. Lunch at the place of meeting, and continued services in the afternoon.

J. W. HAYNES, Moderator.
O. P. SPEIRS, Church Clerk.

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

JOSHUA T. ROWE, Pastor.

The Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 245 Lacadana Drive, Riverside, California. C. G. MILLER.

**E B E N E Z E R
OLD SCHOOL
BAPTIST CHURCH,
IN
NEW YORK CITY.**

Meetings every Sunday at 168 East 70th Street, Manhattan. Near Lexington Avenue.

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 Elyville (Oregon City), Oregon every fourth Sunday in each month, at 10:30 a. m. Lunch at noon. Those coming by Railroad over the S. P. get off at Oregon City, take the elevator to the top of the hill, turn to your left, go one block east. Not later than 9:30 a. m. Private conveyance. Those coming on Oregon City Electric get off at 7th Street, take elevator near S. P. depot to top of the hill, turn to your left, go one block east to 7th St., as above stated.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting every Sunday 10:30 a. m.

Preaching First and Third Sundays

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Mount Vernon Church meets the first Sunday in each month in Robertson's Hall, 4th and Broadway Ave., Arlington, Washington. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

MRS. CLARA E. GENTRY, Clerk, Marysville, Wash.

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CORRESPONDENCE.

REVELATION XXI. 1-4.

“AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

It is a common theory of the different Arminian sects to put the fulfilling of this Scripture to some future period, where in they hold either to the post, or premillennial dawn doctrines, but as we believe in neither, but rather “Heaven must receive Christ until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”—Acts iii. 21. What eternity shall be I feel no disposition to cavil about, but rather to rest in the confidence of the word as recorded in 1 John iii. 2: “It doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he

is,” and in this time state seeing as through a glass darkly; that is, separated by the veil of the flesh, no mortal can discern or know the divine fullness of the glory that shall afterwards be revealed in us who are looking for Him to appear the second time without sin unto salvation, for Christ having once borne the condemnation for sin, in that he suffered death and satisfied every demand of the law, sin nor death can have no more dominion over him, and the grand result of his crowning victory is the bringing in of the better covenant wherein he is revealed the Lord of life and of death, established his everlasting dominion and set up “a new heaven [the new ecclesiastical government of the new covenant] and a new earth: for the first heaven and the first earth [the legal ministration under the law] were passed away; and there was no more sea.” “Sea” here undoubtedly conveys to our mind the tempestuous tumults and chastenings of national Israel under the law, but God speaking by Isaiah (lxv. 19) says that “the voice of weeping shall be no more heard in her [the new heaven and new earth], nor the voice of crying.” Also Revelation vii. 17: “For the Lamb,

which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes," and under his omnipotent guiding hand Isaiah (li. 11) tells us, "Therefore [a prearranged certainty] 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." Here I wish to say that the "shalls" and "wills" of Jehovah are the eternal, unchangeable fiats of the eternal sovereign God. We may be often cast down in spirit and suffer many persecutions in the flesh, life's road at times seem strewn with thorns wherein the temptations of the adversary seem to encumber us on every hand, but these things belong unto the crucifying of the flesh and the filling up of the sufferings of Christ in the body, yet in him who is our life, our peace, consolation and joy, there is indeed "no more sea." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."—John xiv. 27. All the peace of the world has to offer, even its most lasting and sweetest consolations to those "who are of the world" and "love the world," are only temporal and can never be immortalized, for however precious they may seem will pass away in death and prove to be nothing better than a burial shroud, for mortality shall be swallowed up of life, but the peace that Jesus gives is infinite. Isaiah tells us (ix. 6) that Christ is "The everlasting Father, the Prince of Peace;" also (xxvi. 3) that he will "keep him in perfect peace, whose mind is stayed on thee." When our sinful bodies are laid in the grave that sweet peace flows on like a mighty river to all eternity. "And I John saw the holy city, new Jeru-

salem, coming down from God out of heaven, prepared as a bride adorned for her husband." Speaking of this spiritual Jerusalem Paul says (Hebrews xii. 23), "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Again, in Isaiah lii. 1, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." This peaceful righteousness, the new Jerusalem, this "tabernacle of God which is with men," is our divinity which teacheth us to discern between the righteousness of the law and christian righteousness and place them both within their bounds. Christian righteousness appertaineth to the new man, and the righteousness of the law appertaineth to the old man, which is born of flesh and blood and must be crucified daily that the new man, the man of faith, may enjoy the kingdom and the inestimable gift of grace, Christ Jesus. This righteousness is heavenly, which, as it is said, we have not of ourselves, but receive it from heaven; which we work not, but which by grace is wrought in us, and apprehended by faith, whereby we mount up above the law of works, being brought into citizenship of the new heaven and the new earth. Bearing the heavenly we now, in this time state, become, and are come, unto Mount Zion, wherein is no more the law, no sin, no remorse or sting of conscience, no death, but perfect joy, righteousness, grace, peace, life, salvation and glory; where the twelve manner of fruits hang

pendant, and the wonderful tree of life yields her fruit every month. There are no barren seasons there, and in this heavenly righteousness sin can have no place, for there is no law, and where no law is there is no transgression. (Rom. iv. 15.) Viewing this heavenly state John said, "We know that whosoever is born of God sinneth not,"—1 John v. 18, for where Christ is truly apprehended by faith there must needs be full and perfect joy in the Lord, with peace of conscience, which most certainly thus thinketh, as Luther said, although I am a sinner by the law, yet I despair not, yet I die not, because Christ liveth, who is both my righteousness and my everlasting life, in that righteousness and life I have no sin, no fear (for it can never fail), no sting of conscience, no care of death. I am indeed a sinner as touching this present life and the righteousness thereof, as the child of Adam; where the law accuseth me, death reigns over me, and at length would devour me. But I have another righteousness and life above this life, which is Christ the Son of God, who knoweth no sin or death, but is righteousness and life eternal, by whom this my body, being dead and brought unto dust, shall be raised again and delivered from this bondage of sin, to be sanctified together with the Spirit. O glorious Redeemer, all-conquering Savior, who hast given us a never-failing refuge! Oh "beautiful for situation, the joy of the whole earth, is mount Zion," for "out of Zion, the perfection of beauty, God hath shined."—Psalms xlvi. 2; l. 2. Its walls are great and high. "In that day [the day of the new covenant wherein the gospel is preached] shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks."—Isaiah xxi. 1.

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates [twelve gates] Praise."—Isaiah lx. 18. We may often have to fight with "beasts at Ephesus" and be compassed round about with the raging and bellowing of the "strong bulls of Bashan," but in this strong city of our God we are safe for evermore, for "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."—Isaiah xxxv. 9. Saved in this haven of rest, weary wayworn travelers find sweet repose, the precious-balm of the holy Comforter is poured into every wound, the "pure river of water of life" is food and drink, for "in the midst of the street of it, and on either side of the river, was there the tree of life," Christ Jesus our Lord, to guard it and keep it from every blight and curse, for therein he rules as the almighty God by the might of his power, and as the Lamb, the crucified one who has redeemed her (Rev. xxii. 3), he is therefore her life, light, Comforter, peace and joy for time and eternity.

JOHN GIBSON.

HAVRE, Montana.

FORT BENNING, TEXAS.

DEAR EDITORS:—If you can find room in your dear old paper for this I would like to have it published, but if it is in the way just throw it in the wastebasket and it will be all right with me. I have been wanting to send in a few lines to go out over the States and see if they can find any one like me. I am a lonely soldier boy, and a long way from home and friends. I do not get to hear any one talk or preach who I can believe ever had any light; they all have the same

story. I have been here for two years and have not found a single one like me. I was born and have lived in Texas the most of my life. I was raised among Old Baptists. My mother and father are members, and my father is a minister. When I was about seventeen or eighteen years old I was a very bad boy, but did not stop to think of it until I was that age, when I dreamed I was in a little bunch of woods near my home and my father and a preacher I knew well were with me. He told my father I was a preacher, and they wanted me to preach for them. I felt very proud, and very confident that I could do it with all ease. But when I got in the little stand they had fixed for me I discovered the stand was filthy. I then had a tub of water and was going to wash it out, when it became so dark I could not see what I was doing. I then struck a match and lighted a lantern, but the light from it was so dim I could hardly see. All I could see was the filth I was standing in, and I also saw it was all over me. I noticed my light was getting so dim that I thought it was about to go out, when the one who was with me offered me a clean basin of water and a bright light, but I said, Oh I have some water and a light, and I would not have his light or water. Just when I thought I had it and myself clean the brightest light I ever saw came shining down, and then I could see very plainly where I was and what I had all around and on me. I was so sick and tired I thought I would faint, I could see no way out, and when I looked at the water in the tub I saw it was as black as tar and almost as thick. Then came the sweetest hour of my life: clean, pure water was coming through the stand and around my feet, then all over me, and before I knew it the black was all gone.

The little stand I was in had been cleansed and was as white as snow, and the clothes I had on were also snowy white. I was so happy I could only stand and look around me and rejoice. When I went away, I do not know where I went, but my father was there. It seemed he left while I was in the dark, but the minister was with me, and he told my father that I did preach and that he had never heard anything to equal it in his life. I had this dream three times in about a week, and the last time I dreamed it I thought my father said I should join the church and be baptized. It was on my mind continually and I could not get rid of it. I tried to change my life and do what was right, but I could do no better; in fact, I got worse and worse all the time; sin was mixed with all I did. I began to think of my eternal life. One day I was working alone in the field, when suddenly it seemed I did not know where I was, and the first thing I knew I was saying, I am lost, no power on earth can save me. It was impressed upon my mind so strongly that I was almost crazy. Everything was dark and I could see nothing but my sins and condemnation to my poor soul, when a voice spoke to me from some place, I knew not where, saying, No power on earth can save you, but there is a power in heaven that can and will save you from your sins. Then I saw what I sometimes hope is the light, and all my hope is based upon that one thing: free salvation. I had to give up working, for indeed there is no power on earth that can save souls. As I said in the beginning, my parents are Baptists, and I thought I was, too, up to that time, but after that I did not know what they did believe. I did not know what I was. I thought I had found something new.

One Saturday I was expecting to attend our home meeting, but my father gave me some work to do and I was unable to get there. The next day I was sick and did not go. That month I suffered more than I can tell. The next month I went, and heard the first sermon I ever heard preached, and I had been going to that same church all my life. The next month I was baptized by Elder W. B. Roberson. I was happy for a few short months, and then I began to feel I was doing a greater wrong by staying in the church than I would if I were out of it. I felt that I was deceiving them, and was afraid I had never had a call to join the church, which worried me for some time. When between nineteen and twenty years of age I left home, and remained away until I was twenty-one years old, when I returned, but I still was dissatisfied. I finally made up my mind to get away from them, and stay until I got rid of that feeling and forgot about Primitive Baptists and everything pertaining to them, so I joined the army for three years. It is a pleasant life when I can forget, but it is seldom I can do that. I want to find some Baptists who are like me, who are in some place where the SIGNS OF THE TIMES is all the preaching they get, for I want to correspond with them. I have been trying to find some such in Georgia, but have not been able to do so. One time when we were camped away out in the jungle I heard there was an Old Baptist church five miles from where we were. I had no way to get there but to walk, so I obtained a pass and went out to see them, and was disappointed to find they were "Conditionalists," for I would as soon listen to a shouting Methodist as to listen to one of them.

Please excuse mistakes, as I am a failure from start to finish, and bear with me

in my weakness and inability; of myself I can do nothing. I have written more than I intended, and if it takes up too much space cast it aside as trash, and I will think nothing of it, for I know you always have enough letters to fill the paper with something worth reading. All the preaching I get are the good letters in the SIGNS OF THE TIMES. May the Lord's richest blessings be with the dear old paper and its editors.

I will not write any more, for I cannot say anything worth reading, but if I could write as some of the dear brethren and sisters do I would be happy, and write all the time I could.

Your little unworthy brother, in hope of a better life,

O. F. WALL.

COLUMBUS, Georgia.

DEAR BROTHERS:—If I could feel as sure that I am worthy to thus address you as I am that the doctrine set forth in the SIGNS OF THE TIMES is the doctrine of the Bible I would have no fear and trembling in claiming this sacred kinship. Sometimes when I look back over my past life I feel that I have deceived the dear people of God in asking a home with them, but where would my peace and happiness be if they had no fellowship for me? I can find no spiritual comfort outside the fellowship of this peculiar people. The God they worship is the God I love to talk about and meditate upon. With Ruth I would say, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; thy people shall be my people, and thy God my God. He has all power in heaven and in earth, and none can stay his hand, or say unto him, What doest thou? All things are under his control, and whithersoever he will

he turns them. The world lieth in wickedness, but God's power is over all; and we read, The wrath of man shall praise him and the remainder he shall restrain. The God we hope we worship is sovereign over all worlds, dominions and powers. Omnipotent, omnipresent, omniscient is our God, and he is Israel's strength, the Rock of Zion's habitation. He has been our dwelling-place in all generations, and says, I will never leave thee nor forsake thee. Fear not what man can do unto thee, for I am with thee, no harm shall come to thee. My grace is sufficient for thee. Oh what precious promises for our comfort and uplifting. Like Jacob's staff, they strengthen us in the way, and, dear ones, if God be for us who can be against us? Persecutions and fiery trials may assail us, but Jesus the Master suffered these, much more than are sent upon us, and we must suffer if we would reign with him. Paul was a persecutor of the saints until Jesus took up his abode in him and killed him to the love of sin, and afterwards we hear him saying "that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." So we find Paul the persecutor becomes the persecuted, like the humble Nazarene he learned obedience through suffering, an obedience even unto death. See the power of God manifested in this miraculous change. Yea, we are told to rejoice in persecution for truth's sake, for great is our reward in heaven. We often think over the miracles our Lord Jesus performed while here on earth, raising the fallen, cheering the faint, healing the

sick and leading the blind, but the grandest miracle the Master ever performed while his feet trod the streets of earthly Jerusalem was when he gave eternal life when he bade a wretched sinner live. All the way down through time we see the same miracles wrought before our eyes when we see the blessed Son of God working mightily in these temples of clay. We see the old man with his deeds cast down and the new man rejoicing gloriously, singing the new song put in his mouth, even praises to God. Like Abraham of old, have we not longed to see His day, and have we not seen it and are glad? Though we walk through a fiery furnace the Son of God will be with us, and like the three Hebrew children we shall be brought safely through and not even the smell of fire on our garments, "For I will be with thee, thy troubles to bless, and sanctify to thee thy deepest distress." We read how that the old apostles were sanctified in fires of persecution: they were reviled and learned not to revile again. This is why the martyr Stephen could pray, Lord, lay not this sin to their charge. He had learned it of his royal Master. It was not of the flesh, but by the grace of God that he could pray this prayer. Grace all the work shall crown through everlasting days. What a long array of martyrs we read about, who said over and over again that in their flesh there dwelt no good thing. What a legacy of comfort Jesus left behind for us, not only in his own life of holiness, suffering and in his atoning even unto death, but it pleased him that he should have many witnesses from the sons of men, making his power known in working miracles in earthen vessels. We thank our Lord for these spiritual gifts to the church by which God so wonderfully and graciously

manifests himself as working and abiding in his chosen vessels, and by which they are made to so live that others seeing their good works may glorify their Father in heaven, and hereby are rich in comfort to the scattered flocks as they journey through the wilderness toward that city not made with hands, eternal in the heaven. May the Lord keep and bless you editors in your labor of love, and bless each and every one of his loved ones.

Yours unworthily, in love,

(MRS.) F. J. NORRIS.

PHILIPPI, West Virginia.

DEAR EDITORS:—I kindly and cheerfully submit the inclosed letter to you, hoping it may be published.

J. N. BARTLETT.

POCA, W. Va., Jan. 1, 1927.

DEAR BROTHER BARTLETT:—I received your good letter in due time. Indeed I felt a rejoicing in my heart to think of your promptness in answering one who feels to be the least of all, if I be one of the redeemed of the Lord. I am always glad to hear from you and the brethren of your association. To express myself freely and truthfully, I love all true faithful Baptists, and love to get letters from them, but my ill qualification to answer their good letters bothers me, as I have no learning, never studied grammar a minute in my life, so cannot command language. I have many times in my feeble efforts while trying to preach seen the tears creeping down the cheeks of some who were under the sound of my voice, and for a moment a feeling of sadness would come upon me, thinking they were feeling sorry for me, a poor illiterate mortal, saying in mind, Why don't he sit down? and when the services were closed the very ones I had noticed shed-

ding tears were often the first to come to me expressing themselves, by saying, The Lord blessed you to-day with a glorious message to the comfort of my poor hungry soul. Oh how I felt the words of Joseph to apply to me at such times: "It is not in me: God shall give Pharaoh an answer of peace." Eulogy has never had a tendency to puff me up, but more to humble me, causing me to retrace what I had felt as an experience, if not mistaken, to be a call to the ministry. Yes, time after time have I gone back in my mind to my old woodyard, while chopping wood for the night the impression of preaching came with power into my mind, so much so that I dropped my ax and began to speak aloud of God's goodness and his loving-kindness, oh how great to poor helpless sinners, who feel to be lost and justly condemned, feeling they are without hope and without God here in a sin-cursed world. The breathing of my soul in prayer was, Lord, save or I perish, while my mind was completely taken away from the cares of this time and placed on heavenly happiness beyond this mortal life. While I was engaged in speaking to a heavenly host, as it appeared to me, my wife and two little children came to where I was, with tears streaming down their cheeks, my wife caught me by the arm, saying, Jim, you have gone crazy, and what will become of me and the two little children? come, go with me to the house. I told her I was not crazy, that the good Lord had, as I thought and felt in my heart, spoke peace to my soul out on yonder lonely mountain, as I was on my way this morning to the store, and that I would never have any more trouble, and I hurried home to tell you, which I did, and as I was chopping wood a dark cloud came upon me. Oh the darkness of that cloud,

to me it was dark as midnight, and a voice in my heart, as it appeared to me, said, The Spirit of the Lord has anointed you to preach the gospel of the Son of God, cry you must. I said, Lord, what shall I cry? Cry unto Jerusalem, tell her that her warfare is accomplished, that her iniquities are pardoned, and that she hath received double at the Lord's hand for all her sins. Dear brother, my rebellious disposition to wear out these impressions has pressed me with many sorrows; it seems to me that I have learned obedience only by what I have suffered.

January 2nd.—This morning finds me with a desire to continue, as my mind is on Christ's sermon on the mountain to his disciples. He speaks of those who are blessed. It seems for the comfort of his chosen ones through all time he opened his mouth and taught them, saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven. The birds of the air have nests, and the foxes have holes, but the Son of man hath not where to lay his head. Blessed are they that mourn, for they shall be comforted. The Spirit maketh intercession for us with groanings and crying which cannot be uttered. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Hungry, faint and poor, behold us, Lord, again assembled at thy mercy's door thy bounty to obtain. Blessed are the pure in heart, for they shall see God. We understand the strong man (nature) armed keeps his palace, and his goods are in peace, until the stronger than he comes (Christ) and binds the strong man (evil spirit) and cast him out. It is then the Spirit enters in and dwells there. Blessed are the pure in heart, for they shall see God; for ye are the temple

(natural bodies) of the living God, as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people. In covenant from of old the sons of God they were, the feeblest lamb in Jesus' fold was blessed in Jesus there. Paul said to the brethren at Rome, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."—Rom. viii. 9, 10. Paul to Titus, "Unto the pure all things are pure." "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."—Rom. viii. 28. David says, Blessed are they that do know the joyful sound. Every blessing was treasured up in Jesus Christ in eternity, so the little ones will get them in due time, Jesus being their spiritual head. Jude says, Sanctified (set apart) by God the Father, preserved in Jesus Christ, and called. So we are not left to guess at what Jesus meant by saying, Blessed are the pure in heart, for they shall see God, as grace had been given them in him by the Father before the world began. The purifying power, which is the fire of everlasting love, was in him, and they being a gift of the Father to him, truly he could say, Blessed are the pure in heart, for they shall see God, and with that loving spirit in him for all the Father had given him he could say, All thine are mine, and I am glorified in them. David, who is a beautiful type of Jesus, says, "With the pure thou wilt shew thyself pure: and with the froward thou wilt shew thyself froward."

The gospel of the Son of God is a savor of life to the living, while it is a savor of death to the dead. The hidden man of the heart is the subject of gospel address, "for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Rom. x. 10. My dear old brother, it is to us a glorious consolation that the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. In Paul's epistle to Titus, "Mine own son after the common faith." (Common to all the redeemed family.) "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began." In the closing verses of this first chapter he points out those who do not believe the truth, and he says, "But unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate."

Now, my brother, I will close for this time, fearing I may weary you, but I felt that I wanted to talk awhile with you. I have many letters to answer if my bodily strength does not fail me, and as I have but one eye, it gets very weak when I write lengthy letters. I sit by my fire and write on my knee. Should I live until the 15th of this coming April I will be seventy-eight years old, so I am not expecting to be able to get out among you all much longer, as I am feeble.

May the God of love be with you, and all the faithful in Christ Jesus our Lord. Amen.

J. W. McCLANAHAN.

FAYETTEVILLE, Ga., Feb. 13, 1927.

DEAR BROTHER DODSON:—I finished reading "Predestination," and my only objection to it is, it is not larger. I wish every one of God's people could read it. I also enjoyed your editorial in December SIGNS. You expressed some of my views, but of course you can see and write much deeper than I can. When I had read only part of the article it seemed that some of the wonders of God opened up to my mind, and it was too wonderful for me to comprehend, I was made to tremble, as one in a small boat in a large sea. Such an one would tremble at fear of being lost, or drowned, but I trembled with wonder and amazement. I have believed this doctrine, so far as I could understand, from my youth. Have been confused many times, as it was too deep for me to understand, and I must confess I do not fully understand it yet, but there is one thing I can say: I know, according to my understanding of the teaching of the Scriptures, that God is sovereign, above all law, made all things, and for his purpose, cannot sin, does all things from eternity, does as he pleases with all things, nothing excepted, works and none can hinder, hinders and none can work, does his will in the army of heaven and among the inhabitants of earth, &c. "New Year's Greeting" in January SIGNS was also good. I enjoy reading the SIGNS more than all other publications, though I have read but few others. Some of the reasons I like it best are, the truth as I understand it, the spirit of forbearance and love, and the way you answer false charges. I have heard so much said about what the SIGNS' people believe and teach, I was confused for awhile, though I saw none of such things in the SIGNS, so I began to inquire, and found that the worst trouble was with the enemies of the

SIGNS. I found these to be either prejudiced, or ignorant of your sentiments. I have become disgusted at the way some editors and writers accuse and abuse those who differ with them, and do not care to read their writings, but any one who would become offended at the way the SIGNS' people answer charges are of the "easy to offend" kind. One Elder, some years ago, said the SIGNS had done more to poison the minds of God's people than anything else, but that did not keep me from loving to read it. One thing, that is the age of the SIGNS, is something to consider. It is the oldest Old Baptist paper I know, and has ever contended for the same principles upon which it was founded. Where is another with the same record? Many others not so old have not this record. If God has not been with the SIGNS' people how has it stood through all the storms and floods of persecution that have been hurled against it? This, if nothing else, would cause me to consider. It will stand as long as God has a purpose for it to fulfill. He has a purpose in its existence, and it will exist until that purpose is fulfilled. May God bless the faithful to continue so, and show the erring ones their error, and bring peace to his dear peace-loving ones, for Christ's sake.

Yours in humble hope,

GEO. W. JACKSON.

NEW YORK, N. Y., Nov. 17, 1926.

DEAR EDITORS:—I have been a reader of the SIGNS for fifty years and a subscriber for forty-seven years. I feel that I could not do without it, and that I have been greatly blessed this last year by being able to hear Elder Dodson preach every fourth Sunday since April, and

have also heard Elder Ruston, besides going to an association and the meeting at Slate Hill, but the cold weather and my poor health will prevent my going this winter, so what would I do without the SIGNS?

(MRS.) O. E. BOWEN.

CARDIFF, Maryland.

DEAR ELDER DODSON:—I have your book, which I appreciate more than words can tell. I have read and reread it, and it is truly wonderful. With this and the dear old SIGNS, to which I have been a subscriber for a number of years, I pass many hours away these dreary winter evenings. Each tell the same sweet story: salvation by grace, and grace alone, no merit of their own.

Wishing you health and success, and that you may be spared many years to proclaim the truth, I remain yours sincerely, in hope of a better life,

V. H. ENSOR.

MIAMI, Florida.

VERY DEAR BRETHREN:—This is to inform you that my address is changed from 4262 N. W. 22nd Avenue, to 2934 N. W. 22nd Court, Miami, Florida. Please insert this notice in the SIGNS that my brethren and friends may know where to find me. If Elder Pickett, or any other brother or sister, knows of any genuine Old School Baptist in or around Miami, I would be glad to hear from them. May the Lord bless Zion and lead her in the paths of righteousness for his own names' sake.

I am an old sinner, who can sometimes rejoice in the hope of having been saved by grace.

J. E. SMITH.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL, 1927.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS

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

Elder George Ruston, Kelly Corners, N. Y.

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

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***HEBREWS X. 23-25.**

"LET us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another, to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."

A member asked us about six months ago to write using as our subject the words: "Not forsaking the assembling of ourselves together, as the manner of some is." This member having observed some whose attitude towards attending their meetings seemed of more or less secondary consideration was rightfully deeply concerned. It is a matter which calls for self-examination on the part of each and every member of every true Old School Baptist Church throughout our entire country. The life of each member of the visible church should be as a lighted candle placed on the candlestick; it should not be put under a bushel, or submerged beneath the things of this world, all of which do but perish with the using. The kernel, or substance of the teaching of our Lord and Savior, both by word of mouth and the life that he lived while here in the flesh, was "Seek ye first the kingdom of God, and

his righteousness; and all these things shall be added unto you." In that great and wonderful address, his sermon on the Mount, the place where he had gone apart from the multitudes, "when he was set, his disciples came unto him: and he opened his mouth, and taught them," saying, "Be not ye therefore like unto them [the heathen]: for your Father knoweth what things ye have need of before ye ask him." How prone we are to forget that the hand of Providence supplies our temporal needs. We have to be reminded from time to time that the gold and the silver are his; that the cattle which graze upon a thousand hills are the Lord's; yea, the world and all that in it is, and that it is he who clothes the lilies of the field, whose hand feeds the lone sparrow upon the housetop; and, if not a sparrow can fall without him, will he not give his children bread? The great apostle declares in our text that "he is faithful that promised." Do we really believe and act out the belief that the Lord is our shepherd? The good Shepherd will surely provide for his sheep; he will cause them to lie down in green pastures and lead them beside the still waters. But, those of us who profess to love the Lord in sincerity and in truth, are we holding fast the profession of our faith without wavering? Do we show by a well ordered walk and godly conversation that we are the Lord's, or is our service only of the lip? Is it consistent to say, Lord, Lord, in the meetinghouse and then engage in worldly conversation and jesting until meeting time again? Do we live daily so as to prove that we have been with and learned of Jesus and that our treasure is in heaven? How searching and solemn should these questions be. And do we consider one another to prove unto love and to good

works? The apostle says we should do these things. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." What was under consideration was, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." These things are accomplished among the saints when they are assembled together and communicating one with another, as those who receive can well testify, even though those who give or minister are unaware of it. The servant which Abraham sent to take a wife unto his son, Isaac, went questioning and praying, but when he was convinced that the Lord had prospered his journey, "he bowed down his head, and worshipped the Lord," saying, "Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren." "*I being in the way, the Lord led me to the house of my master's brethren.*" This deserves to be repeated again and again. Only those who have been in the way and have experienced it know of a truth the joy which is inexpressible and full of glory that is witnessed by those who are raised up together and made to sit together in heavenly places in Christ Jesus our Lord. Such characters were said to have been quickened, made alive; their affection was set on things above, not on things on the earth, and they were seeking, yea, as for hidden treasure, those things which are above, where Christ sitteth on the right hand of God. The psalmist said, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Where such scenes are beheld there is no lack of the brethren assembling themselves together; meeting time does not come too often, but rather it seems Sundays are too far apart, even when they are privileged to have meeting every Sunday. Is not the true test of the fruit of the Spirit a considering one another and provoking unto love and to good works? Let us pause for a moment and analyze the definition of the word "consider." Does it not mean that we are constantly, yea, every waking moment, as it were, thinking good concerning those we love and endeavoring in every way to show them kindness and manifest our affection? Such provokes unto love and to good works, for love begets love, and the brethren would do well to remember this and bridle their tongues lest they poison the mind of one another against a brother, at the same time walking so as not to offend a weak brother. Paul says, "Let us [the household of faith] consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is." So we are not only told what to do, but what not to do, thus showing that the holy Scriptures, which were given by inspiration of God, thoroughly and thoroughly furnish unto all good works. While the manner of some is indifference, coldness, walking in the course of this world, the riches whereof choke out the good seed, the exhortation is not to be as they are, but rather to live righteously, soberly, to visit the fatherless and the widows and to keep ourself unspotted from the world. This, James says, is pure religion and undefiled before God and the Father. Old Baptists of all people, need to study to show themselves approved unto God, workmen that need-

eth not be ashamed, rightly dividing the word of truth. They should search the Scriptures, to know what they teach, both as to doctrine and order, which go hand in hand. David said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: but his delight is in the law of the Lord; and in his law doth he meditate day and night." It is truly good to think and talk upon the things of the upper kingdom. One said, "My heart was hot within me; while I was musing the fire burned: then spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." We often think of a band of brethren, three churches composing an association, where they have no regular pastor or minister, only a visitor usually once a year, and yet these brethren are very much alive; they assemble themselves together and talk and sing of the things of Jesus; the theme of their conversation is truly heavenly, and the Lord is wonderfully blessing them with an outpouring of his Holy Spirit, which has been evidenced by an ingathering of twelve during the past three years. This is referred to by way of encouraging churches that may be without undershepherds or supplies. By way of contrast, we would also call attention to another band of most lovely brethren, among them being (we think) a gifted brother, and yet they seldom meet. Is it not a mistake? Are they not forsaking the assembling of themselves together as the manner of some is? This the apostle says they should not do. These things are referred to for the earnest consideration of the

brethren. We like to see the brethren holding fast the profession of their faith without wavering. We can never tell what time or by whom the Lord will send a message. It is not always necessary for one ordained of men to be present. At best man is but an earthen vessel and the Lord must fill the mouth before it can speak forth his praise, and "God moves in a mysterious way his wonders to perform." Therefore let us be found in the way; who can tell but what the Lord will lead us to the house of our Master's brethren? Let us be found assembling ourselves together, exhorting one another, and so much the more as we see the day approaching. If we rightly discern "the signs of the times," there is no mistaking that these are the days prophesied of "when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." It is the time when God's called and qualified ministers should "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." The true soldier must stand his ground and meet the enemies of truth; he must put on the whole armor of God that he may be able to stand the wiles of the devil. The warfare in which he is engaged calls for the helmet of salvation, the breastplate of righteousness, the girdle of truth, the shield of faith, and his feet to be shod with the preparation of the gospel of peace, for the race is not to the swift, nor the battle to the strong; it is not by might, nor by power, "but by my Spirit, saith the Lord of hosts." Let us, therefore

take "the sword of the Spirit, which is the word of God," and go forth to victory. If we are ever brought forth more than conquerors it will be through him that loved us and gave himself for us. This is that "new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh," that the apostle is writing to the Hebrews about in the chapter wherein is found our text. He begins his epistle by saying, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken to us by his Son." He was the true substance of all the law had shadowed forth. It was not possible that the blood of bulls and of goats should take away sin, so the Lamb of God was slain from the foundation of the world, in the purpose of God, as a propitiation for the sins of his people and by this "one offering he hath perfected for ever them that are sanctified." This is all our hope and we are determined not to know anything "among you, save Jesus Christ, and him crucified." Jesus said, "I am the way, and the truth, and the life." Again, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." God forbid that we should be as Ananias and Sapphira, who "kept back part of the price." There are those in the world to-day who are professing to love the Lord with all their heart, &c., who declare boldly they have forsaken the world for the "pearl of great price," and almost with the same breath contend that only eternal salvation is of God, and that salvation in time is of men. In the apostle Peter's day those who were guilty

of such had to give up the ghost and were carried out and buried. These are perilous times and there are many who are departing from the way of the Lord, but the faithful in Christ Jesus will not be found among the number, they are to hold fast the profession of their faith without wavering. Therefore let the pastors be ensamples to the flock over which God hath made them the overseers; let them be faithful in doctrine, in order, in practice, and shun not to declare unto them all the counsel of God. Likewise, members, be faithful in holding up the hands of your servant; support him in the manner set forth in the Scriptures and encourage him by your presence at meeting; let it be seen that you do delight in the law of God after the inward man. We can speak feelingly from experience and say that we thank God continually for having surrounded us with faithful brethren, who have not forsaken the assembling of themselves together. Many, many times have we wondered that they should continue to come out, but therein their faithfulness has been manifested. We do not know how we could have gotten along thus far without them. Surely God has been better to us than all our fears. May he give us all to walk worthy of the vocation wherewith we 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.

Finally, brethren, Forsake not the assembling of yourselves together, as the manner of some is, but exhort one another, and so much the more as ye see the day approaching.

R. L. D.

CIRCULAR LETTERS.

The First Kansas Association of Regular Old School Predestinarian Baptists, when convened with our sister church of West Union, September 10th, 11th and 12th, 1926, to the churches composing our body, and to the saints abroad, greeting and christian salutation.

DEAR BRETHREN IN THE LORD:—The writing of a Circular Letter should be a labor of love, and a pleasant duty, but often the one upon whom it devolves feels such a sense of weakness that it is only in hoping for and trusting in the strength of Israel that an attempt is made to write for the comfort of the Lord's people, who, we hope, will find us not of a strange language. Our mind reverts to thoughts we have had on the words found in Revelation iii. 20: "Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." We find a reference in connection with this in Hebrews xii. 6: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." On these two texts, mainly, we base the views we wish to present. In controverting the Arminian theory that the Lord is knocking on the door of the dead sinner's heart, and failing to gain admittance, has to turn sorrowfully away, a disappointed God, we notice he does not say, If any man will hear, or, If any man will open the door. He speaks and it is done. "A people whom I have not known shall serve me. As soon as they hear of me, they shall obey me." "Out of heaven he made thee to hear his voice." There is no questioning or consulting man's will about it. Dear saints, can we sup together a little while of the sweetness of these words, as you,

no doubt, have often felt to sup with the poor and afflicted, as they tell of their joys and sorrows, and the knocks, or scourgings they have received in all the way the Lord has led them. He does not say he knocks at the door; neither do these words convey that impression to one taught in the Old School. Of himself he says, "I am the door." He knocks, and he tells you to knock, and it (this door) shall be opened unto you. If we would enter by this door into the sheepfold we find that he stands there and knocks, and every idol of whatever nature we seek to bring in with us receives a knock by the word of his testimony. Arminianism receives a knock, the whole tenor of the Scriptures condemning it. Though loathing it as we do, we still find it lurking in our nature, as the Canaanite still in the land. Every old tattered rag of self-righteousness must be stripped away. Every goodly Babylonish garment, as the many inventions of men which are pictured in a way so fascinating, and made to appear so plausible and helpful, as the various secret societies, wherein some are falsely led to trust, how loth we are to relinquish them, but they, with all other like inventions, receive many knocks, and must be left out. The pure testimony of the Scripture is the weapon by which the knocks are administered. Every "golden wedge," as love of money, with all its resultant train of evils, which has caused many to err from the truth, must be knocked away, for they will split and divide wherever they gain an entrance. The many (so-called) "innocent amusements," all provision of the flesh, to fulfill the lusts thereof, the Scripture abounds with knocks against them. Such "wedges" do divide our wandering hearts, and leave but half (too often it

seems like less than half) for God. He is the door. We must enter into the sheepfold only by and through him, and remain there only by the word of his testimony, for if by any connivance we climb up any other way we are thieves and robbers, and will sooner or later steal away the peace and harmony of his people, and rob them of the feeling of fellowship, without which there is no dwelling together in unity. Sometimes one stubbornly refuses to let go of a cherished idol, but the Lord our God is a jealous God, and if such an one is one of "them also I must bring," he will surely receive the knocks, as many of us can testify, until in the day of terrible manifestations of God's power he is made willing to give up the whole world if he might but be granted fellow-citizenship with the saints, and have right to the tree of life, a home and standing in the true church with the people of God. Then how gladly he is made to hear the voice of him who speaketh, "It is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled." How sweet his voice, and how gently it knocketh, as we hear him say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." We hear and open unto him our hearts, bruised and aching with the cares and sorrows of this life, and the weary and ever increasing load of sin, in supplication for help and forgiveness for our idolatrous loves. And whosoever thus cometh unto me, I will in no wise cast out, but will come in and sup with him and he with me. Yes, dear tried, discouraged people of God, he sups with us, shares in all our griefs and pains, for in all our afflictions he is afflicted, for he is not an high priest who cannot be touched with our feelings of infirmities, of mourn-

ings for unworthiness, of doubt and unbelief, of dullness, coldness, indifference; all touch him, and he will come in and sup with all such mourners who open to him. He is the door, and we open this blessed door by our cries for mercy and help in such times of need, for his ears are ever open to the cry of the destitute. Even in our temptations he sups with us, for himself having been tempted he knows how to help and feel for those who are tempted. When clouds of troubles have gathered in thick darkness about us, and storms of sorrows fall on every hand, when foes and fears of every shape without and within have united to terrify us, every earthly friend fails and the knocks come thick and hard, we feel that all these things are against us. But "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." We are thus brought into closer fellowship with the sufferings of Christ when in his hour of trial, all his former friends forsook him and fled. In our lonely, forsaken feelings we are given a taste of his suffering and do sup with him.

"And yet how light our sorrows be,
To his in dark Gethsemane,
He drank the cup with stifled groan,
And said, Thy will, not mine, be done."

Oh, that agonizing scene, when in transports of suffering, his humanity craving sympathy and companionship, we see him running back and forth to his sleeping disciples, and pathetically asking, Could ye not watch with me one hour? O, dear kindred in such a Brother, when in slothfulness we may feel tempted to stay away from our meetings, where he has lovingly promised to be with us, think of his mournful eyes being turned on us with that pleading appeal, Could ye not watch with me one hour? With such a picture before us could we beg to escape the chastenings of the Almighty, knowing

that every true follower of him is thereof a partaker, but pray that we patiently sup with him, enduring all things for his sake, and that he would in his own way

"Give us, Lord, our sins to mourn,
Our sins which have his body torn;
Give us with broken hearts to see
His last tremendous agony."

We are too often only slothful, sleeping disciples. It is grievous to us when misplaced confidence in one very dear to us proves him to be, after all, only a fallible lump of clay. But that is scarcely a sip in the draught of the bitter cup which our dear Elder Brother drained to the dregs. When we reflect on these things we realize how truly he could say,

"I feel at my heart all thy sighs and thy groans,
For thou art most near me, my flesh and my bones;
In all thy distresses thy Head feels the pain,
Every stroke is most needful, not one is in vain."

For the Lord will not lay upon man more than is right, yet we are tempted to reply against him, and ask, Why? Why hast thou made me thus? Why must these things be so? Why is it some have flowers strewn along the path of life, while others' feet with briars torn, are bleeding in the strife? Again we are reminded that our Head feels our pain, and "Like as a father pitieth his children, so the Lord pitieth them that fear him." He is touched. The Door is opened and he hears their cries as they open unto him their full hearts, pouring into his listening ear all their woes. He comes in and sups with them and they with him. No child of God can escape the knocks, for he will visit their transgression with the rod, and their iniquities with stripes. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation." But, dear saints, these things are not all against us,

but his chastenings are signs of his love, for as a father chasteneth his own son whom he loves, so will our heavenly Father chasten his own. As the Israelites on one occasion drew water, and poured it out before the Lord, and said, We have sinned, so in the knocks we receive, whereby we are led to make confession unto salvation, water is drawn from our eyes, and our tears are poured out before him, as the eyes of Job poured out tears unto God, and said, "O that one might plead for a man with God, as a man pleadeth for his neighbor," so we cry and confess our wrongs, open to him with a plea for mercy, and as he gives us once more to feel his forgiveness he comes in and sups with us in the joys of salvation, and, O, dear children of God, we sup with him, and with one another. Here it is a continual mixture of joys and sorrows, but there it will be unalloyed rejoicing through all eternity, "shouting glory to our King, till the vaults of heaven ring." "Sometimes a light surprises the christian while he sings, It is the Lord that rises with healing in his wings," and "as one whom his mother comforteth, so will I comfort you," saith the Lord. When every earthly hope and ambition is blasted, every dependence in earthly friends has failed, "when my father and my mother forsake me, then the Lord will take me up." "I the God of Israel will not forsake them." Our Beloved comes gently knocking with a voice full of love and compassion, our hearts are opened unto him with songs of praise, for his mercy endureth forever. Sometimes we are given to feel his very presence among us, and as he rejoices always in the habitable parts of his earth, his saints in whom he dwells, so do we rejoice in his manifest presence among us, a mutual rejoicing and supping to-

gether. Oh have we not all supped with him, and with each other, in the bitter things and sweet? Have we not all, at times, joined in the song of deliverance, for he hath triumphed gloriously? He is not a disappointed God. He would not be entitled to the name of God if he could be disappointed. We could not worship a disappointed God, for we could not ascribe unto him all power, all might and dominion, if it was possible for him to be disappointed. He shall not fail nor be discouraged. The pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied. We love these emphatic declarative "shalls." He speaks and it is done.

"This God is the God we adore,
Our faithful, unchangeable Friend;
Whose love is as large as his power,
And neither knows measure nor end.

'Tis Jesus, the first and the last,
Whose Spirit shall guide us safe home;
We'll praise him for all that is past,
And trust him for all that's to come."

There is another phase of this subject we ought to consider, each in his own individual case: What if he did not stand and knock, "breaking our schemes of earthly joys to make us seek our all in him," but allowed us to accumulate worldly treasures to our hearts' content? To gather about us and retain all the loves and friendships of this world? What if friends never proved false, the partners of our blood never failed us, would we then ever care to open to him seeking his love and supping with him in the joys of salvation, which it is his pleasure to give? Would we ever pray to be transformed to his image and so sup with him in his suffering, or even value his un-failing faithfulness and love? When we sing with more or less fervency and zeal,

"The dearest idol I have known,
What'er that idol be
Oh come and tear it from thy throne,
I'll worship only thee."

Do we ever think of the grievous knocks we must endure before our idols are torn from us? But we have this assurance, that he who saved us by his blood, makes every sorrow yield us good. We do not always recognize the grievous conditions that befall us as coming in answer to prayer, yet it is by terrible things in righteousness wilt thou answer us, O God of our salvation, and "the thunder of his power, who can understand?" But we know that however remote it may be, in some way the ultimate result will be for good to them that love him. We resolve to strive more earnestly to keep our hearts with all diligence and so escape the knocks, but ere we are aware we are again in forbidden paths, doing things we hate. Then it is the voice of our Beloved who knocketh, saying, Return unto me, O ye backsliding children, for I am married unto you. "Knock, and it shall be opened unto you." But, O dear ones, have you ever opened your aching hearts unto him, pouring out heart-breaking woes and beseechings, only to feel that our Beloved has withdrawn himself and gone? Have you called but he gave no answer? If you have, oh then let us all sup together, for we know not what to pray for as we ought. Often when some woe betides us, our selfish plea is, If it be possible, let this cup pass from us, and cannot from our hearts fervently say, Nevertheless, not my will, but thine, be done. We call but get no answer to our selfish, sinful prayer. We ask and receive not, because we ask amiss. More knocks are needful, they do come, and still must come, as long as we are cumbered with this load of sinful clay which constantly causes us grief and shame be-

cause of our many defections. But in his own good time we again hear his voice gently knocking, saying, Though for a little while I have hid my face from you, yet in great mercy will I return unto you. But do we not each of us at times feel to cry, Tell me, Oh thou for whom my love is the one abiding hope, that I have passed from death unto life; is there any one like me, or am I one alone, as I so often feel to be? Oh set me as a seal upon thy heart, as a seal upon thine arm, that we might know thee the only true God, and Jesus Christ whom thou hast sent. He answers, "I have graven thee upon the palms of my hands; thy walls are continually before me." "I will come in to him, and will sup with him, and he with me."

Brethren, pray for us. Farewell.

L. L. SCHENCK, Mod.

MARY ELLISON, Clerk.

CORRESPONDING LETTERS.

The First Kansas Association of Regular Old School Predestinarian Baptists, now in session with West Union Church, Sept. 10th, 11th and 12th, 1926, to the brethren with whom we correspond, sendeth greeting and christian salutation.

DEAR BRETHREN IN THE LORD:— Through the kind providence of an ever-indulgent Lord we are again brought together in an associate capacity, and we feel that we have been abundantly blessed with the outpouring of his holy Spirit upon us. Evidently he has been pleased to favor us again with a visit of his peaceful presence. His servants have come laden with the good things of the gospel, and have shunned not to declare all the counsel of God. They have delivered the glad tidings in demonstration of the Spirit and in power, and we are led to hope that our faith does not stand in the

wisdom of man, but by the power of God. It is a season which will be long remembered and cherished in the hearts of those blessed with the high privilege of meeting together at this time and place. We have felt to pray as did Samson: "Strengthen me, I pray thee, only this once more," and we feel that God has graciously granted our petition.

Our next session is appointed to be held with Big Walnut Creek Church, to begin on Friday before the second Saturday in September, 1927, and continue three days, the place of meeting to be decided upon later, when we hope again to be favored with the happy privilege of meeting our corresponding brethren and all those of like precious faith. We desire a continuance of your correspondence.

L. L. SCHENCK, Mod.

MARY ELLISON, Clerk.

BOOK NOTICE.

More than half of the books on Predestination have been disposed of. One able minister says, "It has the cream of Primitive or Old School Baptists expressions in it." Another brother says, "It would be a valuable book to add to the library of every subscriber of the SIGNS."

Send in your order if you want a copy. Single copies \$1, six copies \$5, special to ministers, fifteen copies for \$10.

R. LESTER DODSON,

12 Addison Avenue,

Rutherford, N. J.

CONTRIBUTIONS TO HELP SEND THE "SIGNS" TO THE POOR OF THE FLOCK AND TO AID THE "SIGNS."

G. W. Golden, Iowa, \$1; Elizabeth Rittenhouse, N. J., \$4; Miss Altha Drake, N. J., \$2; Hewitt Osborn, N. Y., \$3; E. J. S. Lee, Tex., \$1; J. C. Nelson, Ky., \$3; Annie E. Putman, Iowa, \$1; Mrs. J. A. Hurley, Mich., \$3; Mrs. B. H. Shearon, Tenn., \$3; Joseph Frazier, Del., \$1; J. I. Foster, Tex., \$10; Mrs. Sarah J. Clegg, Pa., \$1; Mrs. A. B. Engell, N. Y., \$10; Mrs. W. A. Hightower, N. Y., \$1; J. R. Nuckles, Ky., \$3; Mrs. A. J. Crenshaw, Okla., \$2; Earl T. McAlister, N. Mex., \$1.

OBITUARY NOTICES.

Judge George M. Beebe departed this life March 1st, 1927, at his home in Ellenville, Ulster Co., N. Y. He was born at New Vernon, Orange Co., N. Y., October 28th, 1836, the son of Elder Gilbert Beebe and Phoebe Ann Cunningham, and was the last of a family of thirteen children. Judge Beebe was the last Governor of the territory of Kansas. In 1872 he was nominated for the Assembly, and succeeded himself the following year, elected a representative from the fourteenth New York district to the forty-fifth Congress. In 1883 he was made Judge of the Court of Claims, in which position he served for seventeen years most acceptably. He is survived by his dear companion Marie Louise Markey. From early childhood he always felt an interest in those professing Old School Baptist doctrine, but it was not until about six years ago that his desire for spiritual things was such that he began to attend our meetings and to manifest lively interest in the truth preached and in the believing brethren. About this time it was our pleasure to meet him, and from our first acquaintance we were impressed with his wonderful grasp of the truth, and it was very gratifying to see that the truth, and nothing but the truth, would satisfy him. He loved to meet with the brethren, though he felt unworthy, "vilest of them all," yet many times we have seen his face aglow while listening to the preaching by various Elders. Spiritual things seemed to be uppermost in his mind most of the time, so that his conversation was in heaven. For more than a year before his death we noticed that his bodily strength and endurance was failing, yet his mind was active to the end. Being over ninety years of age when he died, he often realized the solemnity of the earthly house of this tabernacle being dissolved and longed for brighter assurances of his acceptance in the Beloved. Sometimes while conversing upon these things he would tell of his daughter Nell, who, while upon her deathbed, looked up and said, "Father, all we can do is to trust in God." Those words were to him "fitly spoken." We heard him speak a number of times about "waiting faith," and on one occasion he showed us a hymn (Beebe's collection 530) which had been very helpful to him, the first and two last verses were found written out after his death in his coat pocket. A week or two before his death he was at times very cast down, sometimes fearing that he was lost, and the agony and distress of mind at such times was distressing to those near and dear to him to witness. These dark seasons continued until about three days before he died, when he was given such comfort and assurance that he could "weep to the praise of the mercy he found." With this comfort he seemed to be strengthened, not only in mind but in body, even the doctor believed his health im-

proved in every way, and the Judge himself was hopeful, if it were the Lord's will, that he might be spared to attend another Warwick Association, but this was not to be, for on the evening of February 28th his dear companion noticed a change, and from then he sank rapidly. Some time before the end he mustered up his strength, and with a clear voice repeated, "All hail the power of Jesus' name," three times, his face reflecting the comfort and joy he felt. His dear companion, who was with him and cared for him constantly, is left to mourn her loss, but the blessed privilege of companionship with him in the things that are spiritual, as well as temporal, is an abiding source of comfort and consolation in her bereavement. We sorrow that we shall see his face no more, but there is comfort in the knowledge that he is "for ever with the Lord."

The writer tried to speak words of comfort to those gathered to pay the last tribute of love to the dear departed one.

GEORGE RUSTON.

Elder B. H. Yates was born April 23rd, 1843, in Dixon County, Tennessee, and departed this life January 26th, 1927, making his stay on this earth 83 years, 9 months and 3 days. He was married to Laminty V. Pestal in 1860, who preceded him by twelve years. To this union were born six children, of whom four are still living, one son and three daughters: A. J. Yates, Tulsa, Okla., Mrs. Fannie Hall, Fellows, Cal., Mrs. Azil Vandone, St. Louis, Mo., Mrs. Mollie Gibson, Meeleysville, Mo. Left to mourn their loss, besides his children, are thirteen grandchildren, twenty great-grandchildren and two great-great-grandchildren. He was a devoted husband, a kind and loving father and grandfather. After the death of his loving companion he lived a very lonely life, making his home with the youngest daughter, Mrs. Azil Vandone, and Vergee Peryin, one of his grandchildren, with whom he was living at the time of his death, who gave him all the care that mortal could give. He was loved by all who knew him, and was strong in the Baptist faith, and had a great hope of the beyond, and often of late had said that he was longing and only waiting for God to carry out his will in calling him home. The writer does not know just when he professed a hope in Christ, though it was when he was quite young. He was ordained to preach some forty-five or more years ago. At his death he was a member of Boaz Chapel, Graves County, Kentucky. He was laid to rest in the graveyard of the New Hope Church, which he helped to build and had charge of for years, at Purman, Ripley County, Missouri. He spent a great deal of his time since the death of his companion with the brethren in Kentucky, whose fellowship he enjoyed more than any other, and his home was always open to the Lord's children, and we feel

that God's will has been done, yet our hearts are sad over the death of a dear father, but, on the other hand, we are made to rejoice that (if it be God's will) beyond this world of sorrow we shall enter the land where there is no more parting. There was no funeral sermon, as there was no preacher of his faith and order near enough to call upon. (That was according to his request.) The good sisters sang "Amazing Grace," which was one of his favorite hymns, and the writer tried in his weakness to offer a prayer at the grave, after which all that was mortal was laid to rest to await the resurrection morn, when mortal shall put on immortality and all shall come forth to meet our Redeemer.

Written by his son,

A. J. YATES.

William A. Demory departed this earthly life at his home near Kenmore, Fairfax Co., Va., February 25th, 1927, due to three strokes of paralysis which followed each other at short intervals of time. He was born February 13th, 1860. His first wife was Miss **Mary Margaret Thomas**, daughter of the late faithful and beloved sister **Thomas** of the Mt. Zion Old School Baptist Church, Loudoun County, Virginia. The first Mrs. Demory died in 1906. Later, Mr. Demory married Miss **Sue Oliver**, of Fairfax County, a member of the Bethel Primitive Baptist Church. His widow survives him, and though alone in one sense of the word, yet we believe not alone in that the Lord is with her and gives her to comfortingly realize his divine presence in her sad bereavement. Mr. Demory never united with the church, but was a firm believer in the doctrine preached by the Old School Baptists, and was a very faithful and regular attendant at the meetings, and loved very much to come to the meetings at Mt. Zion, notwithstanding it meant a drive of several miles. We are persuaded he possessed a good hope through grace and firmly believed in the absolute sovereignty of God over all worlds, principalities and powers.

The funeral services were conducted by Elder **A. J. Garland**, of Washington, D. C., using Revelation xiv. 13, the burial being in the cemetery adjacent to **Andrew Chapel**. May the Lord comfort all who mourn.

Written by request.

ALSO,

Mrs. Fannie Baldwin, our sister in Christ, departed this earthly life at the home of her niece, Miss **Fanny Davis**, 2110 G Street, N. W., Washington, D. C. She had been in failing health for a long time and suffered greatly from heart trouble the past winter. She was the only surviving child of her parents, **Benjamin** and **Emily Thomas Cockrill**, and was born near **Mt. Gilead**, Loudoun Co., Va., May 19th, 1847. Her husband was brother **James Baldwin**, who died several years ago. There were no children. She was

baptized July 17th, 1887, by Elder **E. V. White** into membership with the **New Valley Old School Baptist Church**. Funeral services were conducted at **Leesburg** by her pastor, using the words, "She hath done what she could," in the fourteenth chapter of **Mark**. Interment in **Leesburg cemetery**. Sister **Baldwin** was faithful and devoted to her family, to her friends, but most of all to her church. Hers was a remarkable character, truly a christian if ever there was one, plainly showing in her walk and conversation the marks of her Savior's grace. She loved her meetings with the church and greatly rejoiced in the preaching of the gospel of Christ. The doctrine of God her Savior was her food and drink. It can be truly said of her that she was never heard to speak ill of any one, always having a kind word for everybody and showing abundant charity toward the failings of her erring fellow-creatures. We feel confident she is at rest in the paradise of God, and though we shall greatly miss her, we sorrow not as those who have no hope. May God bless and comfort the mourning church and family and friends.

ALSO,

Ruth Middleton Starr, infant daughter of **Joseph C.** and sister **Matilda Starr**, living near **Herndon, Va.**, died February 28th, 1927. This child was born May 5th, 1925. Death was due to congested lungs and whooping-cough, of which the child had been ill for five weeks. Funeral services were held in the **Frying Pan meetinghouse**, the writer speaking from the words 2 Samuel xii. 22, 23. The dear mother, writing to me of her sorrow, says, "It was hard to give her up and I know she is better off, but we mourn for ourselves, not for her. She died on my fortieth birthday and I feel that it is the first real sorrow that ever came to me." May the Spirit of the Lord direct the parents in their grief to look unto him for succor.

H. H. L.

Nancy Dally Horner was born at **Springwater, Oregon**, August 3rd, 1861, being at the time of her death 65 years, 6 months and 14 days of age. She was the daughter of the late **Mr. and Mrs. Albert Savage**, who were early pioneers of this State. At an early age her parents moved to what is now **Bedlands, Clackamas County, Oregon**, and later they moved across the mountains to **Wamic, Wasco County, Oregon**. At the age of seventeen she was married to the late **Elder Amos Horner** and to this union eight children were born of whom five survive. Those surviving are **W. R. Horner**, of **Columbus City, Oregon**; **Mrs. G. W. Weddle**, of **Sweet Home, Oregon**; **George A. Horner**, of **Lebanon, Oregon**; **Mrs. E. R. Gainer**, of **Sweet Home, Oregon**; **Levitt D. Horner**, of **Brownsville, Oregon**. She also leaves two brothers: **William E. Savage**, of **Chiloquin, Oregon**; **John R. Savage**, of **Hull, Oregon**, a sister, **Mrs. Amy French**, **Lebanon, Oregon**, and thirteen

grandchildren. In 1883 she received a hope in Christ and united with the Primitive Baptist church called Cedar Creek, at Oregon City, Oregon. At the time of her death she was a member of Bethel Church, at Tallman, Oregon. Sister Horner was a faithful companion to her dear husband, who passed on nearly four years before her, and when not providentially hindered she always accompanied her husband to his meetings; the weather and storms were seldom too severe for them to go to the house of God to meet his dear children, and for him to preach the unsearchable riches of Christ our Redeemer. She was a kind and affectionate mother, a good and kind neighbor, always ready to give a helping hand in time of need. In her death the church has lost one of her most devoted members.

Funeral services were held in the "Christian Church," at Sweet Home, Oregon, conducted by her pastor, Elder W. M. Rose, of Lebanon, Oregon, in the presence of a large and attentive audience, after which she was laid to rest in the Gilliam Cemetery, near Sweet Home, there to await the coming of her Lord.

Written by request.

C. E. SMITH, Church Clerk.

Minerva Catherine Couch was born October 27th, 1856, near Harrisonville, Mo. She was next to the oldest of a family of twelve children, and the fourth to be taken. When she was twenty-two years old she received a hope and united with the Old School Baptist Church of her community and was baptized by Elder Sperry in the winter of 1878, at a time when the ice was twelve inches thick. She had poor health for several years because of malaria and was induced by some of her brethren in Oregon to try a change of climate, which she did, coming to La Grande, Ore., in 1890, and taught school. January 4th, 1892, she was married to Willard F. Couch, of La Grande, and lived near there on a ranch until the death of her husband, September 9th, 1917. Her only child, Roy Couch, is an electric engineer of Klamath Falls, Ore., and his business called him to situations not suitable for his mother's feeble health, but he saw that she was comfortably provided for. Sister Couch was a most faithful member of her church, and the same zeal manifested in her baptism under trying conditions followed her through life in her unwavering faith in the doctrine of grace. An affliction of palsy on her right side was a severe trial to her, but she would write regularly to her friends with her left hand until it, too, was affected, and with this continual shaking wearing her out she waited patiently for her call to the better world, and often expressed her desire to depart and be at rest. February 19th, 1927, this call came while at her home with friends at Corvallis, Oregon. The remains were brought to La Grande, and on the 22nd the

writer tried to conduct the funeral, in accordance with her request and in harmony with her precious faith, after which her body was laid to rest beside that of her husband. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

C. W. BOND.

Sister **Martha Ann Richardson** was born in Thomasville, Georgia, March 11th, 1846, and departed this life February 22nd, 1927, at the age of 80 years, 11 months and 11 days. Late in the afternoon, just as the winter sun was sinking behind the western hills, the messenger death entered the peaceful home of this old mother in Israel, and said, Child, your heavenly Father calls, come home, and with the quietness and gentleness which had characterized her life, being alone in her room, not even the aged husband she had lived with, loved and honored so many years being present, sister Martha Ann Richardson stepped gently through the threshold of death, there to rest in peaceful sleep from all her labors until that glorious morn when she shall be (as we are very hopeful) raised in the likeness of her glorious Savior to spend the endless eternity in his divine presence. About forty years ago, because, as we believe, she was known in that covenant which was confirmed before of God in Christ Jesus, she was begotten again into a lively hope by the resurrection of Jesus Christ from the dead, and asked for a home among the Old School Baptists, and was of that faith which worship God in the spirit, rejoice in Christ Jesus and have no confidence in the flesh. So void indeed of the confidence in the flesh that the many good works she performed before and in the sight of all who knew her she praised not herself, preferring to give all praise, all honor and all power to her Maker, who alone is worthy to receive it, and for this faith she was termed "an absoluter." Sister Richardson is survived by her husband, brother Amos Richardson, who is now in his eighty-ninth year, one son, Hardy Richardson, three daughters, Mrs. J. T. Walters, Mrs. J. T. Martin and Mrs. C. C. Railey, twenty-one living grandchildren, sixteen great-grandchildren, two sisters and one brother. Three sons, Richard, Samuel and Polk, preceded her in death.

She was laid to rest in the old Antioch Cemetery, near which she had lived for many years. The unworthy writer, tried, though in much weakness, to speak over her remains, using as a subject Rev. xiv. 13. Sleep on, old mother in Zion, and take your rest, for the storms of this world shall never more disturb you. Weep not for her, dear ones whom she loved, for your loss is her eternal gain.

S. D. NEWTON.

Mrs. Louisa Jones Sawin, wife of Elder John G. Sawin, fell asleep to awaken in newness of life, January 28th, 1927, at the home, in Mattoon, Illinois. She was born May 26th, 1846, a daughter of the late Dnmas and Lucy Jones, pioneers of Coles County, Illinois, who came from Kentucky in 1836, shortly after their marriage. August 31st, 1842, she was united in marriage with Elder John G. Sawin, of Edinburg, Indiana, and to them were born a son, William G., of Mattoon, Ill., and three daughters, Mrs. Joab P. Stout, Springfield, Ill; Mrs. W. M. Ewing, Pocatello, Idaho, and Mrs. J. E. Spaulding, Anderson, Indiana. In the year 1865 she was baptized in the fellowship of the Little Bethel Church, of Mattoon, Ill., by the late Elder J. G. Jackson. Although the visibility of this organization has been gone for several years, she held a deep love for those belonging to the same faith and order. Through many trials she gave evidence of having seen the light of God's love and goodness by her own love for her friends and family, of whom she was the first to pass on, and her gracious, kindly way toward those with whom she came in contact. It had always been a deep sorrow to her that she alone was left of her own family, four sisters, two brothers, father and mother having gone on before, though it is as an open book to her now; we saw it, in the last moment when the dear eyes opened in a look of surprise, a sweet smile came, then the "wearied springs of life stood still," and our mother was beyond all power of earth to hurt, in suffering or otherwise, safe in the infinite love of God; for her the change was all gain. Those surviving are the husband, the four children before mentioned, eleven grandchildren and seven great-grandchildren. At the funeral service, which was held in "Central Church," Mattoon, Elder Burton Nay, of Cedar Falls, Iowa, spoke most comfortingly, he having known her many years; he was assisted by Mr. John Codd, pastor of "Central Church." The interment was in Dodge Grove Cemetery.

IDA FRANK STOUT.

Aaron J. Benedict departed this life in Summitville, N. Y., February 22nd, 1927, after an illness of about ten minutes. He was the devoted husband of Jane Benedict, to whom he had been united in marriage on October 18th, 1873, by the late Elder Gilbert Beebe. Besides his wife, one daughter, four sons, fourteen grandchildren and one sister survive him. He was born March 2nd, 1849. He was baptized into the fellowship of the New Vernon Old School Baptist Church in the year 1886, where he remained a faithful member until his demise.

The funeral was conducted by Elder R. Lester Dodson, and interment was in the Hurleyville Cemetery.

L. F. BENEDICT.

MEETINGS.

The Delaware Old School Baptist Association is appointed to be held, the Lord willing, with the Salem Church, at Philadelphia, Pa., in Park Avenue Hall, 1315 Columbia Ave., commencing on Wednesday, May 25th, and continuing the two following days. All lovers of the truth are cordially invited to meet with us, especially ministers of our faith and order.

T. C. KOCH, Church Clerk.

On account of the bus being taken off the Elyville route we were compelled to change our place of meeting from Oregon City to Portland. To reach our present location take Mt. Scott car at First and Alder Streets, Portland, Oregon. Get off at Tremont Station and go one block west to Dr. Thomas Stakely's residence, 7029 Fifty-ninth Avenue S. E., Portland, Oregon.

Cedar Creek Church meets every fourth Sunday at 10:30 a. m., at the above address. Lunch at noon.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

The Beulah Old School Baptist Church, of Cleveland, Ohio, will hold their meeting on the fourth Sunday of each month, at 2593 Canterbury Road, Cleveland Heights, Ohio. All lovers of the truth are welcome. Strangers wishing to make inquiries can address Elder George L. Weaver, 2231 Lee Road, Cleveland Heights, Ohio.

Ft. Worth Primitive Baptist Church meets every first and third Sundays at 11 a. m., also Saturday before third Sunday at 2 p. m. in each month. Take South Main car, go to end, walk one-half block north to meetinghouse.

E. A. MORELAND, Pastor.

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

JOSHUA T. ROWE, Pastor.

The Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 245 Lacadana Drive, Riverside, California. C. G. MILLER.

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.

**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 at 168 East 70th Street, Manhattan. Near Lexington Avenue.

11:00 A. M.

2:00 P. M.

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

Little Flock Predestinarian Baptist Church of Southern California meets every third Sunday of each month at the home of brother J. W. Haynes, 459 E. 5th St., Riverside, Calif., and at the home of O. P. Speirs, 143 W. 11th St., Claremont, Calif., on the first Sunday of each alternate month, beginning with January, and on every alternate month with brother Joseph Huffman, 128 Van Buren St., Arlington, Calif. Singing at 10:30 a. m. Preaching at 11 a. m. Lunch at the place of meeting, and continued services in the afternoon.

J. W. HAYNES, Moderator.

O. P. SPEIRS, Church Clerk.

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, P A.

Meeting every Sunday 10:30 a. m.

Preaching First and Third Sundays

ALL WELCOME

Mount Vernon Church meets the first Sunday in each month in Robertson's Hall, 4th and Broadway Ave., Arlington, Washington. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

MRS. CLARA E. GENTRY, Clerk, Marysville, Wash.

AUTOBIOGRAPHY AND LATER WRITINGS

OF

SILAS H. DURAND

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THE

"SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

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“THE SWORD OF THE LORD AND OF GIDEON.”

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MIDDLETOWN, N. Y., MAY, 1927.

NO. 5.

CORRESPONDENCE.

FAYETTE, Alabama.

DEAR BRETHREN:—The “blueprint” is to the building about what the pattern is to the garment, and serves the architect as the pattern does the tailor. We read in the Scriptures of types, shadows and figures; in fact, the Lord’s way of teaching is in a great measure by this method. In the first chapter of Genesis we have the following: “And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” We are persuaded that the word “image” not only means that Adam looked like his Creator, but it reaches beyond that, it simply means that in every leading act of his life he was the figure of his Creator. “Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.”—Rom. v. 14. “Him that was to come” is Christ, the second Adam, the Lord from heaven, a quickening Spirit.

I cannot agree with those who teach that Adam lost this “image” of his Creator when he fell under the curse of the law. If Adam was the figure of Christ he was not the real Adam, any more than a natural Jew is a Jew, or circumcision in the flesh is the real circumcision, and Paul tells us there is not anything real about either. “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” Therefore the first Adam was not the real Adam, he was of the earth, and earthy, and the second Adam was the Lord from heaven, a quickening Spirit. The first shall be last and the last first. First in manifestation, but last in duration and honor, glory and majesty. So according to our modern way of expressing it, when God formed Adam of the dust of the ground he could have said truly, There is going to be an Adam that will come into this world in a future age, and I am going to give you a real figure, or blueprint of him. When the Lord breathed into his nostrils the breath of life and man be-

came a living soul, he gave us a figure of that eternal life which was hid with Christ in himself before the world began. When God caused that deep sleep to fall upon Adam, and performed that operation, and formed a helpmeet for him, he prefigured that deep sleep that fell upon Jesus Christ, and the sword thrust by the wicked men, which is God's sword, and men of earth are his hand (Psalms xvii. 13, 14), by which came out blood and water, the only means by which the second Adam could have a helpmeet, or bride, and if Adam was the figure of him that was to come, surely Eve was the figure of her that was to come, the church, the bride, the Lamb's wife. If it was not good for the first Adam to dwell alone it evidently is not good for the second one, "the Lord from heaven," to dwell alone. When Eve was beguiled by the serpent and fell under the curse of the law, she prefigures the church, the bride, the Lamb's wife, in the same condition, and when Adam voluntarily went under the same curse for the love for which he had for his bride, and thereby justified her, by becoming as guilty as she, he beautifully portrays the second Adam, as made under the law, and made a curse and sin for his bride. I wish here to call attention to the fact that in studying the types and shadows in the Bible we should remember when the type is set for the paper it reads backward, but when it is imprinted upon the paper it reads from left to right, so when God created Adam (the figure) he was "upright" and a "very good man," but he represented his posterity in sin and ruin. The second and the real Adam was made under the law, and under its curse; in fact, he was made sin for us, who knew no sin, that we might be made the righteousness of God in him. So in the creation and life-

work of the first Adam the type was set, and it reads backward, or directly from God. The bringing in of the antitype, Jesus Christ, the second Adam, the Lord from heaven, a life-giving Spirit, the imprint reads right, for he, Jesus, assumed the responsibility of the sins of all the world and in all ages of the world. He lived for them, kept the law for them, suffered all its penalty for them, died for them and rose again from the dead for their justification. If Jesus was "made sin for us," and a curse for us, and died and rose for our justification, will we stand justified before God? or will he punish two persons for the same crime when there is but one guilty? In other words, if Jesus stood in his people's place before the judgment-bar of God and suffered the vengeance of his holy law in their stead, will his people have to stand there and suffer the same sentence? No, in no wise.

G. W. BERRY.

REEDSPORT, Oregon.

DEAR BRETHREN:—"All scripture is given by inspiration of God." We believe it because it bears witness with our experience. We know it is true because of its fulfilled prophecies. Only he who works all things after the counsel of his own will could minutely and accurately delineate future events as the living God does by the Scripture, both by type and detailed prophecy. "In the beginning God created the heaven and the earth."—Gen. i. 1. Before Joseph and Mary were married she was found with child of the Holy Ghost; "that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."—Matt. i. 20, 21. "Neither is there salvation in any other:

for there is none other name under heaven given among men, whereby we must be saved."—Acts iv. 12. "This is the stone which was set at nought of you builders." "That old serpent, called the Devil, and Satan, which deceiveth the whole world," beginning in the garden of Eden, has waged an incessant warfare to exalt the powers of darkness of this world above the holy Son of God has ever held up legal or conditional salvation and belittled salvation by grace. God said, In the day thou eatest of the tree of the knowledge of good and evil thou shalt surely die, which is equivalent to saying, "By the deeds of the law there shall no flesh be justified in his sight," "by the law is the knowledge of sin," "sin, when it is finished, bringeth forth death." Paul was alive once without the law, but when the commandment came sin revived and he died. For opposition Satan introduced a legal or conditional salvation, both to perpetuate life and become as gods. The whole law and the prophets hang on the one word "love," and that is why it is so deadly. Love is not a fruit of the flesh. All men have sinned and come short of the glory of God; dead in trespasses and sins. As Paul said, The law is just, and holy, and good, but I am carnal, sold under sin. Every one has heard this "do and not die" religion advocated, and the whole world wondered after the beast, "whose names are not written in the book of life of the Lamb slain from the foundation of the world." In Revelation xii. 9, John saw the dragon cast out into the earth, and the accuser of our brethren is cast down, and they overcame him by the blood of the Lamb and by the word of their testimony. The skins with which God clothed Adam and Eve typified the righteousness of saints, the blood of the Lamb. Novation and his followers who

follow the Lamb whithersoever he goeth withdrew from, or cast out, this "do and not die," "free will" element from the church about 250 A. D. (Rev. xii. 9), and went into the seclusion of the Alps mountains, where they were preserved some twelve hundred and sixty years until the reformation. Rev. xiii. 1: John saw a beast rise up, and the dragon gave him his seat and power, and they worshipped the dragon and the beast. Constantine came to the throne of Rome and championed the cause of Cornelius, the leader of the do and live element, from whom Novation withdrew fellowship. Their creed was a mixture of Judaism, Paganism, &c. This beast had power to continue forty and two months. Like the serpent of old, he opened his mouth in blasphemy against God, &c. All the world whose names were not written in the book of life of the Lamb from the foundation of the world followed the beast. Revelation xiii. 11, John saw another beast rise up out of the earth (from where the dragon was cast out), exercising all the power of the first beast, and he, too, spoke like a dragon, upholding the wisdom of this world: legal or conditional salvation. At the time of the reformation reform churches rose up and have multiplied, running more and more into "rational" or "modernism," church confederation, christian civic federation, false charitable orders, &c., always grasping for civil power to enforce their pernicious beliefs, merchandising in the things enumerated in Revelation xviii. This second beast may easily be identified as the false prophet of Revelation xvii. 13, by comparing Revelation xiii. 14 with Revelation xix. 20. Peter gives some light on this subject in 2 Peter ii. 1-4, and Revelation xvi. 13, 14. After the sixth angel sounded John saw three

unclean spirits like frogs coming from the mouth of the dragon the beast and the false prophet, for they are spirits of devils working miracles which go before kings of the earth and the whole world to gather them to the battle of the great day of God almighty. Modern missions merchandising every kind of confusion, preaching everything but the gospel of grace, the new covenant, and perhaps some of it. Jesus the Christ gathered a few of his disciples together and opened their understanding so they understood the Scripture, and told them to go into all the world and preach the gospel to every creature, and they did it before Paul died. Rom. x. 18: "Their sound went into all the earth, and their words unto the ends of the world." Col. i. 23: The gospel which you have heard, and which has been preached to every creature under heaven. See also Acts ii. 5. Think of the great cumbersome modern gospel machinery just now getting the devil's message to all the world. Rev. xvi. 15: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." We find this great machinery and its end predicted in the eighteenth chapter of Revelation. If this is written by the will of God it is to emphasize the command recorded in Revelation xviii. 4: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." In summing up, or showing the mystery of the mother of harlots, chapter seventeen, we note in verses sixteen and seventeen they shall hate the whore, and make her desolate and naked, and burn her with fire, and give the power back to the beast. At the time of the reformation new churches under various leaders and names began to rise up and multiply;

they hated their mother and laid bare or naked the doctrines of devils she had practiced these twelve hundred and sixty years. The whole world is swiftly receiving the mark of the beast and agreeing and giving the power back as stated here and typified by the tower of Babel. In the news dispatches of June 10th, 1910, we read, "There is gathering at Edinburgh, Scotland, the world's missionary conference, the greatest religious gathering in the history of the world, with six thousand delegates, from all countries of the world in proportion to the amount of money they had contributed to the missionary fund. Every branch of protestantism from the ritualist party of the church of England to the quaker meeting is represented, and nothing will be allowed to enter into the deliberations of the conference which is bias to the Roman Catholic faith." So far as the leaders are concerned they have agreed and given the power to the beast, and the swift trend of events indicate the whole world whose names were not written in the book of life from the foundation of the world are following. "He that hath an ear let him hear." It is better to suffer reproach with the people of God than to enjoy the pleasures of sin for a season, than to be found in the tents of wickedness when our Lord comes as a thief quickly. May we be found in him, not having our own righteousness, which is of the law, but that which is by the faith of Jesus.

G. O. WALKER.

MERIDEN, Kansas.

DEAR BRETHREN:—With a deep sense of weakness and unworthiness, I will try and write a brief sketch of the life of our dear brother, Elder J. H. Hammons, which I know can at best be only a faint tribute

to his memory. Following is an extract of a letter from his daughter:

DEAR MRS. ELLISON:—I am writing you a few lines for my dear mother. Dear old father passed away Friday evening, January 14th, at ten minutes to six. He was sick only a few days. The doctor said he had flu-pneumonia, but he never suffered a pain, but talked and preached until the last, and then with a smile on his beautiful old face, passed away like one going to sleep. He was ready and wanted to go. We laid him away yesterday, January 19th. Mother is very lonely. We were all here with him but dear little Etta, our sister in Nebraska, who was sick and could not come. We did not have a sermon preached over his bier, because there was no Primitive Baptist minister here. Mrs. Ellison, it is mother's wish that you write father's obituary notice for the SIGNS, and that Elder Schenck, on their meeting day, preach a few words in father's memory. And write to mother. Father was planning on being with you all at the Association this fall. But God's will be done.

This letter is written in behalf of mother and the rest of the family by

CARRIE.

Lovely in life, his death, as described in this letter and a later one from sister Hammons, must have been sublime,

When in the gloomy shades of death
He set his seal that God was true,
Finished his course and kept the faith,
And died with glory full in view.

James Henry Hammons was born near Milgrove, Mercer Co., Missouri, March 8th, 1856. He was the son of James Henry and Mary McCurn Hammons, and was the last survivor of their eleven children, his last brother having died less than a year ago. He was married to Delilah Katherine Vanderpool fifty years

ago. They were the parents of seven sons and two daughters, all of whom, with their mother and forty-two grandchildren, survive him. He left Missouri in September, 1885, and went to Kansas, thence a year later to Ruskin, Nebraska, where he lived twenty-four years. There he united with the Old School Baptist Church of Little Flock thirty-six years ago, and was baptized by Elder James H. Ring. He was ordained to the work of the ministry October 27th, 1894, by a presbytery consisting of Elders J. H. Ring, C. M. Cooper and John Chapman, of Lincoln, Nebraska, and Elder A. D. Jones, of Topeka, Kansas. In an humble manner he ever adorned his calling by an orderly walk, and I feel I may say the most godly conversation of any man I ever met, fully appreciating the sacredness of the work whereunto he was fitted, called and sent, not by man, but by the Lord Jehovah. Neither would he allow man to set his bounds, but went everywhere preaching the Word. During the same meeting at which he was ordained his brother Joel also united with Little Flock Church, and two years later he, too, was ordained. Brother Joel was also an able minister, and their hearts were knit together in love while they lived, and in death they were not long divided, brother Joel having suddenly passed away in June, 1924. In 1909 brother Hammons, then a prosperous farmer, moved to Atchison County, Kansas, but there through the perfidy of one whom he trusted he was defrauded and broken up. In 1915 he moved to Twin Falls, Idaho, where brother Joel then lived, but having no church privileges there he could not be content, and in two years returned to Kansas. In his now approaching old age he endured hardships uncomplainingly, seldom refer-

ring to the financial loss he had sustained. During wartime he did government work at Junction City, Kansas, for some time, where he was in some way caught between trucks and crushed so that he never was quite as strong as before. Previous to this he was of rather a striking figure, tall and erect in carriage, which he retained to a remarkable degree the rest of his life. In 1924 he moved to Yuba City, California, where he bought a small chicken ranch, for which by the united efforts of himself and wife, assisted by their one single son, who is still at home with his mother, they had but recently finished paying for, and there in his own little home he laid his armor by and went to dwell with Christ at home, having lived and died in the faith, and, conscious to the last moment, preaching Christ and him crucified to the last hour of his life. A noble man of God is gone to his reward. He was so manifestly led by the Spirit of God of him it could truly be said, He walked with God, ever tender-hearted, and loving all his people. To see an evidence of a work of grace in the heart was enough for him to recognize such an one as a child of God, to be tenderly nurtured and fed beside the Shepherd's tent. He never made a brother an offender for a word, or for a different manner of expressing his belief. Though always deeply grieved over a brother's misstep, yet I never heard him utter a harsh, unkind word of censure, or hurt any one's feelings, for was not the erring one also a child of the same heavenly Father? Born and reared in pioneer times, he was limited in natural education, having learned to read by spelling out words in the Bible, yet none could be in his company without seeing that he had been with Jesus and learned of him. Learned to endure hardness as a good

soldier. Deeply learned in the knowledge of the faith of God's elect. It was a joy to be in his presence, for his theme was all-redeeming love. When talking to one he would often rise to his feet and preach as though he was standing before a congregation. Never seeming to tire, he would become so absorbed in the view he had of the beauties of the truth he would sometimes apparently become oblivious to his surroundings, and on one occasion talked all night, never realizing the passing of time until the lady of the house said she must begin breakfast. At another time he heard a "Campbellite" preach. Bold and fearless as he was, he determined on this occasion, while in "the lion's den," so to speak, that he would not say a word, and did not, until after their services were closed the preacher stepped up to him, and in a chesty manner said, "Well, sir, what did you think of my sermon?" Brother Hammons said when he came to himself he saw that the congregation had seated themselves and were listening attentively to him. Needless to say his opinion was not asked again by that man. Many interesting incidents I have heard him relate. Truly the words of Christ were spirit and life to him, but now

His work is completed and finished below,

His last tear is fallen, I trust,

He has preached his last sermon, has met the dread foe,

Has conquered, and now is at rest.

Such a life and death makes one from the heart feel to say, Let me die the death of the righteous, and let my last end be like his. Monday before he was taken sick, he came in, picked up his Bible and read for a time, then said he would lie down awhile, which was very unusual for him. Then he said, "Ma, it has been made plain to me that I have only a few more days on this earth." Presently he ate a

light dinner, then went about his work as usual, until Wednesday about 10:30. He finally took to his bed on Friday. The doctor said his lungs were all right, but his heart was bad. He would take his medicine, but said all the time it would do no good. On Tuesday he must undoubtedly have had a vision of Christ, and those who had come up through great tribulation. Sister Hammons came in the room and he said, "Ma, did you see that man? Oh I know you did not, but he led me around and into a room where there were a lot of people, all in black, weeping and mourning for their sins. Then we went into another room and they were all in white, singing and rejoicing. I was with them a long while, and that is where I wanted to be. Then I woke up." She said every time he closed his eyes he would say he had been to meeting. Surely for him

It was not death to die,
To leave this weary load,
And midst the brotherhood on high,
To be at home with God.

She, with all the children, while mourning the loss of a kind husband and loving father, feels to submissively give him up, having not a shadow of doubt that he has gone to rest, and could not wish him back, because he was so eager to go, and would say he could hardly wait for the time to come. Truly, for him to live was Christ and to die was gain. At the time of his death he was a member of West Union Church, in Topeka, Kansas, having joined by letter from Little Flock Church, in Nebraska. Sister Hammons is also a member there, and in compliance with her request the church has arranged to hold a memorial service for him the first Sunday in March, feeling grateful to God that no one hating the truth our dear brother so ardently loved was permitted to preside at his funeral, which we

consider to be the height of inconsistency, if not an actual breach of order. We who are left to wait a little longer here until God shall call us also to our longed for rest, feel that his going is a great loss to the Kansas Association, for, though so far away, yet it was strengthening to know that he was one with us, and his heart's desire was to meet with us once more, having planned with all the certainty in human power to be at the next Association, and was appointed alternate to preach the introductory sermon. But God willed it otherwise, and will himself supply all our need, and our heart's cry is, "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." Too much could not be said of the marks of grace evidenced in this dear brother's character, but space forbids. In our mourning there is hope and confident belief that he was

"A chosen blood-bought heir of heaven,
Called to his mansion in the skies;
'Twas through the strength of Israel's King
He proved a conqueror when he fell,
So to the praise of grace we sing
While of a dying saint we tell.
Why should our eyes with sorrow flow,
Our bosoms heave the painful sigh?
When Jesus calls the saint must go,
'Twas his eternal gain to die.
Fearless he entered death's cold flood,
In peace of conscience closed his eyes,
His only hope was Jesus' blood
In sure and certain hope to rise."

"Wherefore comfort one another with these words."

MARY ELLISON.

COLBERT, Georgia.

DEAR EDITORS:—I am sending you a letter from a sister in Maine which I would be glad to see in the SIGNS, but will submit it to your better judgment. If you should not publish it please return it to me in the inclosed stamped envelope.

Yours unworthily,

GEORGE T. WHITWORTH.

RANDOLPH, Maine.

DEAR BROTHER WHITWORTH:—Yours of October 30th at hand, and I have read it over four times already, and it grows better each time. How glad I am you sent it to me, for it is a wonderful revelation of the almighty power of our God. His name shall be called Wonderful. There is no God like unto our God, who carries on his work undisturbed by men or devils. How glad I am that man, who would so gladly take the place of our God, cannot control one thing. Nothing takes place contrary to the will of almighty God, neither in time nor eternity; not a dog wags his tail, or a spider spins his web, contrary to the will of our God, and are we not glad? Yes, I can say I am. How could we bear the crushing weight of sorrow if we felt we could have done something to avert it? But no, he wounds and he heals, he kills and he makes alive; he brings us low and he raises us up, so we can and do sing his praises in the midst of sorest trials. Nearly one year has elapsed since I laid my dear mother away. It has been days of trial, days of grief, which at times have been nearly unbearable, yet I have had much sweet comfort at times. The Lord has not forgotten to be gracious. He alone can sweeten the bitterest cup. I have had some sweet thoughts about the children of Israel and journeyed with them in a sense. The blood sprinkled on the door posts and lintels of their doors. It was sprinkled on yours and mine, and how they were made ready for their journey, their sandals on their feet after they had eaten of their passover lamb; but they went forth in the night, the darkness was about them, darkness that could be felt. Although they were free from Egyptian bondage they were not free from trials, but they were children, had been deliv-

ered. They will never get back under Pharaoh again, even if the flesh did desire the leeks and onions that grew down in Egypt. Well, they go forth, a cloud by day, and how often, dear brother, you and I have journeyed under the cloud, a pillar of fire by night, and how many times we have beheld the pillar of fire, the brightness of the light which shines from the throne of God in the night in times of trial, and was it not sweeter than honey and the honeycomb? Did it not give us strength and courage, make us feel that we could endure all things? Then again the Red Sea, the enemy behind, no escape on either side, and how often has that sea opened for you and me, and what has been our song? Was it not identical with theirs: The Lord hath triumphed gloriously? Yes, that is the only triumph we know. Then after the deliverance and the sweet song they were so thirsty, and the waters so bitter (trouble again), and how they were sweetened by the tree. Are not ours sweetened by the Tree of life? "As the apple-tree among the trees of the wood, so is my beloved among the sons." How many times we are led to this apple-tree, how we love to sit under the branches of this tree. How restful to be overshadowed by the arms of the Almighty. We can eat its fruit and drink its wine; there is life in this tree. Learned men are doing a lot of arguing over the Bible now. I do not have to argue to prove the Bible true. I know it is true, my own experience teaches me so. Is there any greater miracle in the Bible than the revelation of God to us, poor vile ignorant worms of the dust? Do we not know how David felt when he said, I am a worm and no man? What are we before the God of the universe? Of ourselves nothing, and less than nothing, and vanity, and when

we remember the cost of the sacrifice for us, does it not melt these hearts of ours? We can scarcely comprehend that our names are written on the palms of his hands and are continually before him, and we are made to confess, Great is the mystery of godliness.

You said that letter was for just me. Now, dear brother, I consider it of such deep interest that it would be too bad to hide it under a bushel, and so with your permission I shall forward it for publication after reading it to the loved ones here. My son is not a professor, and is, as you said you used to be, afraid of hell; loves the world. I asked if I might read your letter to him. He said he did not mind my talking (I do sometimes), but he did not seem to want to hear the letter. But I read it to him, and when I had finished he said, "You will answer it, won't you?" The first part was so much like himself I think it was well for him to hear it.

Now I will soon close, but I want to tell you about us as a church. There is only a handful left of the Maine Association, a small remnant of the three churches composing it, only one male member in each, and one of them too far away to be with us. We have no minister, but our little band (those who could) gathered at the little church at Bowdoinham two weeks ago, and in the forenoon brother Tedford read a chapter from Psalms and talked, and we sang hymns. We had dinner, then brother Tedford read again. After a very able prayer offered by sister Attie Curtis we again had singing and testimonies from some of the sisters. Sister Bonnie Chick, from New Jersey, was with us. Twelve church members (twenty-two all told) were present and we had a sweet and profitable season. Next Sunday those who can will

meet there again. I am a member of the Whitefield Church, but live here in Randolph. If I attend meetings I go with brother and sister Weeks of the South Gardiner Church. It is some twenty miles, but they have a car.

I hope I have not tired you, but I always feel interested, and thought you might be glad to know about us as a church. I shall take your letter (if I go) and read it to them. There are a few outside who take an interest, and I know in my youth I dearly loved to hear an experience, and it is even so now. I wish people would write more about that. Is it not a glorious and wonderful theme? The revelation of God to man.

Yours in love,

NELLIE M. PALMER.

FAYETTEVILLE, Georgia.

DEAR BRETHERN:—"BEHOLD, how good and how pleasant it is for brethren to dwell together in unity."—Psalms exxxiii. 1. "For God is not the author of confusion, but of peace, as in all churches of the saints."—1 Cor. xiv. 33. "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. 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. And the fruit of righteousness is sown in peace of them that make peace."—James iii. 14-18. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."—2 Cor. xiii. 11. Suppose we had one brother in each church who was as much concerned about

the welfare and peace of Zion as Paul was, do you not think she would blossom as the rose? (Isaiah xxxv. 1.) Read all the second chapter of Corinthians, and let us examine ourselves to see if we are in the spirit of Christ; see if we are humble and meek, and following him. There are a few in this day of wickedness and pleasure loving who are following the lowly Jesus, as there has been in all ages, and will be as long as time lasts. But we know that when we are advocating something new that is causing confusion we are not in the way that Jesus went, for there never was confusion among God's people when he was with them, so when there is confusion, or anything other than peace, we know it is not of God, but of the flesh. When his people are fighting and trying to devour one another we know he is not in their midst to own and bless. Paul was deeply concerned about their welfare, and besought them to love each other, live in peace, &c. His love for God and the brethren was so great that he did not regard his life, his comfort nor his well-being, but was self-sacrificing, and ready to spend and be spent, and suffer anything for the good of the church and God's glory. Are there any of his people now who have such love to-day? It seems that many of them want the love of men more than anything else. They forget that they are bought with the price of the precious blood of the Lamb slain from the foundation of the world to save sinners from their sins. He has done for us what man or any other power cannot do, but we forget the many blessings showered upon us every day of our lives. God's people should be one united family, living in peace, love, fellowship, esteeming others better than themselves, doing unto others as they would have them do

unto them, letting brotherly love continue. We are taught that when we live in obedience to his blessed commands, even though we have to make seemingly unreasonable sacrifices, we never lose anything in the long run, but he knows what we need and will withhold no good thing from them that walk uprightly. (Psalms xxxiv. 11.) Dear persecuted brethren, your faith must be tried, then "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."—1 Peter iv. 12. And the balance of the chapter. But rejoice that you are counted worthy to suffer for your faithfulness in Christ, to suffer with him, for as he suffered he said we must also suffer, but he suffered alone, but he gives us grace to help along the rough, stormy way of life. These trials will not last always, there is peace and rest awaiting us in the future; if not in this world, there is peace and joy unspeakable awaiting us in that haven of rest where there will be no sin, sorrow nor trials.

Brethren, pray for me and mine, for there is not any one who needs prayer more than I.

Yours in hope of that rest,

GEORGE W. JACKSON.

MALVERN, Pa., Jan. 9, 1927.

DEAR BRETHREN EDITORS:—With my remittance of two dollars to pay for another year's subscription to the SIGNS, I wish to add a few words of love and appreciation of our dear paper and my joy in feeling that it may still be continued for 1927, and that it continues true and steadfast in doctrine, and that it maintains the same principles of eternal truth as it has ever done. Would that I could aid the SIGNS financially, but it is not given me so I might do so. Words

are feeble things at best, and you may not understand all our dear paper means to me, cheering me in my isolation and loneliness, for I am like a traveler in a far country among a strange people. But the trials and tribulations of a lonely way show me to myself as I am: nothing to boast of, nothing in myself to merit God's loving mercy in giving his own beloved Son as a sacrifice for our sins, and unto him, our blessed Savior, is imputed all our righteousness, and if so be we are saved it is his righteousness that clothes our nakedness. It is this robe that permits us to come in and sit down at the marriage supper. It is a gift of love and grace, and my heart swells with love and gratitude that it is so, for I find nothing in self that can attain to so rich an inheritance. Naked, he clothes us; hungry, he feeds us on the crumbs that fall from the rich man's table, and the crumbs are unto us a feast of fat things full of savor, and like a fountain of pure water springing up in the wilderness, our parched tongues are laved by this fountain of righteousness, and we are praising the name of the Lord, that in his goodness and mercy he has bestowed upon poor sinners, poor worms of the dust, such a glorious inheritance that we become co-heirs with even our dear Savior, that he has become, as it were, our Elder Brother. Can we jointly claim such a glorious heritage? There is nothing in poor, weak and sinful flesh to justify such a claim. Then where can we go, but to the crucified and risen Savior, on whom all our sins were laid? So great, and past human comprehension is the mercy meted out to sinful man that we are lost in love and adoration to the Lord, who has done all these things. No, we cannot attain to the mystery and godliness of such a great and wonderful gift. Nat-

ural intellect cannot understand nor explain its magnitude, even in the smallest way. Only by faith, and that the gift of God, can any of these mysteries of God be made manifest unto us, and I am made to hope that I may have some part in the salvation that he has given unto all whom he will, not from any merit of mine, but of his loving mercy, and I trust that in my lonely way I may be made to feel all the depravity of the human heart and the transcendent glory of our Lord and Savior Jesus Christ, and his love and mercy to me, who am one of the least in his kingdom, if one at all.

May the riches of his grace abide with all connected with the SIGNS and enable you, if so be his will and purpose, to continue the SIGNS as a watchword to his little ones who dwell in the wilderness. I had little thought of writing more than a few words, but as I have done so may it have been his hand that has directed the pen.

A sister, I hope, in his name,
JOSEPHINE DRAKE HAVILAND.

NEW YORK, N. Y.

DEAR EDITORS:—I am inclosing a letter from sister Rachel Potter, which I felt others might enjoy reading. You can use your judgment.

Trusting all is well with you, your sister in hope,

BONNIE CHICK.

BATH, Maine, Feb. 21, 1927.

DEAR SISTER BONNIE:—Your letter received, and I was glad, as I always am to hear from God's people. There is always consolation, and in some way one gets good from reading them. I can see much good in the brethren and much vileness in this body of mine. It seems I grow worse. Perhaps God is giving me

light to see my sins for some purpose. He has also given me a hope of eternal life, which is far superior to anything else in this life. I was reading this morning, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us therewith be content." As I read and think how good God has been to me I am content, but as I go out among my friends and they have so much more in worldly goods the first thing I know I am nursing that dissatisfaction, wanting more than God has seen fit to give me, and I know what he does is for my good, but Satan gets in his work. I have that feeling of unrest, wanting and striving for more. What does it amount to? Vanity. "But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows."—1 Timothy vi. 9, 10. How much better off I am without it. I often think what good I could do, but perhaps what I would do would not be good for those I did it for. How we would mess up God's plan if we had our way. We do not know what is good for us. I seem to learn so little while others seem so far ahead of me. I often think if God did give me wisdom I might get too big for my clothes, as is sometimes said of people who think they know a lot. I feel I am better off at the foot of the cross, where I can look up to the others. "If ye love me, keep my commandments." I cannot even do that, but he prays the Father that he give you another Comforter, that he may abide with

you forever. Wonderful words. "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." What else matters? If God be for us who can be against us? Then we have nothing to fear. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

The time is drawing near for our meetings and I am looking forward to seeing you again. We surely enjoyed last summer, and I hope we can meet the same this coming summer, if the Lord wills.

Sister Bonnie, I will close this with lots of love and fellowship.

Your sister,

RACHEL POTTER.

LONDON, Ontario.

DEAR BROTHER LEFFERTS:—Inclosed find this good letter from Elder Dodson, which I read with much comfort and spiritual joy, and felt it good matter for the SIGNS. If published I hope that others will be given the joy and food I received, if it is the Lord's will.

(MRS.) FLORA J. SINCLAIR.

RUTHERFORD, N. J., Oct. 2, 1926.

DEAR SISTER SINCLAIR:—I was glad to get your letter of September 25th, and it helps me a little to know I was given to say something during my recent visit to Canada that reached you. That the parched ground should be refreshed is unmistakable evidence that the Lord was in the place and his sovereignty was brought to view as his doctrine dropped as the rain, and his speech distilled as the dew, &c. To be the recipients of such is to establish a relationship which earth knows nothing of, and we do delight to

come together and speak often one to another of the glorious things of our heavenly Father. I was not in your home long before I had seen the mark in your forehead, and it was good to listen while you told of the goodness of the Lord and his mercy to poor sinners. As you say, the time passed only too quickly. Yes, indeed, the Lord can and does come to us in the night season, and how true the words are: All the fitness he requires is to feel our need of him. I read those words in the *Gospel Standard* many years ago, and the response of my whole being was, My soul put in thy claim, for surely I felt my need of the great Shepherd of the sheep. To behold him as our Shepherd causes the heart to leap for joy, which is inexpressible and full of glory, and only those who have felt the power of his love and have heard the sweetness of his voice, saying, Rise up and come away, can understand the things of Zion and why she exults in the glory of her King.

I would like to write more, but, I, too, am quite busy, and sometimes hardly know how I shall get through with what seems to be ahead. May the Lord direct your way and bless you to hear the gospel's joyful tidings as often as it shall please him.

Your brother in hope,
R. LESTER DODSON.

KINGSTON, N. Y.

DEAR EDITORS:—It affords me much pleasure to be able to send a new subscriber for our beloved family paper. I only regret I cannot make the number larger. It is of much comfort and strength to me. I feel I could not do without it. I wish every one who has a hope in the doctrine of salvation by grace alone could have the SIGNS to read. It

has been coming to my family ever since I can remember. I think for over eighty years. The dear editors and brethren write the travail of a child of God so clearly it is food indeed to a poor sinner like me, who can witness but can never tell the dear old story (ever new) as others can. I feel confident the dear Lord will uphold and sustain the SIGNS, as he has so evidently in the past, as long as he has need of it for the comfort of his people.

Yours in hope of a better life beyond,
MARY E. SMITH.

BIVINS, Texas, April 11, 1927.

DEAR BROTHERS:—Being the mother of the soldier-boy whose letter was printed in the April number (wishing for correspondence), I would like space to correct the mistake in his address. Instead of Ft. Benning, Texas, it should be Fort Benning, Ga., Serv. Co. 29th Inft. Suppose his mind was on Texas when he was writing, which caused him to make the mistake. I often wish I was able to express my appreciation of this medium of correspondence between the Baptists, for I feel that many of the letters are well worth the sum we pay for a whole year.

For fear of crowding out better matter I will close.

Your little sister, if not deceived.
MAY WALL.

CHANGE OF ADDRESS.

Elder George L. Weaver has changed his address to 2260 Oakdale Road, Cleveland Heights, Ohio, and requests his correspondents to address him at that place.

NOTICE.

We expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old Baptist meetinghouse the 5th Sunday in May (29th). All are welcome.

L. B. FORD.

EDITORIAL.

MIDDLETOWN, N. Y., MAY, 1927.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS

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

All letters for this paper should be addressed, and money orders made payable, to
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IN REPLY TO A FRIEND.

HAVING very recently received a good and fervent letter from a friend of the Old School Baptists whose address is Paducah, Ky., our own mind has been stirred up by some things brought to our attention in that letter. The writer is not a member of the church, but we gather from what he writes that he is a believer and a follower. His letter gives us the viewpoint of one outside the membership and notes down the impressions of himself, and doubtless of many others who, like himself, are outside the fold yet longing to come in. He is particularly dismayed and discouraged by some things which he sees going on within the church, particularly is he disturbed by the dissensions and contentions that seem to be rending the ranks of Old School or Primitive Baptists in some sections of the country. We must confess that we are not surprised he is hard put to it to explain satisfactorily to himself the reason why there should be differences regarding doctrine and order among those professing to follow in the footsteps of the apostolic church. Certainly all cannot be right or all would believe the selfsame thing and view the Scriptures in the self-

same way, therefore the question arises as to what is right and how shall one know what is right. These things have often puzzled ourself and we do not wonder they puzzle one who is on the outside looking in.

There never has been, and never will be, perfection in doctrine and practice in the visible church here on earth so long as its members are partakers of flesh and blood. Even in the days of the apostles, mighty and able as those men were through the gift of the Holy Ghost granted unto them, they had to contend most earnestly for the right against that which was false and legalistic. Even the apostles themselves did not at all times agree among themselves. As witness the record in Galatians where Paul testifies as follows: "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" It is quite evident that Paul must have considered Peter's defection from the truth of the gospel serious enough to call for a public rebuke, for Paul did not take Peter off by himself and talk to him secretly, but Paul came out in public and reprimanded Peter before them all. A very serious matter, indeed. Now, in this present day, there are some Old School Bap-

tists so pacific in their tendencies that they are willing to condone anything and everything rather than have any disturbance. Paul was not so. If a thing were not true, he said boldly it was not true, and he said it openly and before all. No one of the apostles loved peace in the churches more than did Paul, no one of them wrote more beautifully about peace than did Paul, but Paul did not want peace at any price. There is such a thing as crying "Peace, peace" when there is no peace. Such false security is not gospel peace. There is such a thing as the peace of death, then there is that other peace which is the peace of life, that peace in which healthful activity is going on, in which dead tissues are being torn down and removed and healthy substance built up in its place. Such is the kind of peace that ought to be in the church of Christ, and that kind of peace is there when the body is in health and functioning properly. Real life both tears down and builds up, it both casts down and raises up. "I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."—Jer. i. 10. Viewed from the standpoint of the lofty and perfect standard of doctrine and discipline as set forth in the Scriptures of the New Testament, any departures from that ideal are certainly to be deplored. But, on the other hand, such departures have ever been, even from the days of the early church. Paul in his first letter to the church at Corinth rebukes the disorders among the brethren there, he does the same unto the brethren of the Galatian Church in his letter to them. We are prone to regard the churches of the apostles' day as having been perfect, but they were not so. They were far from measuring up to the perfect standard unto which the apostles were continually exhorting them. In many respects we believe the doctrine and order of the church at the present time is purer than even in those days. It must be so if there is such a thing as growing in grace and in knowledge of the truth; not simply an individual growth in these matters, but a growth in the church as a body collectively from age to age. "The path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. iv. 18. It is needful that offenses come. They are part of the divine arrangement for the purging of God's people. This does not mean that we should compromise with those by whom the offense comes, nor does it move us to do evil that good may come. God forbid. There is a woe which comes surely and unfalteringly to him who offends the church of God, yet it must needs be that which is false shall arise in order that that which is true shall be made manifest and be established. Had there been no disorder or false teachings among the churches in the days of Paul, there would have been no occasion to call forth his superb letters rebuking those things; and had those letters never been written, we should in this day have been deprived of his instruction and example when like perils beset us now. Witness what Paul writes to the Corinthians: "I hear that there be divisions among you; and I partly believe it. For there must also be heresies among you, that they which are approved may be made manifest among you." Paul here gives the reason why he believed the report to be true which said there were divisions among the Corinthian brethren. Believing, as he did, that some Corinthian brethren were indeed professing that which was right, he was not surprised

that there should be divisions there, because Paul knew such things must arise from time to time in the church in order to slough off that which did not belong there and to make manifest that which was approved of God as being the truth. Among those marks which have always characterized the militant church from earliest times, is this ineradicable mark of division. This does not justify any one of us in trying to bring about division in order that good may come out of it, but it does justify every one of us in standing our ground when trouble comes and not in running away at the first sign of danger. We are justified in contending earnestly for what we conscientiously believe to be the truth according to the light which we feel God has graciously given us, God himself being our Judge, who will himself in due time make manifest to his church that which is approved of him.

Our friend who writes the letter referred to in the beginning, says he feels that troubles in the church have kept himself and others out of the church. We regret that he feels this way about it, and there may, perhaps, be others who do feel that way about church troubles. But the history of the church from ancient times as a rule goes to show that her times of greatest ingathering have been in those times of greatest affliction and distress. The church does not grow much in membership when Zion is at ease; it mostly takes the periods of storm and stress to rally to the defense of her those lovers and friends of truth who need to be stirred deeply before it can be made manifest to them where they really stand. Again, we do not for one moment say that we are justified in trying to have trouble in order to stir up the outsiders to rally to our support. No, not for one moment. Kindling a fire of our own and walking in the light of the

sparks of our making, are bound to end in our lying down in sorrow. Church trouble never kept anybody out of the membership of the militant church, whom God intended to be there. If the lovers of truth are not graciously added to the church, it is because it is not God's mind to have them there. Then, too, our inquiring friend must know he himself is by no means perfect, and that he has no right to expect perfection in others. Should he come into the membership of the church, the brethren would have to bear charitably with his imperfections. Is it then too much to ask of him that he should bear with the irregularities he sees among them? When the right time comes for him, or for any one, to unite with the church by baptism, he will be very decidedly more concerned about his own unworthiness and lack of qualifications than about any troubles there may be in the church. Evidently he has not been humbled enough yet. In the humiliation of our dear Lord and Savior his own judgment was taken away. It is the same way with those who are called to follow Christ. When grace has sufficiently humbled them their own judgment is taken away and they cease using their own measuring-rod to judge the church, feeling to be at the feet of the brethren and that the church should judge them. It is plain from the tone of our dear friend's letter that he has not yet been brought to this point. Until then, let him, and let others like him, wait upon the Lord to direct them aright. However, we are deeply convinced from our friend's letter that the root of the matter is in him. That being so, and God being the author of that heart-work, he will unfailingly carry on that work to fruition, whether it be destined to bear fruit in membership in the militant church here upon earth, or to bear fruit within the

church triumphant on the shores of eternity beyond time.

It is a great thing indeed that God has given to his people these friends because of the truth, and sad indeed is the lot of that church which has not a following of friends outside its membership who attend the meetings and seek the company of the saints because they are drawn hither by the power of the truth. "A man that hath friends must shew himself friendly."—Prov. xviii. 24. Some people behave themselves in a friendly manner in order to get friends. Thus, it is the manner of the worldly religions to act in such a way as to gain converts to their cause. Such is not the way of Zion. Unto to her the Lord graciously gives friends, not because she has acted especially friendly in order to get friends, but because of the power and savor of truth which is Zion's treasure. Therefore, God having given us these friends for the sake of his truth, it is right that we should act as friends towards these lovers of truth and not to rebuff them. Not that we should endeavor to proselyte them to our cause, not that we should persuade or coax or urge them to join the church. Not that. But we should encourage them, we should talk to them and try to draw them out, should carefully answer their inquiries. How do we know but that some hesitating, trembling soul may need just the word we say to them to clear up the problem that has been troubling them? We should not be indifferent in these matters. We should in every way behave ourselves as friends toward those who are our friends because of the truth. The Lord often uses us to encourage one another, and often does he give us a cup of comfort to hand on to some poor soul sorely in need. A word of cheer means a great deal to the soul wanting it.

L.

CIRCULAR LETTERS.

(Written by brother James E. Hubbard.)

The Maine Old School Baptist Association, in session with the Bowdoinham Old School Baptist Church, at Bowdoinham, Maine, September 10th, 11th and 12th, 1926, to the churches of which she is composed, and the meetings and associations with which she corresponds, sends greetings in the Lord.

DEARLY ESTEEMED BRETHREN:—It is our duty and privilege to once more address you with a so-called Circular Letter. It is only by these letters that the churches and meetings of our correspondence can be kept informed of the welfare of the different branches of our Father's family. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Webster defines the word "unity" as the state of being one, harmony. Therefore to dwell in unity there must be agreement, confidence and love. So far as we know among the churches here in the northeast there are no false doctrines entertained or preached among them, and it then follows that there is confidence and good-fellowship among us, and when those exist there is love, and we believe that love for the church and love for each other individually is the cord that binds us together. In Jeremiah xxxi. 3, we read, "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Also in John iii. 16, we read, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We could go on indefinitely quoting passages expressing God's love for his people. But one more, from Isaiah xliii. 21, "This people have I formed for myself; they shall

shew forth my praise." Why did God form this chosen people? Because he desired before time was to do so, and, as he formed this people for himself he also loved this people with an everlasting love, and because God revealed himself to us as our Savior, as the one altogether lovely, and shed his love abroad in our hearts, we love him and we love those of like precious faith. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27. There can be no mistaking the evidence of that condition. Where once we were blind, now we see. The things we once were indifferent to, or hated outright, now we love, and the company and pleasures of the world no longer have any charm for us, and so it follows that we love this people of like precious faith. "We know that we have passed from death unto life, because we love the brethren."—1 John iii. 14. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."—1 John iii. 1. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."—1 John iv. 7, 8. There are times in our experience when we are so cold and lifeless that we are led to doubt if we have any part in the religion of Christ. But those doubts and fears are a sure evidence of spiritual life within us. It is not in man that walketh to direct his steps. The highway was cast up before time was and no man can change it. "For this is the love of God, that we keep his commandments: and his commandments are not grievous."—1 John v. 3. How can we who are as prone to evil as sparks to fly

upward keep the commandments of God? If we walk in our strength we surely cannot, but God is our refuge and strength, a very present help in trouble. If we are among those who have been called from nature's darkness into the light of the knowledge of the glory of God, it is our desire to walk worthy of the vocation wherewith we are called, to live orderly and soberly, and not to bring reproach upon the cause of Christ. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."—1 John iv. 15. "Perfect love casteth out fear."

We will leave these rambling thoughts for your consideration, brethren, hoping they will do no harm, even though they do not comfort or edify you.

R. LESTER DODSON, Mod.
GEORGE R. TEDFORD, Clerk.

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, in session with the Bowdoinham Church, at Bowdoinham, Maine, September 10th, 11th and 12th, 1926, to our sister associations and other meetings with which we correspond, sendeth greeting in the Lord.

BELOVED BRETHREN:—We have been granted the privilege of another glorious meeting. The churches here are enjoying that peace that passeth all understanding and a foretaste of that love and joy which is unspeakable and a gracious manifestation of our Savior's love and grace that enabled four dear sisters to follow him in baptism. Our hearts were made glad by visiting brethren from Hopewell, N. J., New York, N. Y., Salisbury, Md., and North Berwick, Maine, and we were glad to grasp their hands and look at their faces and witness their love for us and the dear Savior. We de-

sire a continuance of your correspondence, that we may hear from you from time to time.

Our next session is appointed to be held at Whitefield, Maine, to begin on Friday before the second Monday in September, 1927, where we hope to meet your messengers again. Farewell in the Lord.

R. LESTER DODSON, Mod.
GEORGE R. TEDFORD, Clerk.

MARRIAGES.

By Elder H. C. Ker, at his residence in Delmar, Md., March 21st, 1927, Leroy Stephen Thompson, of Choseton, Ohio, and Miss Margaret Davis Shockley, of Salisbury, Md.

By Elder R. Lester Dodson, at his residence, Ruthersford, N. J., April 14th, 8:30 p. m., Lewis Carlton Webb and Abbie Ruth Pyatt, both of Flemington, N. J., the parents of the groom being Mr. and Mrs. William G. Webb, and of the bride Mr. and Mrs. Edward U. Pyatt.

OBITUARY NOTICES.

Samuel B. Paxson, our brother in Christ, passed away from this time world at his late home, Leesburg, Va., March 26th, 1927, after an illness lasting over five months. He was born November 10th, 1842, and his parents were Charles E. and Eleanor Hough Paxson. He is survived by one brother, William E. Paxson, of Purcellville, Va. He was married in May, 1868, to Miss Sallie E. Williams, daughter of Sidney and Eleanor Craven Williams. She died in May, 1905. Of this union there were five children, one son, Charles, having died in 1894, about 25 years of age. The children living are Mrs. Nellie Welch, of near Purcellville, Va., Mrs. Alma Shumate and Mrs. Sallie George, of Leesburg, and Joseph F. Paxson, of Leesburg. There are also sixteen grandchildren. Both brother Paxson and his wife were baptized the same day, July 20th, 1884, into the membership of the New Valley Old School Baptist Church. Brother Paxson was baptized by Elder E. V. Whitem, his wife by Elder Joseph Furr. For many years brother Paxson served the church as one of her deacons and held this office at the time of his death. He was one who used the office of a deacon well and thereby purchased unto himself a good degree, having the respect and esteem not only of the church but of the world without. December 18th, 1912, brother Pax-

son married sister Florence S. Beebe, of Middletown, N. Y., daughter of the late Elder William L. Beebe. She survives our brother. He engaged for some years in business in Leesburg, and also served on the school-board. Notwithstanding that the doctrine he believed is not popular with the world, yet brother Paxson as a man was well liked and had the reputation of being honorable and upright in all his dealings with his fellow-men. When it came to the truth, our brother was not at all ashamed of what he believed and was firm in standing by his religious convictions; indeed he had the courage of his convictions on all subjects in which he took an interest. He believed strongly that the Scriptures are the inspired written record of the Word of God, and that God is an immutable and independent sovereign over all worlds, principalities and powers; that salvation for poor sinners is alone by the grace of God through Jesus Christ. In short, our brother rejoiced in Christ Jesus and had no confidence in the flesh. As the end of our brother's days on earth drew near, he was so patient and submissive, so calm in his mind. His spirit seemed to serenely wait his Master's will with not a murmur or complaint. At the last, he fell quietly asleep without pain or tremor. One hardly knew when his spirit departed into the vast unknown eternity. We shall miss him in the home and in the church, most of all will our dear sister, his wife and companion, miss him, but our sadness is assuaged by the fact that we feel he is at rest. We have hope for him that he is with his Lord in paradise. May the Holy Spirit dwell with and comfort those who mourn. Funeral services were held from his late home by his pastor. Burial in the cemetery at Leesburg.

ALSO,

Elijah Brockenborough White, son of the late Elder E. V. White and of Elizabeth Gott White, died at his home "Selma," near Leesburg, Va., Dec. 17th, 1926. About eighteen months before his death he was taken down with a serious attack of typhoid fever, and although he seemed to a certain extent to get over the illness and to be able to attend to his business to some degree, yet he never fully recovered from the ravages of the disease and its pernicious after effects, to which he finally succumbed. He was born in Page County, Va., in the spring of 1863, during the Civil War in which his father, a colonel in the Southern army, played an important part. He first married a Miss Pancoast, and to them were born two daughters, one of whom, Miss Elizabeth White, survives her father. He is survived by two brothers: Benjamin Viers White, of Leesburgh, Va., and John Gott White. Mr. White leaves also to mourn his passing, his widow, who before marriage was Miss Lalla Harrison, daughter of the late Powell Harrison, of Leesburg, Va. He leaves also several nieces and nephews and a host of friends and relatives, who

sincerely mourn their loss. Mr. White was a man of great influence throughout his native county and state, a man prominent in business and in agricultural circles, and was serving the people as a member of the State Senate at the time of his death. Most of all, that for which we Old School Baptists loved him was because of his plainly evident interest in the truth of God as revealed in Christ Jesus. We feel satisfied he possessed a good hope of salvation through grace, although Mr. White never united with the church. On the other hand, he belonged to no other religious denomination, nor did he ever allow himself to become aligned with any lodge or secret order, not hesitating to say that he did not believe in them, and that membership in secret orders was not essential to even worldly success. He would most dearly have loved to have been baptized if only he could have gotten rid of his keen sense of unworthiness. This is no mere speculation on my part, for he avowed it to me with his own lips more than once. When a lad of eighteen years of age, he was in deep exercise of mind regarding spiritual things. At that time he wrote to Elder P. D. Gold, of Wilson, N. C., telling him of these exercises in detail. Elder Gold sent this letter to Elder E. V. White. This letter showed plain evidence that young Elijah was being led of the Lord in the way of salvation. This leads us to believe that he must have had a hope in Jesus for at least forty years prior to his death. For the sake of his own comfort and peace of mine all of the church would greatly have desired to see him baptized, but the will of God was not so. The sovereign God, we feel, has granted him something infinitely better than membership in the militant church, in taking him to dwell with the church triumphant. Mr. White was greatly interested in all matters pertaining to the welfare of the church and its pastor. I have assuredly lost a staunch and valued friend. He was ever ready and willing to contribute of his substance to the upkeep of the church and to the support of the pastor. It was my sorrowful duty to conduct the funeral services from his late home on December 20th. A very large assemblage of people attested to the love and respect in which Mr. White was held. We laid his earthly body to rest in the cemetery at Leesburg, believing there shall be a resurrection, both of the just and the unjust, when all that are in the graves shall hear the voice of the Son of God and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. May the Holy Ghost comfort the members of the bereaved family, especially his sorrowing widow and daughter and the brothers.

ALSO,

Mrs. Mary Titus Tschiffely, our sister in Christ, passed away from this earthly life at her home in Leesburg, Va., March 21st, 1927, after a serious and

painful illness of almost five months. She was the daughter of our brother T. S. Titus and his deceased wife, sister Laura Burch Titus, and was born May 3rd, 1880, being one of eight children, and now survived by four brothers and two sisters, as follows: Albert Titus, of California; Edgar and Robert Titus, of Leesburg, Va.; Dr. Elijah W. Titus, of Washington, D. C.; Mrs. John T. Hourihane, of Leesburg, and Mrs. Karl W. Hickman, of Richmond, Va. She was married November 17th, 1903, to Stuart A. Tschiffely, of Washington, D. C. To this union there were born three children, one son, Logan O. Tschiffely, surviving, a young man of about nineteen years of age. Two children, Dolly Brown and Stuart A. Jr., died when quite young. Beside her son, our sister is survived by her husband, who has been in poor health for over four years. To both the father and the son this bereavement is a heavy stroke, but it is our prayer that both may be led by the Lord to see his divine hand in it, that they may be given faith to realize that the just and holy God is dealing with them in love and mercy. Sister Mary was baptized the third Sunday in June, 1918, into membership with the New Valley Old School Baptist Church, and though it seems not to have been the will of the Lord to leave her with us very long, yet we can truthfully say we rejoice that he gave her to us, and can now do naught but bless him in that he has taken her to himself and thus set her free from all her pain and trouble. We feel assured she is at rest with her Redeemer. Every member of the bereaved and afflicted family has our sincere sympathy, and we truly desire the Lord may comfort all who mourn. Especially do we desire the consolation of our dear brother T. S. Titus who in his old age is called to suffer this sad loss. May he be given to feel that his loss is truly his dear one's eternal gain. Our brother Titus has served the New Valley Church faithfully as clerk for many years, but some months ago on account of his feebleness because of age, the church appointed his daughter, sister Tschiffely, assistant clerk to aid her father in his duties, none of us for one moment thinking she would be called to her eternal home so soon. The ways of our God are past finding out. Sister Mary truly loved her kindred in Christ and was faithful and true in every relation of life, whether it was as a mother, or as a wife, or as a daughter, or as a sister, or as a member of the church. She dearly loved the truth of God as it is in Christ, and firmly believed the doctrine of God's unlimited sovereignty and of salvation by free grace. She will be sorely missed by all the church and by all her family, and very greatly indeed by her pastor and by his family, to whom she was so kind and of whose welfare she was so solicitous.

Funeral services were conducted by the writer, the text being 2 Cor. iv. 17, 18. Interment in Union Cemetery, Leesburg, Va.

ALSO,

Mrs. Laura Franklin, our sister in Christ and one of our members at the Frying Pan Church, passed away from this earthly life at her home near Sterling, Va., March 30th, 1927. She was born in lower Loudoun February 26th, 1851, making her stay here a little more than 76 years. Her father and mother died when she was quite a young child, so that she was reared to womanhood by a very devoted aunt, Betsy Shryock. Her name before marriage was Laura L. Caylor. About fifty-four years ago she married William H. Franklin. Of this marriage there are living seven children, as follows: Mrs. Mamie Tavenner, Sterling, Va.; John William Franklin, Berryville, Va.; Mrs. Ida Green, Leesburg, Va.; Badger White Franklin, Sterling, Va.; Beuton Lester Franklin, Washington, D. C.; Miss Margaret Franklin, Sterling, Va.; Miss Minnie Pearl Franklin, Sterling, Va. She is also survived by her husband and eighteen grandchildren. Sister Franklin was baptized by Elder E. V. White upwards of thirty years ago, and was a faithful and orderly member of the Old School Baptist Church. She loved the doctrine of God's free grace, believed that salvation is for all those included in the covenant of God's election from before the foundation of the world, and she rejoiced in the absolute sovereignty of an omnipotent God.

The funeral services were conducted by her pastor at the Greenwood Chapel, near Daysville, Va., using as a text the words in the one hundred and fifteenth Psalm, seventh and fifteenth verses. Interment in Sterling Cemetery. We believe our loss to be her gain. May the Spirit of God be in the souls of those who mourn to reconcile them to his divine will.

ALSO,

Miss Alice Amella Gulick departed this earthly life at her home, Lenah, Loudoun Co., Va., November 16th, 1926, her death being due directly to an attack of influenza, from which she had been ill about ten days, though she had been a great sufferer from asthma for the past five years. She was a daughter of Sanford and Nancy Gulick, both deceased, and was born near Aldie, Va., July 30th, 1863. She lived all her life in and near the neighborhood where she was born. Miss Alice is survived by two sisters and two brothers: sister Mollie Gulick and Miss Ella Gulick, living at Lenah, Messrs Robert L. and Sanford Gulick, also living with their families near Lenah. Miss Gulick had a host of friends, and was a good friend and neighbor herself. While she never united with the Old School Baptist Church, she often attended the meetings when her health would permit, and was a friend of the church and always ready to do her part in entertaining and looking after guests who would come to the meetings. Her family misses her sorely and her going is a loss to the community. Funeral services were conducted by the writer at Mt. Zion, interment in the cemetery at Middleburg.

L.

In the removal by death of **William M. Griffin**, who passed away May 11th, 1925, the Second Roxbury Church, of the Lexington-Roxbury Association, and the community in which he resided, sustain an irreparable loss. He leaves behind him the priceless legacy of sweet and cherished memories, the worthy record of a wonderful and useful life and the many unmistakable evidences of the fruit of the effective work of the Spirit of Christ. The subject of this sketch died in the peaceful assurance of a blessed hope in a glorious immortality, and a part in that inheritance reserved in heaven for the saints of the most high God. His life was a splendid example of an upright walk by that faith wherewith Abraham was justified before God and it was accounted unto him for righteousness, and his profession of experimental knowledge of salvation by grace was replete with a wonderful manifestation of bright evidences. He was born on January 28th, 1846, in Bedell, N. Y., where he grew to early manhood, attended district school, and by dint of hard work and faithful endeavor prepared himself for the teaching profession, which he followed for a few years before the pursuit of more enterprising activities. In November, 1870, he married Miss Carrie Davis, of Roxbury, N. Y. This happy union was blessed by four children: Edward, Orra, Grace and Leland, of whom only Edward survives. For a few years brother Griffin conducted farms in the towns of Roxbury and Middletown, and later had charge of the railroad station at Halcottville, N. Y., for several years, abandoning this work in 1895 to assume the management of a general country store. He was a careful and successful business man, willingly supporting all worthy local enterprises, and his honesty was proverbial among all who knew him in a business or social way. He was deeply interested in the doctrine of the Old School Baptists, and his greatest joy was to attend meetings whenever possible, and to read and meditate upon spiritual topics. Even after bright evidences of being born into the kingdom of God's dear Son he remained for many years outside of the visible church, feeling his unworthiness by nature, but in 1924 he felt he could no longer remain away from the fellowship of his kindred in Christ and was baptized by Elder George Ruston, and united with the Second Roxbury Church, of the Lexington-Roxbury Association, and felt that peace which passeth all understanding. His life was not without those trials which belong to the redeemed of God. His devoted wife died in May, 1920, and he felt her loss keenly. For over forty years he had served as postmaster at Halcottville, which position he filled at the time of his passing away, having a few years before his death relinquished his former important part in the management of the store. His unassuming ways and his exemplary life have left a lasting impress on the community in which he spent most of his life, and

his association with the church of his membership has been truly a living testimony of the excellency of the grace of our Lord Jesus Christ. Elder George Ruston spoke words of comfort at the funeral services.

ALSO,

The sad occasion has befallen us to note the passing from time to eternity of our highly esteemed brother **James Avery**, who died August 10th, 1926, at the home of his nephew, Avery Ryer, at Dunraven, N. Y., at the age of seventy-eight years. His departure is not mourned as of one who had no glorious hope of salvation effected through the atoning blood of a covenant-keeping God. We treasure his memory because of inestimable personal qualities, for the distinguishing marks of his calling from the darkness of nature into the glorious liberty of the children of God, for his evidences from time to time of having been taught of the Lord, and for his earnest desire for the peace and upbuilding of Zion, and a willing spirit of conformity to the wishes of his brethren in the church of his membership. The life of a deceased member is his best and most fitting monument, yet it is fitting in the consideration of a member who was actively associated in church activities for forty-seven years that mention be made of his life, though words of praise are not necessary. He was born May 5th, 1848, at Shandaken, N. Y., and moved in 1855 to Kelly Corners, N. Y., where he attended school, applied himself with characteristic energy to school activities and became well versed in the course of study in the district schools of that time. He was married in 1873 to Miss Jennie E. Hewitt, daughter of Wheeler Hewitt, and moved to Fleischmann's, N. Y., where he resided for a year before returning to Kelly Corners, in which vicinity he continued to reside until 1907, when he and his wife moved to Arkville, N. Y., which was their home until the death of his wife in 1925. Blessed with a happy marriage and endowed with ambition, thrift and excellent judgment, and having the earnest co-operation of a faithful and capable helpmeet, he was successful in farming and business ventures and was blessed materially in temporal things. He was a student of the Scriptures and familiarized himself with much concerning not only the letter of the word but the historical and spiritual setting as well. He was baptized by Elder Isaac Hewitt in 1897. He was prominent in church activities and for thirty years was clerk of the Lexington Association. He strongly favored the uniting of the Lexington and Roxbury Associations, and labored for peace and sweet fellowship among brethren who had once been divided. After the death of his wife he made his home with his nephew, Avery Ryer, who cared for him with all the tender devotion of a son in his last illness, and ministered to his temporal needs at the Kingston City Hospital, where he received operative

treatment for a chronic malady a few weeks before his death.

Elder George Ruston preached the funeral sermon. The interment was at Kelly Corners.

ARNOLD H. BELLOWS.

Mr. Presley H. Thomas, of Lawrenceburg, Mays Lick, Kentucky, a son of the late William and Elizabeth Thomas, of Farmdale, Kentucky, familiarly known locally as Uncle Will and Aunt Betsey Thomas, departed this life at his home at Mays Lick, Kentucky, February 7th, 1927, at the advanced age of eighty-nine years. Mr. Thomas formerly lived at Lawrenceburg, in Anderson County, and for a number of years was the efficient and popular clerk of the Circuit Court of that County, having finally retired from the office to rest upon the laurels of a long, efficient and faithful service. In his domestic relations of life he was first married to Miss Sallie Johnson, a daughter of the late Elder John F. Johnson. To this union were born two daughters: Mrs. Lena Booth, who passed away some years ago, leaving one daughter who still survives her; and Mrs. Lutie Swearingen, who still survives her husband and one daughter, who have passed on into the life beyond. This lovely and beloved companion after some years expressed a good hope in the faith that was first in her illustrious father, and was received into the fellowship of the church under the pastorate of the writer, and was baptized by him; soon after which she passed away to rest in the bosom of her heavenly Husband, where she sleeps, sweetly sleeps. After several years Mr. Thomas was again married to our dearly beloved sister, Miss Sallie Laytham, of Mays Lick, Kentucky, a daughter of the late Elijah and Azuba Laytham. Aunt Azuba still surviving and living with her daughter Sallie, and being loath to break up and leave her old home Mr. Thomas sold his home and came to care for her as well as for his wife, her daughter, and such faithful, loving, tender care could not have been surpassed for his own dear mother as this son-in-law rendered to this mother-in-law. In this relation to each other they were alike most exceptional. I might instance many rare and fine qualities in the character of Mr. Thomas, but those who knew him know them far better than I can tell them. He was a plain, substantial, old-fashioned man, a citizen, neighbor and a friend, such as you would like to know and have. While each of his wives were and are of the excellent of the earth, church, and he lived happily with both of them, and would go to church with them, and held with them the doctrine of salvation by the grace of God, yet he could not take up his cross and follow the Lord with them. Mr. Thomas was truly a husbandman, industrious and frugal. He loved his home and served faithfully to make it true to the name, and a place most desirable. He loved to have the

brethren and his friends visit with him. He was indeed a fellow-citizen, a neighbor and a friend. A true fellow as a man, a friend and a neighbor. When his beloved Southland seemed to demand his service he entered the army and endured the rigors of war like the soldier he was. But now he has pitched his tent in the paradise of God, to ever dwell with Jesus, the Captain of salvation and of peace.

With peace to his memory, respectfully submitted.
P. G. LESTER.

**CONTRIBUTIONS TO HELP SEND THE
"SIGNS" TO THE POOR OF THE
FLOCK AND TO AID THE "SIGNS."**

I. H. Evans, Md., \$1; Mrs. L. W. Hastings, Md., \$1; Mrs. Sirena Bowen, Ill., \$1; Mrs. L. B. Ward, Tex., \$5; Mrs. G. E. Andersou, Va., \$1.

M E E T I N G S .

The Lord willing, the Baltimore Old School Baptist Association will convene with the Harford Church, Harford County, Maryland, commencing on Wednesday, May 18th, and continuing the two following days. We invite our friends and lovers of the truth of our faith and order. Those coming by train from Baltimore will leave there Tuesday on Md. & Penn. Co. R. R. train arriving at Forest Hill at 4:20 p. m. Those coming in their own cars come direct to Forest Hill, and ask for Mrs. Twining's house.

J. T. ROWE, Moderator.
FRANK G. SCOTT, Clerk.

The Middleburg Old School Baptist Church expect Elder George Ruston to meet with them the fifth Sunday in May (29th), 1927. For convenience services to be held at the home of James E. Livingston, 64 East Main St., Cobleskill, N. Y. Services to begin at 11 o'clock a. m. and 2 o'clock p. m. The Binghamton and Albany train arrives and leaves Cobleskill in convenient time for meeting. All welcome.

(MRS.) J. E. LIVINGSTON, Church Clerk.

The Delaware Old School Baptist Association is appointed to be held, the Lord willing, with the Salem Church, at Philadelphia, Pa., in Park Avenue Hall, 1315 Columbia Ave., commencing on Wednesday, May 25th, and continuing the two following days. All lovers of the truth are cordially invited to meet with us, especially ministers of our faith and order.

T. C. KOCH, Church Clerk.

The Delaware River Old School Baptist Association will be held with the Southampton Church,

Southampton, Pa., Wednesday, Thursday and Friday, June 1st, 2nd and 3rd, 1927. Lovers of truth and order are invited to attend. Those coming to Southampton on Tuesday will inquire for Caswell Reeves. Those coming to Ivyland, Pa., will inquire for Wm. Hobensack. Morning trains Wednesday and Thursday will be met at Southampton.

H. C. KER, Pastor.
WM. HOBENSACK, Clerk.

The Warwick Old School Baptist Association is appointed to be held at New Vernon, Sullivan Co., New York, on Wednesday, Thursday and Friday before the second Sunday in June (8th, 9th and 10th), 1927. Those coming from and via New York City will take Erie R. R. Ferry foot of West 23rd Street or Chambers Street for train leaving from Jersey City. Get tickets for Howells, N. Y. Those coming from and via Kingston, N. Y., will take Ontario and Western train from Kingston. Get tickets for Winterton, N. Y. Trains will be met and friends cared for. Time of trains will be announced later when new schedules may be effective. Those coming by automobile will go to the home of Mr. Fred Beyea (The Old Homestead) on arrival in New Vernon. A cordial invitation is extended to all brethren, sisters and friends.

R. LESTER DODSON, Moderator.

Cedar Creek Church meets every fourth Sunday at 10:30 a. m., at the home of Dr. Thomas Stakley, 7029 59th Ave., S. E., Portland, Oregon. Take Mt. Scott car at First and Alder Streets, get off at Tremont Station and go one block west. Lunch at noon.

S. B. MOFFITT, Pastor.
J. B. SALLEE, Clerk.

The Beulah Old School Baptist Church, of Cleveland, Ohio, will hold their meeting on the fourth Sunday of each month, at 2593 Canterbury Road, Cleveland Heights, Ohio. All lovers of the truth are welcome. Strangers wishing to make inquiries can address Elder George L. Weaver, 2260 Oakland Road, Cleveland Heights, Ohio.

Ft. Worth Primitive Baptist Church meets every first and third Sundays at 11 a. m., also Saturday before third Sunday at 2 p. m. in each month. Take South Main car, go to end, walk one-half block north to meetinghouse.

E. A. MORELAND, 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.

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lunch at noon. Morning service begins at 10:30. All
are invited.

S. B. MOFFITT, Pastor.

MRS. CLARA E. GENTRY, Clerk, Marysville, Wash.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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NO. 6.

CORRESPONDENCE.

JONAH.

FROM our earliest recollection we have heard Jonah spoken of by our people, also by the world at large, as being so rebellious, and many, no doubt, refer to him in this sense who really do not know the true biblical account of the action of the prophet. So prevalent is the thought that he was only a rebellious, wicked man who openly disobeyed God's ways and thereby got himself cast into the sea as a just desert for his rebellion, until any contrary thing or person is called a "Jonah." To us now this appears sacrilegious, but we agree that there was rebellion in his heart and that he did in his own way attempt to flee from the presence of the Lord. Many before and since then have done the same thing. How about Moses, the meek? He stayed away forty years after the Lord called him to lead Israel out of Egypt, and many other times he replied to God and sought to have his own way. Jeremiah replied and told the Lord he could not do the things he was called upon to do. There are many rebellious characters mentioned throughout the Scriptures, and

even in this present age there are some. I know a man that is just as rebellious as Jonah. It is not in this light that I wish now to consider Jonah, if the Lord wills that I see him differently, for whether I see it or am able to picture it and portray it to others or not, it is a fact that Jonah is a clear and pronounced type of the Lord Jesus Christ, and it is in this role that he is presented here. There are three things to remember: First, the Lord called Jonah to "go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." Second, while it is true the Lord told him to go, he did not tell him which way to go. Never did he tell him to not go by Joppa and the sea, although Nineveh lay in an opposite direction and all by land. The third and important thing is that he did go to Nineveh and preach to it that which he was bidden to do. The Lord knew all the time that Jonah would go to Joppa and sail for Tarshish, which was in Spain, at the farther end of the Mediterranean Sea. Therefore, knowing this, the Lord could with all certainty prepare the great fish to be ready to swallow Jonah as soon as he was cast into the sea. Undoubtedly, as a reasonably intelligent being, had

Jonah known the storm and the fish lay in his path to consume him and he could have avoided it he would have never gone aboard that ship. The revealed will of God was that Jonah go direct to Nineveh, but the secret will of God was that he go down to Joppa, and go aboard this ship sailing for Tarshish, and he paid the fare thereof. It does appear that when one deliberately goes wrong they do pay the price. This side of the account of the Lord's dealings with Jonah while truly a part of the whole, yet it was not my intention to dwell upon it, but come more directly to him as a type of Christ, but it is a fact that the truth of God and his dealings with his subjects, or anything pertaining to him, cannot be preached without declaring the predestination of all things and events, and his sovereign, unchangeable will concerning all beings and things. This is a cornerstone in the foundation of the structure and building of God, which if possible to remove, destroy, or even impair by limiting the Holy One in any degree, would bring about the collapse of the entire building, which building standeth sure, Jesus Christ being the chief corner-stone, who came, lived and died by the determinate counsel and foreknowledge of God, so also did Jonah, and every step of his way was by the same determinate counsel and foreknowledge of God the Father.

Now if I may I shall point out a few of the prominent features in this narrative that establish Jonah as a type of Christ. In the first place, he was called of God to cry against sin, and sent into that wicked city. Then in his attempting to flee from the presence of the Lord he portrays the weakness of the flesh in the which Christ came; for it was in the likeness of sinful flesh that he came and for sin condemned sin in the flesh. Had not

Christ come in the flesh he could not have atoned for sin, for the one and only way to atone for sin was through death. After the ship had gotten out at sea a mighty storm arose, and the mariners, every one of them, set about to seek help of his god. There was no unity manifest in this, for every man cried to his god. Each one going about to save himself. Jonah was asleep, for his hour was not yet come. We recall that once Jesus was aboard a ship, and his disciples with him, when a tempest arose, the ship covered with the waves and he was asleep, and they awoke him, he rebuked the wind and the sea and there was a great calm. (Matt. viii. 23-26.) Jonah lay asleep while this storm raged, until the shipmaster went to him and asked him to get up and call upon his God that they perish not. The mariners began to see that their gods could not save them, and never do any come to Jesus as the Mediator, as the Savior, until satisfied that the gods to whom they have been looking for help cannot reach their case. For with each one it is a most desperate case. They are in a mighty tempest upon an angry sea whose yawning mouth gaps wide to receive them, and all help fails. So then, and not until then, do we come to Jesus.

To carry out this type there must needs be one to sacrifice for the rest that they be saved, and to determine this they cast lots, and the lot fell on Jonah. "The lot is cast into the lap; but the whole disposing thereof is of the Lord," which we clearly see in this, for the Lord had appointed Jonah for this very place. He must needs go down to the sea in this ship, though it was contrary to the revealed will of God. Jesus must needs go through Samaria, which according to the revealed will of God to the Jews was

contrary to all law and custom, for the Jews had no dealings with the Samaritans, but God's hidden will was that he go that way and for a purpose. When Jonah was confronted with the awfulness of the situation he confessed his heirship, saying, I am a Hebrew, I fear the Lord, the God of heaven. While the lot fell upon Jonah, yet it seems they would spare him of being cast overboard if possible. Jesus told his disciples for what he was come, yet they would have spared him this death if possible, and even he in the weakness of the flesh begged the Father if possible to be spared. So we have here not only Jonah as a type of Christ, but also the mariners as a type of the church, who know not God until Jesus comes, and it is by him and through him that we know anything at all of the goodness and mercy of God to us by the sacrifice of himself for us that we perish not. The mariners now put their efforts together and rowed hard, but it availed nothing; neither crying every man to his own god or their united efforts could save them. No creature help, singly or united, can ever save a sinner, so these mariners found and gave up, and looked to Jonah, the sacrifice, and cast him into the sea, which is acceptable, and through this sacrifice of Jonah rest came to these mariners, who were now converted from the error of former ways, and they feared the Lord and became one with their sacrifice, for Jonah feared the Lord, and when all our strength fails and our whole dependence is in the sacrifice of Jesus for our sins then do we fear the Lord and become one with Christ our Mediator. The Lord had this all most accurately planned and timed, so that the minds of the men were so wrought upon that they cast Jonah into the sea at the right spot, for the Lord had prepared a great fish to swal-

low him. We are apt to get a very wrong idea of this fish that was prepared, and think perhaps the Lord created it at that moment. This may have been one hundred or five hundred years old, more or less. The word does not say how long the preparation was going on. We feel that it was an ordinary whale, and not that the Lord spoke some phenomenal and unheard of fish into existence for this occasion. No new thing has been created since the ending of the six days of creation, but everything has been producing after its kind. The preparation being that the fish was old enough, big enough and hungry enough to swallow a man, and in his journeying through the sea all the years of his life he came now in this before ordained place and condition of his preparation and was ready to swallow Jonah as soon as he was cast into the sea. Jesus says, As Jonah was three days and three nights in the belly of the whale, so shall the Son of man be in the heart of the earth. Which means that he has paid the price of redemption for his people in all three dispensations. Jesus was buried in Joseph's new tomb, wherein no man had lain, showing that he is first and preeminently before all others. Jonah was received in the belly of the fish, wherein none other had ever lain as he did. There is no counterpart in all history to this case of Jonah, for he stands out preeminently first and alone in this experience. Jesus lay down his life and took it up again. No man took his life, no man took Jonah's life, though to all appearances, as in the case of Jesus, it seemed they did, and in the weakness of the flesh he had forgotten his vows, but his true life came to him as he lay in the fish's belly, that is, in the very internals of torment. He was cast into the midst of the sea, in the most

terrible suffering, and all the billows and waves passed over him, so with Jesus all was laid upon him and the wrath of God was poured out upon him. He went down to the bottoms of the mountains; that is, down to the lowest hell. While Jonah was in this terrible place he said, Yet thou has brought up my life from corruption. In the Psalms it is written of Jesus, Thou wilt not leave my soul in hell, nor suffer thine holy one to see corruption. Jesus was not left in the grave, neither did he see corruption. Jonah saw no corruption in this, but his life was preserved and kept. Before all this came upon him he had vowed that salvation is of the Lord, so now he pays this vow, and at the word of the Lord the fish vomited Jonah out on dry land. "Salvation is of the Lord," is the word of the Lord that caused the fish to vomit Jonah out on land. It has often come to my mind that the truth cannot be buried in the earth. There is something about it that cannot remain hidden. The earth cannot receive the truth, and as the whale typifies the earth, or the natural man, it could not hold Jonah, which was a witness to the truth. The earth, or natural mind, cannot digest and assimilate the truth any more than the whale could Jonah, or the grave could Jesus. In order for the whale to keep and digest Jonah he must decompose, or go into corruption, but as a type of Christ, his truth and his gospel, he could not die and go into corruption. In order for a body to go truly into the earth it must become corrupt and decompose before assimilation takes place. Jesus could not become so, therefore the earth could not receive him, and he came up out of death, because he was not received by the earth. Therefore the natural mind, regardless of how religious it appears or claims to be,

will spue up the truth when presented to it, as the whale did Jonah. They subsist upon that which is corrupt and goes into corruption, perishing with the using, and cannot digest and assimilate the truth. There is something so sickening about the truth to nonbelievers that they cannot stand it, but will vomit it up, throw it out of their element, as the fish vomited up Jonah on dry land, that is, clear out of their element. Salvation that is of the Lord, the predestination of all things and events, the resurrection of the dead, is all vomited up and spued out by them. They will not, cannot, live on such things. Neither can the truth be hidden. Its enemy has fought, schemed and planned to do away with it, but has not, and never shall be able to accomplish this wicked design. It seems to my mind that the Lord uses these things as a furtherance, as it were, of spreading his truth. The Jews sought to put a stop to the teachings of Jesus, therefore had him crucified and slain. They were evil, but the Lord's will was done and sin atoned for. Man talks about sending missionaries to foreign lands. The Lord's way of sending his ministers is more often by persecution. All effort to stamp out this obnoxious doctrine is a failure, not one thing in this line has ever been accomplished. That which to our mind seems so against it is that which the Lord has predetermined to further it. So to outward appearances for Jonah to set sail for Tarshish was hindering the will and work of God, but not so, the mariners must have the truth preached to them, and he must do it, which lay in the hidden will of God, though not revealed to Jonah.

As I said in the beginning, we have no record that God told Jonah by what route he was to go to Nineveh. Also I may

in all safety add that God did not tell him what day he was to be there. The will of God as Jonah saw it was directly by land, and at once, but the hidden will was by the way of the sea and the whale's belly, thence by land. Just how many days were consumed in the journey is not given, although it is spoken of as being a three days journey, typifying the three dispensations of time. Of this we are sure, that no amount of disobedience on the part of Jonah or any other can ever thwart or change the plan of God one iota. The older I grow the more I see that we fail to understand the Lord's way with us, and are most sure to misconstrue his messages to us until he opens our understanding. I feel safe in saying that even after Jonah's experience in the belly of the whale, notwithstanding the fact that he did by the command and power of God preach that which he was bidden, yet he did not understand it himself as did the ones to whom the message was sent, or he would never have gone off and waited to see the literal destruction of the city, but the city was overthrown at the very outset of his preaching. Perhaps no other man was ever called and qualified to preach repentance with such an enormous result as Jonah in this case, for the whole city of more than six score thousand people repented. Surely it was an overthrowing and a mighty turning from sin by both king and people. The mandate went out from the king, who also took off his kingly robe, put on sackcloth and sat in ashes, commanding all the people to do the same. Jonah failed to see it because he felt sure that an earthquake or a tornado or some form of literal destruction would come upon them. He is not to be blamed for this, for it is also our conception of the destruction of wickedness, but when

God sends the preaching of repentance to people it destroys the wickedness, but not the people, in a literal sense. They repented at the preaching of Jonah and God did not destroy them as Jonah thought. God saw their works that they repented, therefore he turned from the destruction that seemed imminent. He knew they would repent, for his word is ever attended with power. It is a good thing Jonah did not see that his preaching accomplished the conversion of more than six thousand people. But he did know that God is merciful, slow to anger and of great kindness; that he never dealt evilly with his people, that he would save and not forsake them, even though they lay in wickedness. Now that Nineveh was not destroyed, as he felt it would at the start, he was so beside himself in a feeling sense of worthiness that he wished to die. Oh so unprofitable, displeased and angry, compelled to prophesy against the city, though he chose another way, and now see the result. This is all because he could not grasp the infiniteness of the plan and love of God, and his mercy that endureth forever. The power of God and the weakness of the flesh are plainly manifest in Jonah. Styled as one of the lesser prophets, yet a clear type of Christ, at whose preaching many turned to the Lord. A most unusual awakening to sin and wickedness and turning therefrom to the true and living God. Can it be thought for one moment that God did not foreknow all this, and that at the preaching of Jonah they would repent? (Luke xi. 32.) Whenever one preaches the word that God gives there is ever a result, and just as he intended, for his word shall not return unto him void, but shall prosper in the thing whereunto he sent it, and accomplish that he pleases. Jonah had to

learn again from whence cometh all our help. When the gourd came up and sheltered him as he sat in the booth he was glad for it, but must be humbled again, so this same preparing God that prepared the great fish and prepared the gourd also prepared a little worm to smite the gourd, and with the east wind that God also prepared the comfort of shade of the gourd was taken away, so that Jonah learned once more that salvation is of the Lord, that the wind and the sea, the worm and the gourd and wickedness are all in his hand to do with as he pleases, and all is prepared for that which is prepared for it.

In closing I wish to observe that as Jesus before his death and resurrection gathered a small body of believers about him, and since his resurrection a greater number has been gathered, for he said, Greater works shall ye do, for I go unto my Father, (John xiv. 12,) so at the testimony of Jonah before he was cast into the sea the few mariners turned to the Lord, then after his deliverance a greater number, that is, more than six score thousand Ninevites repented, turning to the Lord, and in each instance we see that the work was complete, and not one was lost of all that the Lord sent him to.

F. S. FISHER.

LAMAR, Colo., Nov. 22, 1926.

DEAR EDITORS:—I am sending you a letter from Elder J. M. Whintenton, and if you think it will not crowd out better writing would like to see it in print, as I received so much food from it thought others might, too. Brother Whintenton is an old-time Baptist, believes in one faith and one baptism. There are but few of us now in Bethel Church, located in Lamar, but we meet once each month,

the third Sunday and Saturday before, and try to worship God in spirit and in truth. At our November meeting (just passed) the church, by motion and second, liberated brother R. L. Davis to exercise his gift wherever the way is opened. Brother Davis' home is Dodge City, Kansas, but he is very regular in his attendance at meeting. According to my judgment brother Davis is sound in the faith.

Yours in gospel bonds,

W. C. PERDUE.

WILLIFORD, Ark., Sept. 29, 1926.

DEAR BROTHER AND SISTER PERDUE:—We received your highly appreciated and instructive letters Saturday, which we read with pleasure. We certainly enjoy such lovely letters; they seem like food from a far country. It does much good when we can read the truth as it is in Christ. It feeds us to the full and builds up and cheers our poor souls in love and fellowship, and makes us feel happy in the Lord to be the recipients of God's truths through one of his true and tried servants. For you have been thoroughly tried by false brethren through the wily cunning of the devil to overthrow the doctrine of God our Savior, of which you are an able defender, but God has held you up and led you through the Red Sea dry-shod, as he led Moses. So God is entitled to all the praise, honor and glory for your deliverance, and God will yet deliver his children from the fiery darts of Satan, for he has promised that the gates of hell (the devil) shall not prevail against us (the church). He is not slack concerning his promises as some men count slackness, but is long-suffering to usward (the church), not willing that any should perish, but that all should come to repentance. So we

see that all are safe, and in safe hands, in the hands of the true and living God, who is power itself. For there is no power only that that is of God and ordained of him, and we feel thankful that it is so.

You wanted to know of me what that coat represents. I cannot say that I know, but it occurs to my mind that it represents the righteousness of God, because the Arminian world has proved it. They (the Arminians) have, or do, divide His garments among themselves, claiming that they are entitled to part of the work of our (or their) salvation, but when it comes to the righteousness or honor of the salvation of souls they want all the honor to themselves, therefore they cast lots among themselves to see which of them can outstrip the other, so as to see who shall have all the honor and glory of saving souls, by doing the most righteousness, giving and begging for money to turn the people to come their way and they will save them. They are crying, Give, give, give of your money and substance and we will save the world. But they cannot divide that coat, for it is seamless, cannot be torn, for they have not the power to tear it, then they are not saved by God's righteousness, have no use for God's righteousness, but are going about establishing their own righteousness. God's people are saved by the righteousness of God, which is Christ; then we can say it by God's grace we are saved in time and on into eternity, for we know we are not saved by our own righteousness. "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 that seamless coat of Christ must represent the righteousness of God, which God put

upon his Son to be given to all those that he gave to his Son, and it will not be divided out to other people, for it cannot be divided, it is seamless. May God open our eyes to the truth and reveal to us and all his children just what the Scriptures do mean, if it is his will, is our prayer.

I am glad you went to Hasty and was blessed to preach for the sisters there. We feel proud that we left a good name with the true Baptists and friends in that country, for a good name is to be chosen rather than many riches. But when we examine ourselves we are made to cry like one of old, Our leanness, our leanness. We ask ourselves the question, Why is it, and what is it in us, or that they see in us, that has caused those in Colorado to remember and appreciate our remembrance by stooping so low as to write us and to sing those good old songs we used to sing, in remembrance of us? There must be a cause for this. We must have been taught at the same school and have the same teacher; that is, God must be our teacher as well as yours. He has people in every nation, kindred and tongue; all are taught of God. Having been taught of the Father they come to Christ, for no man can come to Jesus only those who are drawn by the Father, which is love. Therefore we feel thankful to God, who works all things after his own counsel and will, for guiding and leading us by his Spirit in such a way that his children love us and we love them, and by this we know we have passed from death unto life, because we love the brethren with a pure heart fervently, and love God with all our mind and soul, and we feel that we do love God's children, and cannot help it, and we feel they love us indeed and in truth, and we appreciate it much since we are

away over here where we never see or meet with any of the children of God to talk about the goodness of God, and sing the songs of Zion, and pray and preach together, and enjoy ourselves in the service of God and one another, and give God all the praise, honor and glory that is due his high and exalted name. When we read your letters as good news from a far country we can hardly agree to stay in this place any longer, but we try to be reconciled to our lot, and say, Thy will, O Lord, be done, not ours, for we believe and know all things work together for good to those who love God. Therefore we ask an interest in your prayers when at the throne of grace. We often sing those good old songs here alone (only we hope that God is with us) and enjoy them. The 233rd number in Beebe's collection sets forth what we believe the Scriptures teach. May God bless us all as seemeth good in his sight and reconcile us to himself in all our future lives, is our prayer. I hope to hear from you again soon. Our love to you both, and all true Baptists and friends.

Your little brother and sister in Christ,
J. M. AND L. J. WHITENTON.

RALEIGH, North Carolina.

DEAR KINDRED IN CHRIST JESUS:—
When I survey the inward exercises of my soul in the things pertaining to God I see much to be hidden, locked up in my bosom. I feel it could not be portrayed in words, and it is that secret between my soul and God. But that which language cannot express I have comfort in believing is all well understood by the Almighty. Before the eyes of the Holy One of Israel all is laid bare, all is naked and open unto the eyes of him with whom we have to do.

"Great God, from thee there's naught concealed,
Thou knowest my inward frame;
To thee I always stand revealed,
Exactly as I am."

This is very comforting to me sometimes, but at other times it brings shame and confusion upon my soul. "O God, thou knowest my foolishness; and my sins are not hidden from thee."—Psalms lxxix. 5. A child of God once quoted these words in my hearing, and with emotion of heart added, "And I am glad of it." Instantly my soul said within me, I am glad the Lord knows all my foolishness; he knows that only exceeding riches of grace in Christ Jesus can save and bring a sinner like me to eternal glory. It is an unspeakable favor to be drawn to Jesus, to commune with him of all that is in our hearts, and to come before him with our hard questions that try our souls. (1 Kings x. 1-3.) Sometimes with one sigh in his presence, at the foot of his throne, I feel I have told him all. I feel he knows all my griefs, every trial, and all my conflicts, and all the yearnings of my soul, and one sweet word from him, one sweet thought, will set everything right, and heal all the disorders of my soul. Oh, that I could live in simplicity, as a little child, in close intimacy with Jesus, the friend of sinners. When Christ our Savior gives us peace in our borders how quiet and restful is our land. The invader cannot molest us when the Lord is our defense. The land yieldeth us its precious increase, we gather the precious fruits of the gospel and eat them with praises in our hearts to the Lord in the courts of his holiness. Our meditation upon salvation, in Emmanuel's precious blood, the imputed righteousness of Christ, and the hope of eternal life in Christ Jesus, all is so satisfying. God hath blessed us all with all spiritual blessings in our dear Savior, and we are

led and instructed by the Holy Spirit to live upon the Son of God, and we are enabled by the power of the Comforter to do so. Believing through grace (Acts xviii. 27) according to the working of his mighty power (Eph. i. 19) God fills us with all joy and peace that we may abound in hope by the power of the Holy Ghost. (Rom. xv. 13.) Emmanuel, God with us, is our inexhaustible storehouse, for he of God is made unto us wisdom and righteousness, sanctification and redemption. During the early years of my hope in the new covenant I enjoyed long seasons of tranquillity and joy in the things of Christ. I knew but little in those days of the cares of life, except that for nearly three years I was incapacitated for work, through a weak and sickly body. My time was very largely spent in the perusal of the Bible, and I was much indulged, as I hope, by the Holy Spirit with sweet and instructive meditations therein. But now I am seldom long at ease. Short seasons of repose, indeed, I find in the sure mercies of David. Here, even amidst the tumult of my foes, upon the field of battle, so secure has my soul felt in the Captain of our salvation, and that I, with all the ransomed, would ultimately be more than conqueror, I have laid me down upon the precious promises, that are yea and amen in Christ Jesus, and have slept. Truly the Lord our God giveth his beloved sleep. "I awakened: for the Lord sustained me." So refreshing is it to my soul to repose upon my God that when I awaken again, and I see the enemies of Zion, and of my soul, still in the field, but feeling I am still with God (Psalms cxxxix. 18), and that my God is on my side, I have joined with David, and could say, "I will not be afraid of ten thousands of people, that have set themselves against me round

about. Arise, O Lord; save me, O my God; for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly. Salvation belongeth unto the Lord: thy blessing is upon thy people."—Psalms iii. 6-8. But I am very inconsistent, I do not keep this pace very long at a time. I cannot always tell how or why, but I get careless. I forget, I become indifferent, yea, hardened through the deceitfulness of indwelling sin. All that is in this world I find in myself, the lust of the flesh, the lust of the eyes and the pride of life, these are not of our heavenly Father, but they proceed from my vile, depraved nature. Ah, my business is, by grace of God, to mortify them; but in straying away from my God, instead of diligence in business, I find I am toying with sinful vanities, suffering them to show their faces, tolerating them taking liberties with me, until at last I awaken to the dismal fact that I am their captive. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Surely the greatest affliction is my own vileness. This I mourn over before my God. There are moments when I feel my conscience is made very tender (Oh, that it were ever thus with me), every sinful thought inflicts a wound, and sometimes it seems as though my poor heart were a target for all manner of polluting thoughts. As one in a far off foreign land I wander as an outcast from the realms of the blessed. But the Lord does not leave me destitute of mercy, for he pours upon me the spirit of grace and of supplication, and I pour forth my complaints and say, "I have gone astray like a lost sheep: seek thy servant." Ah! I have been enticed away from the soul-satisfying mercies of the new covenant, the world, the flesh and

the devil, with their deceitful allurements, have brought me into a woeful land. O come, thou Shepherd of Israel, and bring me forth from these barren heaths of my vile ungrateful backslidings. Here I languish and faint in my soul's affliction, even unto fainting, for how can I live, O Jesus, unless thou dost pardon my sins and smile upon me again? There are no pastures to eat away from thy care, and my soul is disquieted within me, and is in heaviness through manifold temptations. In thy precious gospel there are fields of living green. Bring me into those fields again, for all is a wilderness, briars and thorns everywhere.

Such things as I have here been recording are the oft recurring changes that these exercises are such as belong to the life and walk and trials of faith; if so, "then they which be of faith are blessed with faithful Abraham."

The veil of our flesh so oft intervening,

The things of our God but obscurely we see;
As through a glass darkly, we look on his glories,
But soon face to face with Emmanuel we'll be.

Like one that is outside of the palace I wander,
Yet, at times, through the lattice the King I have seen:

The King in his beauty—oh, such ravishing glimpses
That my heart ever since taken captive has been.

As one veiled aside, after him I am pining,
Such a dreary waste desert is all unto me,
When Jesus, most lovely, my hope, my salvation,
Is absent, and I his dear face cannot see.

The glimpses, which, even to me, have been given
Of the lovely Redeemer such compassion I've seen;
My heart's drawn toward him, I'm yearning and hoping

To live 'neath his smiles, and have no veil between.

FREDERICK W. KEENE.

MACOMB, Okla., Jan. 15, 1927.

DEAR EDITORS:—I am sending you a letter I received from dear old sister Little. If I mistake not she is now in her eighty-fourth year. We thought it too good to lay away, so are sending it to

the SIGNS to be published that all the household of faith may enjoy it with us. We have not her consent, but know it will be all right with her. I had my granddaughter typewrite it, so it will not be much trouble for you to read.

From one who feels to be the least of all those who have a sweet hope,

M. E. HARRIS.

STUART, Okla., Nov. 1926.

MRS. M. E. HARRIS—PRECIOUS SISTER:—I desire, the Lord being my helper, to write you, for he says, "Without me ye can do nothing," and when I consider myself, that I am less than nothing, it is with fear and trembling I attempt to write to those whom I deem to be of the household of faith, the children of the most high God. But often I find myself trying to tell them in the silent hours of the night (if I could write then) how little, weak and sinful I feel to be, and am often in heaviness through manifold temptations, fearing there is within me an evil heart of unbelief in departing from the living God. The great apostle Paul claimed to be the chief of sinners and less than the least of all saints, and said when he would do good evil was present with him, and many, even to the present time, can attest the same. My mind, I trust, has been carried back and confirmed in the hope that in my deliverance from the power of darkness into the glorious light of the gospel of God I had a view of his church, her deliverance and travail, for when I was expecting the vengeance of a just and holy God to be meted out to me and banish me forever from his presence, these words came to me, The Lord hath chosen the poor of this world. I saw, or seemed to see, a woman in a sitting posture, in great trouble, her hand smote upon her breast,

and standing a little above was a man: I felt to exclaim, Who art thou, Lord? My burden was gone and a feeling I have never been able to describe passed through my whole being. I felt I could trust Jesus as my Savior; yea, I could trust him for all things, forever. This all came so suddenly it was as the lightning that cometh from the east and shineth unto the west. I pondered in my mind what does it all mean? Oh if I could have heard the words, 'Thy sins, which are many, are all forgiven thee, I thought I would have been satisfied. Six months later it was my sweet privilege to hear a true gospel sermon preached from Eph. ii. 4, 5: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ, (by grace are ye saved;)" delivered by a "Hardshell" preacher, as they were then called. I have ever since loved the term. He preached a God of power, love and mercy, who so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life, who is the way, the truth and the life, the unity of Christ and the church, so ably and beautifully I felt that it was all to me and for me, that I was surrounded with a feeling that was incomparable to anything. Recently, I read the 133rd Psalm, which brought these things to my remembrance: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." Though a little more than sixty years have elapsed since then, I seemed to live them over again. Surely I felt that we were being made to sit together in heavenly places, and when

I returned home I got the Bible and read the book of Ephesians. I do not know whether I have ever read it before, it all seemed very plain, and during his sermon he told some of his experience. My desire then above all things was to go to the church and be baptized. There was no cavil in my mind as to which, or who, was the church, but it was more than a year before I had an opportunity of going, but it was continually on my mind, and now I think I can almost hear that, to me now, dear old song, "Am I a soldier of the cross?" While they were singing it, I felt to be borne, as it were, on the wings of his love, to present myself to them and try to tell them what great things I hoped the Lord had done for me; and now, as it was then, I could give only a little portion or glimpse of what I desired to tell. My unworthiness, yea, my nothingness, ever looms up, and sin is mixed with all I do. Doubts and fears sorely oppress me.

I commenced this letter some time ago, and this question came to me in regard to the woman I saw in my delivery. I have for a long time thought it was a representation of the church. Why was she sitting down? I was assailed with these thoughts: Can one who is such a sinner have any part in anything like this? You have done and said things, and do continually, that you would have condemned in others. The older you get the meaner you are. Dear sister, this is not a mere formality, I feel the bitterness in the very depths of my heart, and my continual plea is for mercy, yet hoping for some evidence that it was not all a delusion. This Scripture came to me, "The people which sat in darkness saw a great light: and to them which sat in the region and shadow of death, light is sprung up."

Now let me quote a little I have just read in a Circular Letter in the SIGNS OF THE TIMES of November 15th, 1907: "Isaiah, when he saw in his weakness and the corruption of his heart (as well as that of the people with whom he dwelt) at that time, by faith, saw the Lord high and lifted up, and his train (the church) filled the temple. He saw the glory of God, the perfect work of Jesus, the vital unity of Christ and his church; she was with Jesus in that high sphere of refulgent glory, immortality and holiness. No sinner has ever seen Jesus, the head, without seeing his body, the church, for there never was a time (nor will there ever be) when the head and body were disconnected." These precious truths are so comforting I feel to exclaim with gladness, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. viii. 34. Seeing "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are," let us not fear any of the fiery darts which Satan and his host of conditionalists may hurl at us. God is the rock of our salvation, and our rock is not as their rock; our enemies themselves being judges. For all the promises of God in him are yea, and in him amen, unto the glory of God.

I like the *Lone Pilgrim*, the editors and writers are surely and fearlessly contending earnestly for the true faith. I hope you will pardon me for keeping your papers so long. They have been a source of much comfort to me, and I appreciate the favor of you sending them. They, like the SIGNS OF THE TIMES, never get old. You can read them over and over, and always find something sweet and

comforting in them. I hope I can subscribe for them in the near future.

Some thirty years since, when we were surrounded by conditionalism, after hearing a sermon of that stuff preached, I was asked how I liked the preaching, and this Scripture I verily believe was given me for an answer: "Try the spirits whether they are of God." After replying thus I did not feel sure it was Scripture, but I found it in 1 John iv. 1, which reads, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." There are many papers being published claiming to be Primitive Baptist, which, when I have read, I invariably find death in the pot.

Dear sister, if you can find any comfort, or anything in this that you can fellowship, give God all the glory, and let me subscribe myself, less than the least of all who may claim a hope.

E. F. LITTLE.

LINTHICUM HEIGHTS, Maryland.

DEAR EDITORS:—I am inclosing a very good letter from dear brother John Miller, which I feel to share with the household of faith. It came to me in the hour of need and I felt to take courage and say, Praise God from whom all blessings flow. It did my poor sinful heart good to know that I was not alone. One of old said, He hath led me and brought me into darkness and not into light. Yes, dear ones, he not only leads his people in darkness, but he brings them there. Jesus said, As the branch cannot bear fruit except it abide in the vine, no more can ye except ye abide in me, without me ye can do nothing. We may get up before the break of day, but we cannot hasten the rising sun.

Yours in a blessed hope,

D. L. TOPPING.

NEWARK, Del., Sept. 19, 1926.

DEAR BROTHER TOPPING:—Another disappointment for me to-day, but I do hope I may not rebel against Him, for we believe what is to be will be; predestination includes just such things as overcome us in disappointments. Not one available man was to be had to relieve me, and I must bear it; and again, I hoped that as long as I had to work against my will that the Porter would open unto me, a sinner in fact and indeed, but that is why he hides from me, I do not merit his holy Spirit, for I seem to live in sin the older I get, and the more helpless and weak am I with it all. When he kills the flesh burns the dross, as he was doing with you when you wrote the last letter to me. I could but feel you would come out of the furnace unscathed and not even a hair burned. I feel he was glorified in you to-day (I hope), yes, even if he shut you up, but I do not believe he did that. For he can shut and none can open, and he can open and none can shut. We are surely dependent upon him for one good thought. I thought when I came to work I would write you a long, comforting letter, for myself as well as yourself, but now it is one o'clock and I am still shut up. It would seem my comfort comes only through a trial I am to face and I dread it, as none of us like to be scorched in the fiery furnace. Yet our desire is to live in the house of God, to dwell with him from day to day, but he leads us in the cloud by day and fire by night. He is there, but we cannot view him when we would, yet he is there, his everlasting arm is always underneath us. But that does not suffice, we desire to hear that still small voice speak unto us, to be on the mount. We dread the valley of despair, but it is in the dark valley of

death we live most of the time, it is there we grow in grace, like a tree growing more in the night than in the light. But when that still small voice speaks, Peace, be still, it is I, then we are exalted above earth. But when we are wandering in the wilderness (flesh), as you said, we walk afar off from him, the flesh warring against the Spirit and the Spirit against the flesh. But the younger always overcomes the elder. There is no temptation that is common to man but that there is always a way of escape. What a grand and wonderful subject is to be found in the conception of Esau and Jacob. To begin with, see how helpless Rebekah was in the manner of even conceiving them in her womb. Isaac entreated the Lord in her behalf and she conceived. Then the struggle commenced which was to be made effective when the new covenant was established. And the children struggled within her and made her exclaim, If I am so blessed, why am I thus? Here is election brought out, even if no other Scripture referred to it. "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger." Spiritual Jacob overcomes the fleshly Esau, but it required the blood of the Son of God to establish this covenant. I wish I could expound the many rich thoughts that pass in my mind, but words without knowledge are of noneffect. I do hope you dear people had a glorious day in Baltimore. I am dead, a dead dog, as it were, as a stove in a room without fire, cold and lifeless, yet he is there, hiding in the cloud, "for there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand

upon me." Whither shall I go, or whither shall I flee, yet thou art there? My substance was not hid from thee when I was made in secret. "Yea, the darkness hideth not from thee: but the night shineth as the day." Thou hast covered me in my mother's womb. "Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written." There is election, and the Christ speaking it. Remember me at his throne of grace and mercy, if you can.

Your little brother, I hope, and in hope,
J. B. MILLER.

MILTON, Oregon.

DEAR BROTHER LEFFERTS:—I feel like expressing some of my thoughts on the wonderful works of God recorded in the Scriptures of eternal truth. I understand the Scriptures to be a record of the truth of God to his chosen people, or church, and the truths there recorded are as unchangeable as God himself, and not one of her cords can be broken nor her stakes be removed. This being so, we can with delight and much comfort read its sacred pages. We read in the fifteenth chapter and twenty-first verse of Paul's first letter to the saints at Corinth, "For since by man came death, by man came also the resurrection of the dead." Now we have the plain truth recorded that death came by man, also that the resurrection from death came by man. We understand that this is the word of truth that the apostles commanded to be rightly divided, and in order for this we must know that the apostle is setting forth the fact that there are two men under consideration, and in following him on to the forty-fifth verse we see the division: "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." I have given the above testimony in order that we can divide the truth here recorded. Jesus says we are to know the tree by its fruit. A corrupt tree cannot bring good fruit, neither can a good tree bring forth corrupt fruit. We understand it is as impossible for this first man to bring forth life or divine fruit as it is for the corrupt tree to bear good fruit, because the very heart or life of this first man has been so corrupted by sin that there is no good thing in the flesh, says the same apostle, and we only have to go back to the beginning to learn how and where this first man Adam lost or forfeited all claim on anything but death. In the day that thou eatest of the fruit of which is forbidden, thou shalt die. This being a fact, we can see how it is that all die in Adam. We can see by the disobedience of this one man many were made sinners, for it was by the disobedience of this one man that sin entered into the world, and death by sin, so death has passed upon all, for all have sinned. Such is our awful state by nature, but blessed be God, by man came the resurrection of the dead. By man, which is the Lord from heaven, and is called the man which is my fellow, the lion of the tribe of Juda, which is Shiloh that was to come, the everlasting Father, the Prince of Peace. It is through the obedience of this one man many were made righteous. It is through the death and suffering of this man that our sins were put away, and it is by this heavenly man, by his having

all power over death and the grave our redemption is sealed. The apostle continues this sublime subject by saying, As we have born the image of the earthy we shall also bare the image of the heavenly. So we who have tasted of the grace and mercy of the heavenly know and feel what the greatness of sin is which is condemned in the flesh, and we with Paul can and do groan within ourselves as we are bearing the image of this earthy man by which all these pains of heart come. We find this same law in our members warring against the law of our mind, so we cannot do the things we would. We are often made to say, Father, here is the wood and the fire, but where is the lamb for the offering? In this we are bearing the image of the earthy, but blessed answer of the father, God will provide the offering. Yes, we shall also bear the image of the heavenly. It doth not yet appear what we shall be, but when he, the heavenly, shall appear we shall be like him, for we shall see him as he is. Oh glorious thought, bear the image of our dear Lord. When I awake with his likeness, then will I be satisfied. This is my hope and my all.

May the dear Lord bless and keep his dear and afflicted people in this blessed faith and hope until the true light cometh and the darkness flees away, is my prayer.

Yours in gospel bonds,

J. T. BARNES.

LAUREL, MISS., Dec. 27, 1926.

DEAR BRETHREN:—It has pleased the Lord to spare us through another year, and he has blessed us greatly, and we do hope we are thankful for every blessing he has given us, though we do not feel we have done anything to merit any of the blessing we have, and we know it is

through the mercy of the God of all power that we still live and have our being.

I am sending a letter we would very much like you to publish in the SIGNS when it is convenient to do so. The writer seldom gets to our meetings. She is a widow and lives several miles from the church. We are at peace here, and Elder L. F. Easley is our pastor, who we esteem highly for the truth's sake.

I wish you all a happy and prosperous new year, and hope the God of all power will guide us on to the end, and bless his children everywhere, and give us grace to help us contend for the faith and practice of the apostles, which we have in his divine word. Brethren, remember me and mine at the throne of grace. May the God who rules all things by his mighty power bless the editors, publishers, brethren and sisters who write for the SIGNS.

Your unworthy brother, if one at all the least of all,

T. J. KNIGHT.

To the members who make up the dear church of Palestine.

DEAR KINDRED IN CHRIST:—I am filled with a desire to commune with you all this beautiful morning, but feel destitute of anything to write, yet as I hesitate for that reason, I remember the psalmist said God would regard the prayers of the destitute, so I take courage and make a most feeble attempt. Very dear brethren and sisters, it seems as I journey on through this vale of tears that faith in self and creature help are removed and I find that my only hope and strength is in my ever-living Head, and I feel this morning that I must lean heavily upon him or I cannot stand. Dear ones, can you remember when you could not stand alone? If not, I must be one alone, for I often feel that both feet are

destitute of strength, and that my right hand is withered. Of late I have felt to beg the Lord to touch me and restore my hand whole, that I might be able to write and speak a word in season to them that are weary, then fears come that it is only a fleshly desire, and I feel to bow my head in shame. Again I ask, Were you ever so afflicted? I gather many sweet crumbs from the pen of inspiration, and I feel (at times) to yet feast upon the rich food that was handed out at the association at Lebanon Church, in Mobile County, Alabama, and feel that I, a poor worm of the dust, was granted a great privilege. I felt it was indeed good to be there, and, too, the kind hospitality that was bountifully given us is still sweet and fresh in my memory. Dear brother and sister Easley, I deemed it a precious privilege to be sheltered under your roof and so kindly ministered to by your dear hands, a privilege I never expected to enjoy, for it was so far from my home, and I feel to ask God's richest blessings upon you as you journey down the hill of time, and that your cares and trials in this life may be sweetened by the presence of him whose name is called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace, and may these same blessings rest and remain with you and family, dear brother Graham, and to the household of faith. How sweet it was to sit under the sound of the pure gospel of truth that was given you to hand out to the little flock.

Unworthily,

ANNA WINDHAM.

HOMEWOOD, Miss., Nov. 16, 1926.

BUNA, Texas, Dec. 17, 1926.

DEAR BRETHREN:—As I am renewing my subscription I want to write a few lines for publication in the dear old SIGNS, if it be God's will to direct my

mind and you see fit to publish it; if not, cast it aside. I have no education at all, cannot spell correctly or write well, but that does not keep me from loving the dear brethren and sisters, and I want to try in my weak way to let you all know I love your good letters and spend many happy hours reading them, and do not want to do without the good old SIGNS, and am going to subscribe for it just as long as I can. I am poor in this world's goods, but I am living in the hope of being rich in the kingdom some sweet day, when this life I live here is over. I am glad you all are defending the truth as I see it. I wish I could tell some of my thoughts as I would like to, for my mind is continually on the Lord and his wonderful works and ways. What a great thing it is to know that the Lord can work and none can hinder and can hinder and none can work. It is wonderful to know that he is the cause of all causes, great or small, and has all power in heaven and on earth, and works all things after the counsel of his own will and none can stay his hand. I am one who believes he has a purpose in all things whatsoever come to pass, it matters not what they may be. God's ways are not man's ways, and I am glad to know the devil has got to get permission from the Lord before he can do anything. He has got to stay behind. Jesus said, Get thee behind me, Satan, and what he says stands fast. If I am one of God's children I am not a bit uneasy, for he says he has the keys of heaven and earth, and he can shut and none can open, and he can open and none can shut, and I know he will be with his children to the end. I have a little hope that I may be one among the elect children, and I love to read about the elect lady and her children and think how wonderful it all is. It is always the same sweet story, always new.

I just wanted to write a few lines to let you all know how glad I am there is still a remnant who are not afraid to declare the whole counsel of God and defend the truth as you editors do. Sometimes I read the dear old SIGNS and wish I could write good letters like some brethren and sisters do. I wish the SIGNS was published every week instead of once a month, as it is so good. I am always glad to get my paper, and read it through before doing anything else. It surely is good news from a far country to me.

Well, I will close, as I see no good in this, but it is a comfort to me to write to you all, for it seems I must write to some one who will understand my feelings, which I feel you do. I am like old Peter was when Jesus said to him, Will you also go away? Then Peter answered, Lord, to whom shall we go? thou hast the words of eternal life. I am writing to you because I do not know who else to write to who love the kind of doctrine that suits my mind as you all do. This doctrine does not suit the world, and they do not know anything about it.

This is the first I have written for publication, and I hope if you see fit to publish it I have said nothing that is offensive; if I have, it is through my ignorance, and I hope you will forgive me, as I know nothing as I should, and am altogether imperfect. I cannot see how you are now going to publish such a poor letter, but ask you one and all to pray for me.

Your sister, I hope, in eternal life,
ARA COCHRAN.

SPRINGFIELD, Illinois.

DEAR PUBLISHERS:—I am herewith sending you my check for ten dollars, to apply either on my subscription account or that of supplying the more needy of

the faithful followers of the blessed Shepherd of the flock, as you may elect. In the past few years I have passed through deep trials and adversities, both financially and otherwise, but you have kindly kept on sending the SIGNS to my address, which I have appreciated to the fullest extent. Now that I have a small income I wish, though in the ninetieth year of my age, if the Lord will, to remit to cover all arrearages, and you may continue to send my paper to the old address, and my son will forward it to me wherever I am stopping, as my home is now broken up and I will be with my good children, who are widely separated. If spared you will have another remittance during the present year, perhaps near the close, from me. I hope to be able once more to communicate with the readers of the SIGNS, even though it be in my weak way. I have been a reader seventy-five years, and up to the past few years an occasional correspondent, and a subscriber for sixty-three years. It has often made me very sad to think that a lack of support from the brethren might cause a suspension of its publication. Trusting yourselves and the able editors may be given grace and strength divine to go on with the good work of wielding "the sword of the Lord and of Gideon," I am, unworthily, your brother, I hope,

J. G. SAWIN.

PORT JEFFERSON STATION, N. Y., March 10, 1927.

DEAR EDITORS:—Please find money order for two dollars to renew my subscription for the SIGNS. I enjoy reading its contents. Unless one is born again he cannot enjoy reading the precious word of God. I know I am a poor old sinner, nothing good in my flesh, but the blood of Jesus cleanseth us from all unrighteousness, and I am resting on the

finished work of Christ. It is sad to see the people seeking after wordly enjoyments. How true: lovers of pleasure more than lovers of God. We read, If ye be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth, for ye are dead and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. What precious promises for the believer. In Ephesians i. 13, 14, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."

I trust this will find you all well.

Yours in that blessed hope in Christ our Redeemer,

(MRS.) CARRIE SMITH.

LOS ANGELES, California.

DEAR EDITORS:—I would like to say to friends of Aunt Lizzie Langford that she passed on to her long desired rest February 19th, 1927, in full faith. She had suffered so much it was a relief to know it was ended. She had been blind and in bed about six years and longed for the time to come that she could be with Jesus.

I certainly do enjoy the SIGNS OF THE TIMES and wish I could help financially. I do hope the all-wise God will continue to guide the editors and writers to feed his sheep.

Please change my address from Scotts-

dale, Arizona, to 2855 Verdun Avenue, Los Angeles, California. I should like to hear of any others of like faith here.

Your sister in Christ, I hope,
LENA LANGFORD.

VANCOUVER, British Columbia.

DEAR EDITORS:—Inclosed please find two dollars for the SIGNS OF THE TIMES. Although I have never made a profession of religion, I consider the SIGNS the only source by which pure food is delivered to the hungry, half-starved soul. Although it is canned goods, in a sense, it is far more suited to my taste than the insipid quality handed out from the pulpit in this day and generation. To my mind, true religion is a revelation, and cannot be passed on from one to another. Flesh and blood did not reveal it to Peter. Paul knew nothing about it until it was revealed to him. Men and women are working overtime trying to get young people in the "church," and with greater zeal inventing means and entertainment to keep them in the "church." They seem to think when the Master told his disciples to feed the flock he meant sweet cake and pie. I was at a meeting lately when this matter was being discussed. Remaining silent I was asked to give my opinion. I replied I knew of no wordly organization where the young could have more fun than in the "church" as conducted at the present time, but I had always considered the church to represent the Lamb's bride, pure and spotless, and I thought when he came to claim her he would object to her flirting so extravagantly with the world. I am called old-fashioned, and I guess I am.

Yours truly,

A. G. DIXON.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE, 1927.

EDITOR

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

Elder George Ruston, Kelly Corners, N. Y.

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

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ROMANS IX. 13.

"As it is written, Jacob have I loved, but Esau have I hated."

The names quoted above were those given to two twin boys born unto Isaac and Sarah, and were grandsons of Abraham, according to the flesh. By reading we note the manifest virtue of God's election, which does not start with the distinction between Jacob and Esau, but at the time of Cain and Abel, as Abel by faith made an offering which God respected, and ever since this manifestation God has identified his people according to election. The election of God manifested is but the type of his election to glory through grace given in Christ before the world was. All along the line the distinctions are given to draw the reader to the source in God's purpose in all his work, and his Son is the one to be glorified, and his people are glorified in him. Many sons and daughters who are of the same blood, according to the flesh, are not mentioned in holy writ. God spake to Abraham, saying, "In Isaac shall thy seed be called."—Gen. xxi. 12. The other children of Abraham, after the flesh, were not recognized as worshipers of God, but God blessed them with natural

blessings, by which great nations have been established. God loving Jacob and hating Esau does not signify the flesh, but because of the working of God's power in Jacob, which is the gift of God according to the Spirit, which the flesh cannot attain to or understand. The distinction referred to does not imply that Jacob, according to the flesh, was better than Esau. As we note the birth of these two boys a wonderful portrait is displayed in testimony of Jacob holding Esau's heel, Jacob representing the spiritual and Esau the natural. Jesus, who was to come at the appointed time of God, is testified as Alpha and Omega, the beginning and the end, holds on to his, given him by the Father, and as he has all power nothing can separate us from him. The faith of God's elect is given to every one who worships God in the spirit, from a righteous Abel to the present time, and none have that faith but those according to the law of the spirit of life in Christ which has made them free from the law of sin and death. This distinct electing favor was manifested in Joseph, Solomon, David and all the prophets to the coming of John, which was the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. (Isaiah xl. 3.) Jesus now appears and makes manifest a God-man, Christ Jesus the Lord, and called disciples to follow him to testify of his works and power, which is spoken of by the Son of God to behold his glory. (Matt. iii. 3.) "All flesh is grass, and all the goodness thereof is as the flower of the field."—Isaiah xl. 6. So we have the word of God testifying that glory in his presence. The righteous by faith are swallowed up of life and that part that is vile is made perfect even as he is perfect. The word testifies of him that he shall change our

vile body and fashion it like unto his glorious body. (Phil. iii. 21.) We, poor sinners, are Esaus according to the flesh, as we are under the law of sin and death and cannot extricate ourselves from this condition, as we have sold ourselves for naught, as Esau sold his birthright for a mess of pottage, so it was impossible for him to inherit the blessings, but must be as a servant. Do we not utter the same language as Esau did to Jacob when he sold his birthright? Our lives are unprofitable, and it had been better for us if we had not been born, but God's eternal purpose must be fulfilled. For we truly believe that "the steps we tread and the station we fill our Father determined and wrote in his will." It is strange language to hear men and women tell of their trials and afflictions because of sin, and no carnal mind can understand or perceive of the power that has wrought such wondrous changes in the desires of an individual. The expressions with such power that the individual in speaking to others weeps, and every one of like precious faith will rejoice in the manifested feelings and tears will flow from every one who has been led by the Spirit. Jacob was made to flee from the presence of Esau and was brought to the place where he saw the angels ascending and descending, as it were, upon a ladder that reached from earth to heaven. All the experience of Jacob is wonderful, and every subject of grace rejoices in the divine favor of God bestowed upon him as he has witnessed a power that has directed his steps and led him in paths not known and ways past finding out. Jacob was kept by the power of God in nature as well as grace, and the things purposed of God were brought to pass, and the flesh cannot receive of it, for had

Rachel known God would bless her she would not have given her handmaids to her husband that she might have children born to her. We understand in reading the life of Jacob that which is born of flesh cannot be recognized in the Spirit, for Joseph's half-brothers did not enjoy Joseph's dreams, as they were called, but they were visions from God, and testified of things which must come to pass, and all obstacles thrown in his way were removed as God was preparing the preservation of Jacob and all his household, though they were hidden. Only the present is all we can testify of, the way we shall pass God has reserved to himself, and only reveals a small portion at a time by his Spirit. The tribulations of Joseph could not make the purpose of God noneffectual. Moses was preserved to do the will of God, and no decree of man can change it. These sovereign purposes of God are wonderful in a historical sense, and to feel the strength of his power against sin is more wonderful, and every one who feels the hand of his power will beg for mercy.

The expressions here penned cause us to feel we are far short of coming to the fullness of God's love for one child of grace, or every subject of his love and grace, and we cannot say positively that our expressions are perfect, but rather ourself imperfect, and we hope every reader of the SIGNS OF THE TIMES will read the Scriptures following up the expressions, and thereby know the word of God relative to what we have written. The light of grace shines in all his children and the Spirit searches all things, yea, the deep things of God. In love to the household of faith.

O. W. V.

MARRIAGES.

By Elder H. C. Ker, at his residence in Delmar, Md., April 27th, 1927, Lawrence W. Adkins, of Wilkards, Md., and Miss Laura E. Gordy, of Salisbury, Maryland.

OBITUARY NOTICES.

Deacon John W. Caudle, youngest son of John W. Caudle and Margaret Ann Caudle, was born January 1st, 1865, and died March 21st, 1927. He was married to Miss M. S. Bachelor December 19th, 1886, and to them were born thirteen children, six boys and seven girls. One son, Roy, was killed three years ago, the other twelve survive. Brother Caudle professed a hope in Jesus as his Savior and joined the Old School Baptist Church March 12th, 1902, at Valley View, Texas. He, with his family, moved several times, and moved their membership to different locations. It was my privilege to meet brother Caudle and family about five years ago. The following year they moved close to Ft. Worth, and put their membership in the Ft. Worth Church. Brother Caudle was meek, humble and kind to all, and to my understanding there never lived a more devoted husband and father. His great desire was to live an upright honest life and as much as in him was to live peaceably with all men, and set as good an example before his children as he could. The dear Lord had given him a deep insight of his written word and of spiritual things, and it was a great pleasure to me to hear him talk on the Scripture and his feeling of weakness and inability to do the things he desired. He had no confidence in the flesh of any man, his hope was alone in God. He had no apology to make to any for what he felt was the truth, yet he was kind and tender to those who disagreed with his convictions. I would say to his dear ones left behind, Sorrow not as others who have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. Brother Caudle died with an attack of heart trouble. He had had an attack one week before his death, but recovered, and was as well, apparently, as ever, and the night before he died he remarked he never felt better in his life. He was found dead, lying in his yard, by his family early in the morning. Brethren J. H. Smith and E. A. Moreland spoke comfortingly at his funeral, which was attended by a large concourse of relatives and friends, after which his body was laid by the side of his son Ray, near Grapevine, Texas. He leaves to mourn his departure his faithful wife and twelve children, two older brothers and an aged dear sister. We feel, if I may speak for our church, we have lost a worthy member, a burden-bearer, for he was so good to see after the necessities of our church, but we bow in submission to the

wise and holy God, who is too wise to err, and is too good to do wrong, and works all things after the counsel of his own will. May it be his holy will to give his loved ones left behind a reconciling spirit, and fill the vacancy left by the death of their dear husband, father and brother with his holy Spirit. I want to say I have never known a more lovely God-fearing man, and while he is gone, yet his life speaketh. We realize our loss is his eternal gain; he has gone from the evil to come. He fought a good fight, kept the faith, finished his course, and now is called to his reward, which is eternal life.

Written in tender memory of a dear esteemed brother, of which I hope I am one of those to whom Jesus said, Then shall the King say unto you, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, as we feel will be said to this dear humble brother.

(MRS.) MINNIE C. OFFILL.

Loucasanna Jones Ratliff was born June 7th, 1836, and died March 3rd, 1927, making her stay on earth 90 years, 8 months and 26 days. She was born near Sharpsburg, Kentucky, and was the daughter of the late Elder Samuel and Nancy Bailey Jones. She was received into the fellowship of the old Bald Eagle Church, near Sharpsburg, in the year 1857, and remained a faithful member until death. She passed to rest at the home of her son, T. L. Ratliff, and wife, near Mt. Sterling, Ky., where she had made her home for a number of years. She leaves to mourn their loss five sons: Caleb G., of Irvine, Ky.; Sannel J., of Mt. Sterling, Ky.; T. J. and R. N., of Mt. Sterling, Ky.; N. Rol. Ratliff, of Winchester, Ky., and six grandchildren. She is also survived by one sister, Lizzie Jones Burbridge. She was married to J. W. Ratliff about the year 1856, who preceded her to the grave twenty-five years, also one son and one daughter: C. B. Ratliff and Elizabeth Ratliff Myers. Her home was always open to Baptists and she was very devoted to the cause and loved to sing the good old hymns, and would join in with us just a short time before her death. Oh how we miss her no tongue can tell. She was always good company and was of a cheerful disposition before her health began to fail. The Lord giveth and the Lord taketh away, blessed be the name of the Lord. She was a good wife, and a loving mother to us all. We feel she has been called home to her blessed Jesus, there to await the resurrection morn.

Funeral services were held at the home of T. J. Ratliff, conducted by Elder P. W. Sawin, who spoke words of comfort to the sorrowing family and friends, after which her remains were tenderly laid to rest at Sharpsburg, beside her husband and children in Crown Hill Cemetery.

Written by her son,

T. J. RATLIFF.

Martha Emily Green was born in Baltimore County, Maryland, May 22nd, 1851, and died in Baltimore, March 11th, 1927. She was married September 12th, 1871, to John Green. Nine children were born to this union, four of whom are dead, and four daughters and one son living. She received a hope in the Savior very early in life, and on the first Sunday in July, 1875, was baptized in the fellowship of Harford Church, Harford Co., Md., by the late Elder William Grafton. She proved her love for the church and her brethren by walking a distance of three miles to and from the church in order to attend her meetings until age and infirmities rendered her unable longer to do so, then some of the members would arrange to take her, thus showing their love for her and their desire for her presence with them in the service of God so sweet to them all. How sweet to remember the life of such faithful ones. Six years ago she was stricken with paralysis, and as time passed she became less physically able to be taken, yet, though many times absent from the meetings, her love for the meetings increased more and more. It can be truthfully said of her that no one was more firmly established in the sovereignty of God in all things than was this dear sister. She had many trials and sorrows, but bore them all with christian fortitude, and though she possessed very little of this world's goods she showed to the world her great riches by her fear of God and her close communion with him. May we all be blessed to emulate her good examples. She was laid to rest in the cemetery at the church where she for so long loved to go, on March 14th, to await the call of her dear Savior, whom she loved and in whom she trusted. Brother Douglas L. Topping, of the Baltimore Church, spoke on the occasion to the comfort of the bereaved ones. May God bless her aged husband and children with that living faith which he was pleased to give to her.

Written at the request of her daughter, Mrs. Laura Dawson.

JOSHUA T. ROWE.

May Ellis, wife of Arthur W. Ellis, departed this life at her home, near Seaford, Delaware, March 19th, 1926. She was born May 30th, 1878, making her stay on earth 47 years, 9 months and 19 days. She was the only daughter of the late James W. and Lavina Hastings. Her mother having died when she was a little child she was reared in the home of her paternal grandparents, where she remained until her wedding day, Dec. 27th, 1899. She was married by the late Elder W. W. Meredith. A more dutiful, conscientious person is seldom, if ever, found. Though frail and afflicted nearly all her married life, she did not murmur or complain, even under the most trying circumstances, believing that whatever is right. She was a firm believer in salvation by grace, having

no confidence in the flesh, and I have no doubt a keen sense of her unworthiness in her own estimation kept her from asking a name with dear old Broad Creek Church, which she loved so well. She was never happier than when entertaining those she loved for the truth's sake in her home. She loved the assembly of the saints, and attended our meetings far and near when health and strength permitted.

Elder H. C. Ker was called to preach her funeral, at Smith Mills, then her body was laid to rest in the burial plot where lie many bodies of loved ones gone before sleeping that blessed sleep from which none ever wake to weep. She leaves a devoted husband, two half-brothers and other relatives and friends, who believe for her to die was gain. The loss is ours.

Written by her aunt by request.

MARTHA HOLLOWAY.

Mrs. Martha L. Elliott passed away at her home near Sciotaville, Ohio, March 13th, 1927, at the age of eighty-one years. She leaves to mourn their loss two daughters, three sons, three sisters and three brothers, but we mourn not as those without hope, for we feel she has passed from death unto life, because she loved the brethren, and blessed are they who have part in the first resurrection, for over such the second death hath no power. We feel she had come up out of much tribulation, having her robes washed in the blood of the Lamb. She was an Old School Baptist and the Bible was her daily companion.

Our dear father, **Truman Wayne Taylor**, departed this life at the home of his daughter, Mrs. Fred Paepke, in the town of Pierson, Michigan, on the morning of April 15th, 1927. He was the eldest son born to John Pike and Rebecca Perfect Taylor, and was born near the town of New Albany, Ohio, May 28th, 1848. March 13th, 1870, he was married to Sophronia Wingert, and to this union six children were born: Georgia, Sylvia, Metta, Johnnie, Lana and Rebecca. The little son dying in infancy, little Lana dying in the ninth year of her life. His wife also preceded him to the grave seven years ago. His health had been failing for several years. He was blessed with an experience of salvation by grace, and was a dear lover of the truth, though, like so many others who are thus favored, he had never been baptized in the fellowship of the visible church. He always enjoyed conversing on spiritual things, for he was a great reader of the Bible and loved to read the SIGNS OF THE TIMES. Both his father and grandfather were ministers of the Predestinarian Baptist Church. He leaves to mourn his departure one brother, one half-brother, one half-sister, besides his four daughters, grandchildren and great-grandchildren.

dren. We feel assured that while we are toiling in this world he is entered into his rest prepared for him before the foundation of the world.

Ater his funeral, on this beautiful Easter Sunday afternoon, his mortal body was deposited in the grave, but the immortal spirit is in the city of our God.

Written by his daughter, REBECCA.

CONTRIBUTIONS TO HELP SEND THE "SIGNS" TO THE POOR OF THE FLOCK AND TO AID THE "SIGNS."

A. B. Corder, W. Va., \$1; Mrs. Jay MacTavish, Can., \$4.25; Mrs. W. E. McGregor, Ky., \$1; Mrs. Willard Beachamp, Md., \$1; C. W. Stratton, Neb., 83 cents; L. Z. Ross, N. Y., \$1; L. D. Perry, Tenn., \$1; Mrs. M. J. Mundy, Mo., \$1; R. T. Turner, Cal., \$3; Elder J. G. Sawin, Ill., \$10; "A Friend," Okla., \$1; Samnel Hostetter, Iowa, \$1; Mrs. Fred W. Paepke, Mich., \$2; Mrs. Sarah V. Curry, Colo., \$1.

M E E T I N G S .

The Delaware River Old School Baptist Association will be held with the Sonthampton Church, Sonthampton, Pa., Wednesday, Thursday and Friday, June 1st, 2nd and 3rd, 1927. Lovers of truth and order are invited to attend. Those coming to Sonthampton on Tuesday will inquire for Caswell Reeves. Those coming to Ivyland, Pa., will inquire for Wm. Hobensack. Morning trains Wednesday and Thursday will be met at Sonthampton.

H. C. KER, Pastor.

WM. HOBENSACK, Clerk.

The Warwick Old School Baptist Association is appointed to be held at New Vernon, Sullivan Co., New York, on Wednesday, Thursday and Friday before the second Sunday in June (8th, 9th and 10th), 1927. Those coming from and via New York City will take Erie R. R. Ferry foot of West 23rd Street at 4:20 p. m., or the Erie R. R. Ferry foot of Chambers Street for train leaving Jersey City, N. J., at 4:45 p. m., on Tuesday, June 7th, or Erie R. R. Ferry foot of Chambers St., at 7:02 a. m., on Wednesday, June 8th, 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, N. Y., will take Ontario and Western R. R. train leaving Kingston at 1:57 p. m., on Tuesday, June 9th. Got tickets for Winterton, N. Y. This train is operated on Eastern Standard Time. Trains will be met and friends cared for. Those coming by automobile will go to the home of Mr. Fred Beyea (The Old Homestead) on arrival at New Vernon. A cordial invitation is extended to all brethren, sisters and friends.

R. LESTER DODSON, Moderator.

The Olive and Hurley Old School Baptist Church, Shokan, N. Y., will, the Lord willing, hold a two days' meeting on the third Sunday, and Saturday before, in June (18th and 19th), 1927. Trains will be met on Friday afternoon and Saturday morning. A cordial invitation is extended to all.

GEORGE RUSTON.

OLIVE & HURLEY OLD SCHOOL BAPTIST CHURCH SCHOHARIE, N. Y.

Meetings every third Sunday

10:30 a. m. 2 p. m.

All who are seeking the truth are cordially invited.

Little Flock Predestinarian Baptist Church of Southern California meets every third Sunday of each month at the home of brother J. W. Haynes, 459 E. 5th St, Riverside, Calif., and at the home of O. P. Speirs, 143 W. 11th St., Claremont, Calif., on the first Sunday of each alternate month, beginning with January, and on every alternate month with brother Joseph Huffman, 128 Van Buren St., Arlington, Calif. Singing at 10:30 a. m. Preaching at 11 a. m. Lunch at the place of meeting, and continued services in the afternoon.

J. W. HAYNES, Moderator.

O. P. SPEIRS, Church Clerk.

The Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 245 Lacadana Drive, Riverside, California. C. G. MILLER.

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.

Ft. Worth Primitive Baptist Church meets every first and third Sundays at 11 a. m., also Saturday before third Sunday at 2 p. m. in each month. Take South Main car, go to end, walk one-half block north to meetinghouse.

E. A. MORELAND, 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.

**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 at 168 East
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Avenue.

11:00 A. M.

2:00 P. M.

To all who are seeking the truth, a cor-
dial invitation is extended to meet with
us

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C H U R C H ,**

1315 Columbia Avenue

(Park Avenue Hall)

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Preaching First and Third Sundays

A L L W E L C O M E

Mount Vernon Church meets the first Sunday in
each month in Robertson's Hall, 4th and Broadway
Ave., Arlington, Washington. All day service with
lunch at noon. Morning service begins at 10:30. All
are invited.

S. B. MOFFITT, Pastor.

MRS. CLARA E. GENTRY, Clerk, Marysville, Wash.

B O O K N O T I C E .

More than half of the books on Predestination
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T H E

" S I G N S O F T H E T I M E S , "
(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EACH MONTH

AT TWO DOLLARS A YEAR.

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MIDDLETOWN, N. Y., JULY, 1927.

NO. 7.

CORRESPONDENCE.

FREE WILL.

THIS subject is one that was never advocated until Arminius Jacobus in the sixteenth century began to teach this error, in 1604, if the encyclopedia is correct. “Free,” means not tried, not held down, not in prison, not under sentence of death, not arrested by an officer, not controlled by something or some power. “Will,” Webster gives a number of definitions: To have a wish, to desire, to resolve, &c. My definition is, The will is controlled by surrounding circumstances, a state of the mind controlled by that before, or presented to it. Hence Adam was controlled by that before him, as other people of to-day are. His love for Eve controlled him, and caused him to act, to eat the forbidden fruit. The apostle Paul says, “And Adam was not deceived; but the woman being deceived, was in the transgression.” Then Adam knew what he was doing. What caused him to eat? What power moved or made him willing? The love he had for Eve. Love is a wonderful power. God is love. Is he not an irresistible power? Many mothers have been made willing to jump

into the water and drown, and into the fire and burn to death, moved and the will controlled by love. Many people have been caused by love to take their own lives. The will overpowered by love. To prove the people of God cannot control the will, but are made willing, is one of the easiest things to do that is found in the Bible. How many of you who read this did not want to join this sect “that everywhere it is spoken against,” but were made willing? What caused you to be up there giving your hand to the preacher when just before your will was not to go? Paul can tell you, “For the love of Christ constraineth you.”—2 Cor. v. 14. Again, “Thy people shall be willing in the day of thy power.”—Psalms cx. 3. Here we have the testimony of the Bible. Not what I believe as I hear spoken from the pulpit and fireside, but what God says by his servants, from the Book of books. The first text says, “The love of Christ constraineth us.” Webster says “constrain” means “to compel.” If constrain means to compel, it was the love of your dear Savior that drew you by the irresistible cords of his love and added you to the church in spite of your unwillingness. I

know it is said by all Arminians that God does not cause his little ones to join the church, but they are mistaken. David says in Psalms lxxv. 4: "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple." Have you not been satisfied with the church, and made to rejoice because God by his grace caused you to turn your back on the world and brought you to his banqueting-house, and his banner over you was love? Maybe some of you have not, but I have shed tears of joy to think God would pick me up like a little, filthy, burry, muddy, lost, starving sheep, if one at all, wool full of spanish needles, and wash me and make me "white like wool." God says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isaiah i. 18. He picked you up and brought you back and put you down in the green pastures. (Psalms xxiii.; Luke xv. 4-6.) Paul says, "For it is God which worketh in you both to will and to do of his good pleasure." What was it caused you to obey?

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

Free. The Savior said, John viii. 32, "And ye shall know the truth, and the truth shall make you free." Thirty-sixth verse: "If the Son therefore shall make you free, ye shall be free indeed." How? If they had been free how could the Savior have said, "If the Son therefore shall make you free, ye shall be free indeed"? Did the Savior know what he was talking about? Jesus knew they were under the control of sin. He knew they would have to be delivered, from

the power of darkness, to be separated better than Paul, who said, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Listen to Paul again as he thunders to destroy forever this erroneous idea of man's "free will." Eph. ii. 2: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of the flesh," of the mind, &c. This spirit Paul speaks of here controls all alien sinners. They would act much worse than they do, but the wrath of man God will restrain. (Psalms xxvi. 10.) What? Free when God restrains him? Any one who argues man's will is free certainly must be blind. Webster says, "To have a wish, to desire." Can you control your wish? Can you help having desires? Do you not desire many things, and cannot help it? Say yes, or stand up and lie. It is as positively set forth here that we were under the control of Satan as English language can set forth. Just as clearly taught here man in a state of nature is controlled by the devil as it is where the Savior said to the wicked spirits in the Gadarene, Come out of him. He was in the tombs cutting himself with stones, he had often been bound with fetters and chains, but had broken and burst the bindings and gone back into the tombs. Say, my brother, have you not been there? If you have not, I have. Free? I would say not. Listen to the prophet Zechariah, ix. 11, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein there is no water." Is a prisoner free? Isaiah xlix. 9: "That thou may-

est say to the prisoners, Go forth; to them that sit in darkness, Shew yourselves." Again, "To hear the groaning of the prisoner, to loose those that are appointed to death."—Psalms cii. 20. If man was free why say to loose any one? People who are free do not need to be loosed. Isaiah xlix. 24, 25: "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." If you had been free you would not have needed some one to fight for you, but you were a captive and could not get away, and therefore your dear, blessed, sweet, lovely and all-powerful Savior had to deliver you. He did this because he loved you and is your blessed, sweet, holy, wondrous, loving, tender, compassionate Husband, and you had "sold yourselves for nought; and ye shall be redeemed without money."—Isaiah lii. 3. "Thy Maker is thine husband; the Lord of hosts is his name; * * * The God of the whole earth shall he be called."—Isaiah liv. 5. "And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Then, little trembling one, look to and trust in this holy, wondrous, gentle, sweet and all-powerful Husband, who spoke to the wind and sea, and said, Peace, be still, and there was a great calm, and when Satan has you in his grasp, and you are controlled by him, and some one has done you a great injury and the waves of your carnal anger are raging, and you are breathing vengeance against your enemy, all your sweet, ever-watchful, loving Husband has to do is to breath upon you, or in your poor

heart, and you will say, Vengeance be-longeth unto the Lord, he will repay. How wonderful it is to have such a deliverer. He that keepeth Israel shall not slumber nor sleep. Do you think he would allow something to come upon you that is not in some wonderful way for your good? Oh no, little one.

"Though plagues and death around me fly,
Till he commands I cannot die;
Though men or devils aim to kill,
They cannot exceed my Father's will."

Now let us have some testimony from the New Testament. "That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." The word "reign" means to rule. Sin ruled in us unto death. Again, "For when ye were the servants of sin, ye were free from righteousness. * * * But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Paul says this. Do you believe he knew? (Romans vi. 20-22.) You were first servants of sin and then were made free from sin. Then you became servants to God. Please tell me when you were free. "Ye are not your own." "Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." Jesus bought you and you belong to him. "Ye have sold yourselves for nought; and ye shall be redeemed without money." The negroes before the war between the states belonged to their masters, and had to do what their masters told them to do. Where is the man who will come up and say they were free? Paul says, "I therefore, the prisoner of the Lord, beseech you," &c. Is a prisoner free? If he is then Paul was free. Paul is the pattern to them that should afterwards believe on the Lord Jesus unto life everlasting. Prisoners of men get away, but no one can get away from God. David says,

“Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.” Where are you now, free-willer? Here is the testimony from God that you cannot get away, and that he leads his people and holds them; and all in a state of nature are controlled by the spirit of the devil, as I have already proven by Paul in his letter to the Ephesians. Paul says, “It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.”—Rom. ix. 16. “If I do this willingly, have I a reward: but if against my will, a dispensation of the gospel is committed unto me.” Again, “To will is present with me; but how to perform that which is good I find not.”—Rom. vii. 18. The old confession of faith I have that was printed one hundred and twenty-one years ago (not a copy), says, “Man by reason of the fall hath wholly lost ability of will.” Again, “By the transgression of the law, the moral rectitude of human nature was entirely lost, so that man has not only become dead in sin, and incapable to keep the law, or restore himself to the same state of uprightness, but wholly unable to accept of salvation by Jesus Christ till regenerated by the divine Spirit.” Those who teach the bad seed was in the dirt, and Adam was a sinner before he transgressed are mistaken. For Solomon says, “Lo, this only have I found, that God hath made man upright.”—Eccl. vii. 29. “Sin is the transgression of the law.”—1 John iii. 4. By the disobedience of one man many were made sinners.

(Rom. v. 19.) But you may say, “Who-soever will, let him take the water of life freely.” Yes, if he only had the will. Suppose he is not thirsty. If God has by his Spirit shown him his lost and ruined condition, and he has been trying to satisfy the law, and has worked himself out of works, and sweat and toiled trying to comply with the law’s demands until he is thirsty, we say, Come ye to the waters. Hard work makes men thirsty, and Paul says, It is God that worketh in you both to will and to do of his good pleasure. “He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”—John iii. 21. Again, “Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.”—2 Cor. v. 5. Now then, let us see if the will is controlled by something outside or by surrounding circumstances. Here you are, two hundred of you, listening to me trying to preach, all willing and having a desire to hear. One definition Webster gives is “desire.” A man comes running into the house and says, Get out of here quick, there is a great bomb under the floor, has a time fuse, will explode in a quarter of a minute. Every man’s, woman’s, child’s will is changed, and of all the scrambling to get out of a house we ever saw we would have it. One more illustration. A man starts out to look for a companion. Meets a young lady. She is exceedingly homely, sagged teeth, cross-eyed, scraggily hair all over her face, dirty, ragged, and an idiot, would this nice intelligent gentleman be willing to marry this ugly creature? No. But some great power transformed her into the most beautiful and most intelligent lady in the world, and some relative leaves

her a million dollars, and he finds out she loves him, and God puts his love into this man's heart and causes him to adore and love this same girl, what about his will now? He would die for her. His desire would be uncontrollable. That is what Jesus has done for you, poor little one, he has transformed you and made you gloriously beautiful to him. He looks on you as you will appear in glory. John says, "Given us an understanding." "Then opened he their understanding."

Yes, brethren, I could write on and on and tell you what Jesus has done for us, how he has made us willing to serve him, how he has changed our desires, &c. Here is the way you appear in the sight of your blessed Jesus, washed and cleansed.

"Who is this fair one in distress,
That travels from the wilderness,
And pressed with sorrows and with sins,
On her beloved Lord she leans?"

This is the spouse of Christ our Lord,
Affection sounds in every word.
Lo, thou art fair, my love, he cries,
Not the young doves have sweeter eyes.

(Sweet are thy lips, thy pleasing voice
Salutes mine ear with secret joys,
No spice so much delights the smell,
Nor milk, nor honey, taste so well.)

Thou art all fair, my bride, to me,
I will behold no spot in thee,
What mighty wonders love performs,
And puts a comeliness on worms.

Defiled and loathsome as we are,
He makes us white, and calls us fair;
Adorns us with that heavenly dress,
His graces and his righteousness.

He calls me from the leopard's den,
From this wide world of beasts and men,
To Zion, where his glories are;
Not Lebanon is half so fair.

Not dens of prey nor flow'ry plains,
Nor earthly joys, nor earthly pains,
Shall hold my feet nor force my stay
When Christ commands my soul away."

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

DUTTON, Ontario.

DEAR BROTHER VAUGHN:—You no doubt will wonder why I am so long in answering your good, kind letter, which I received a long time ago. Well, I have no apology to give, only a barren mind, and feeling unable to write to such wonderful gifts as the dear servants of God. I feel to be so ignorant, and know so very little of the deep and mysterious things of God, I shrink sometimes from saying anything about his mercy and goodness. I am such a poor, vile sinner, not deserving of the notice of my dear brethren and sisters in the church, and often wonder how they can love me as they do, for I feel they are my best friends and kindred in Christ, and more especially the dear servants of God who come to us laden with the rich bounties of heaven. Truly many times I feel it is heaven below my dear Savior to know. I have always felt it a great privilege to have a home in the church among his dear people, unworthy as I feel to be. How any could leave so lovely a people, after such kindness shown, I am not able to yet understand.

When I started I thought to write you some of my experience and of the great things the Lord has done for my soul, as you wished me to do. It would take a book to hold all the ups and downs I have passed through since I had a hope in the mercy of God. I will have to ask you to pardon all mistakes, for I make many, I know, but I feel you have charity enough in your heart to look over my blunders, as I am not able to express myself as I wish, for I am only a child and talk as a child. Well, I cannot remember the day and date, as some of my dear brethren and sisters can, but I know one thing, that whereas I was once blind now I see, and the things I once loved and in-

deluged in I now hate with a perfect hatred, and I also feel that I love my dear brethren as I never loved them before, so I feel I can say there are some evidences I know and cannot forget, for I was one time a stranger to those very things, and had a desire only for the vain and perishing things of this sinful world. In my girlhood days I was very fond of dancing; that was my chief pleasure. I never could have any love for cards, neither could I learn to play, as they were so very obnoxious to me. When first I saw myself a sinner I was at home on the farm, and my dear mother was a very gracious woman and offered up many prayers for her children, for the Lord to guide us in the right way and keep us from evil. Both my parents were members of the Baptist Church. I was only a child when my father died and left my dear mother with a family of nine to care for, but I had a dear uncle, brother Kerr's father, and he helped my mother in many things. But I have got to pass over many years of my life, as it would take up too much space to tell all. The first sermon I remember of hearing, was at a May meeting, when our dear old pastor, Elder Pollard, opened the meeting by saying they had gathered together to hear of Jesus and his love to sinners. I am ashamed to say I did not go to that meeting to hear the truth, for the truth had no charms for me at that time. Our dear pastor began by saying some came for one thing and some for another. He said some came to hear the gospel preached, some came to see their friends and some to see and be seen. Oh how that sentence sank down in my heart, for I felt I was of that character. That was the beginning of my hearing the word. I felt to be a guilty criminal before God. I will pass over many years more, and

come to where I was in great distress on account of my sins, the burden being heavy to bear. In the meantime my dear mother died, and oh what a sore trial it was for me to give her up. I was the youngest daughter and I felt I could not live without my mother, and when the time came it was a sad time. Just a little before she passed away she asked us to sing "The hour of my departure came," and indeed it was hard to sing, but she spoke to us three girls, and said, Weep not for me, but for yourselves. After she was gone, and as I stood looking at her dear form, mourning our loss, these words came into my mind:

"Whate'er on earth we call our own,
Belongs to heaven's great Lord;
The treasures lent us for a time
Are soon to be restored."

I think that is the way it reads. Then after a while I was to be married, and the thought came to me, I cannot be a christian until after I am married, then I thought it would be much easier, as there would not be so much to do, but I found it was no easier than before, so many things needed attention. So time went on, and in place of getting better I got worse and worse. Then my trouble came upon me in double force, and I was driven to my wit's end, and all I could do was cry, God be merciful to me a sinner, and pardon and forgive me my many sins, for they were like mountains before me. I tried to drown my feelings by going into the company of the world, and was again left to go to the dance. I went a few times and the condemnation I felt was terrible. I seemed justly condemned, and felt that hell was my portion; no hope for me now. Three times I went, and felt all the time to be so guilty before God I did not know what to do. Before I went the last three times, I would put my house in order, and leave plenty of

provisions, as I did not expect ever to return home again. The last one I went to, I was determined to have my fill of sin, for I was condemned already, and it could not be any worse than it was, for I truly felt that hell was my awful doom, and to make matters worse, I would promise the Lord if he would spare my life that time I would never go again, and broke my promise every time. Oh think of it, my dear brother, was there ever a sinner like me? As I said awhile ago, I felt I would never see home, but I was spared once more to return, and I was glad, so I went to bed, but not to sleep. I was afraid to sleep lest I would awake in hell, which I felt was just and right. I dropped off to sleep some time before morning, and awoke and found I was permitted once more to see the light of another day, so I got up, and as I put my feet upon the floor these words came sweetly into my mind, "There is, therefore, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." That was my desire all the time, to be led by the Spirit of God. That was a happy day to me, everything seemed praising God; but it was not long before I was plunged in darkness again.

Now I will pass over a time, for my letter is so lengthy that I cannot tell of the time when I came before the church, how I was exercised about baptism. When I came before the church I was afraid I could not say anything, but this thought came to me, Think not what you will say beforehand, for it will be given you then. These words came to me one day when I was working, "Thou art all fair, my love; there is no spot in thee." I was baptized thirty-nine years ago this May meeting. There were four of us: brother Deacon Campbell and wife, a Mr. McIntyre and myself. It was one of the

happiest days of my life; it was the answer of a good conscience toward God, and I could sing,

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

Dear Elder Pollard was always as a father to me, and I loved him dearly for the truth's sake. Oh what sorrow I felt when he passed away, for he was indeed a true friend to us.

It is a week since I started this letter and laid it away, fearful to send it, as it seems so imperfect. My dear brother, how very different I found the path from what I thought it would be. All was love, joy and peace for quite a time, and so foolish was I to think that any one professing the name of the Lord could not do or say anything wrong, but I have had to learn many things by painful experience, that he is all the time leading us in a way he would have us go, whether it is in a smooth path or in one of briars and thorns, to bring us nearer to him. Our flesh is so prone to evil we cannot do the things we ought to do, but I am glad he knows all the way we take, and that it is not in man to direct his steps. When I first began to learn the trials of the way, I could not understand his way of dealing with us. It was so different from what I had marked out that I was astonished. One thing that made me realize it was the Lord's hand that was leading me, was one day while I was passing through the fire and felt I was about to be consumed, in a moment these words came to my mind, When thou passest through the fire I will be with thee. Then when I was meditating upon the roughness of the way, and why I should have to suffer as I did, the thought came to me, If I could only know that it was the hand of the Lord that was leading me I would be willing to suffer anything. So as I sat there the still small

voice spoke from behind me, saying, I am performing the things that are appointed for you, and many such things are with me. That is a day never to be forgotten. In a moment everything was as clear as day, and I saw plainly that it was the Lord's hand that was leading me, and I said aloud, It is enough, Lord. I was made willing to suffer all that come my way. That night after I retired, but not to sleep for some time, I dropped off in a dose and awoke with these words sounding in my ears, and repeating the last clause of the verse, where it says, I have taken you out of an horrible pit of mire and clay and set your feet on the rock Christ Jesus, and put a new song in your mouth, even praise to his holy name. That morning these words came to me, to convince me that the Lord was still leading me, He leadeth me in a right way, to a city of habitation.

I have written much, but the half can never be told of the goodness and mercy of God to me, a poor sinner; yes, the very chief of sinners. Dear brother, pardon me for this long letter, and if you have not time to read it cast it aside, as I love to tell of Jesus and his love to guilty sinners, Jesus, the sweetest of all names. I can neither read nor hear of his name but I am overcome with emotion. I often feel I am not fit to be among his people, as I cannot keep up with the others, for I am not half as good as they are.

I will close, and hope this finds you and yours well, and will look forward to your coming as soon as possible. Do not be afraid you come too often. Love is the tie that binds our hearts in christian love. We join in much love to you all. May the God of heaven bless you, is the desire of your little, unworthy sister in sorrow,

(MRS.) THOS. E. LILLY.

SULPHUR, Ky., Dec. 19, 1926.

DEAR FRIENDS:—As I could not get to meeting to-day I feel a desire to pen you a few lines, and I only hope it is of the Lord, but a terrible fear grips my heart that it may be of the flesh; if it is it will profit nothing. I have not been feeling well the past week, because of a cold, and my mind has been drawn to you people several times, and this being our meeting day at old Sulphur Fork Church, and as I did not feel like going am trying in my very weak way to write to the people I hope I love for the truth's sake. Elder George L. Weaver is our pastor, and as it is now almost time for the service to begin I think I see him taking his place in the stand. I hear him outline some hymn to sing in sweet melody to the Father above, and see him bow his head in prayer. How solemn is the service, not one word amiss, but all in praise and thanksgiving to the great Giver of every good and perfect gift. I hear him read a text, and hear him preaching the unsearchable riches of Christ. He is setting forth Christ and him crucified as the only way of life and salvation. His preaching is clear and discriminating and he shuns not to declare the whole counsel of God. It seems to me the service is too solemn for one so vile as I to be trying to tell about, but it is my meat and my drink. I love to be there, though I know I am not fit to go among these good people, but where can I go? there is no place I would rather be, for there my best friends, my kindred dwell, there God my Savior reigns. We are few in number, but fear not, little flock, for it is your Father's good pleasure to give you the kingdom. For myself, I must be the least in the kingdom, if one at all. In all I do I can see the works of the flesh, but marks of grace I

cannot show. It is now almost time for the solemn service to close, and I hear them singing a song. Elder Weaver dismisses them and they go out, each one to their respective place of abode, having been fed with manna from heaven, which only the heavenly Father can give. He permits us to worship under our own vine and fig tree, and none dare molest us. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish." They are precious in his sight, for he has redeemed them by his own precious blood, and not one, even the least, shall ever fall or perish, for the everlasting arms are underneath and they are safe and secure in that wonderful love given them in Christ the dear Redeemer. May we all be given more and more of that sweet spirit and brotherly love and kindness one to another, and may we all see and speak the same things, forbearing one another in love, yet being found faithful in all things, having our feet firmly on the sure foundation of Christ and his righteousness, and following after the things that make for peace. May he lead us all in the strait and narrow way that leads to life, and may he be with his people everywhere and uphold us by his free Spirit, and at last us take us home to himself in that upper and better kingdom where no sorrow is.

(MRS.) ADDIE CHANDLER.

NEWARK, New Jersey.

DEAR SISTER SMITH:—After so long a time I feel impressed to write you. But you write such good letters, and seem so spiritually-minded, that I am ashamed of my weak efforts. I am still at 245 Roseville Avenue with my daughter, where I have been since I left Middletown. Eva

is exceedingly kind to me and leaves nothing undone that will add to my comfort. As far as I know there is not a single member of the Old Baptist faith living in the big city of Newark. If it were not for the kindness of Elder Dodson I would not hear an Old Baptist sermon. He often comes after me and takes me over to the New York church, where I hear two sermons, and then brings me back to my door. He is a good preacher and a noble man. I heard an Old Baptist say the Lord had called all his best preachers home, but I do not feel that way. I think there are four near here who do preach the unsearchable riches of Christ: Elders Ruston, Dodson, Lefferts and Ker, and how I do love to hear them. There are others whose names I will not mention, as I hear these oftener. The arm of the Lord is not shortened, for he can fill and fit them whenever it is his good pleasure. I feel to say, Blessed are our ears, for they hear what the Spirit saith unto the churches. Just now it occurs to my mind that Paul discovered he had a thorn in the flesh, and he asked the Lord thrice to remove it. The Lord did not say, Yes, Paul, I will remove it and it shall never trouble you any more, but he did say, My grace is sufficient for you. Now I feel it is by the grace of God that I am what I am. In the Bible we will find these words, "The grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." I feel I come very far short of obeying those teachings. When I would do good evil is present with me, so the good I would do I do not, but the evil that I would not that I do. What can I say to these things? If God be for us

who can be against us? My mind runs on the hymns so much. One says,

"If God is mine then from his love
He every trouble sends,
All things are working for my good,
And bliss his rod attends."

I know what he appoints is best, yet murmur at it still. Read the 614th hymn and that will tell you how the New York members appear to me. Also the Bible tells us, How good and pleasant it is for brethren to dwell together in unity. The 1265th hymn has been on my mind all the past week, and 1046 is one that expresses my desires; it seems a prayer.

"Through many dangers, toils and snares
I have already come,
'Tis grace has brought me safe thus far,
And grace will lead me home."

I have but little room left and have not said half I wanted to. If you attend our Association I shall look for a letter from sister Smith telling me all about it. I fear I will not be able to be there. After you get home and rested up write me.

CAROLINE A. MANNING.

(See obituary notice on page 164.)

FRANKFORT, Ky., Dec. 7, 1926.

DEAR PUBLISHERS:—I am herewith sending my check for four dollars, two dollars to renew my own subscription and two dollars to send the paper to some good brother or sister less fortunate than myself. Some of your delinquents are probably afflicted and in straitened circumstances, and while I wish those who are able would send in their subscriptions promptly, I hope and pray to God that the poor may not be cut off your list, for there is nothing that comes to my home now that is dearer to me than the SIGNS OF THE TIMES. We have no pastor at our church, and there is no preaching nearer than thirty-five or forty miles, and my health and afflictions and the high

cost of transportation keep me from getting to meeting often, so I am in a position to sympathize with those who are in straitened circumstances who are as good by nature and better than I by practice. While the publishing of the SIGNS OF THE TIMES is a business matter, in a money sense, yet I hope there are some things more divine, more soul-cheering, more sympathetic, through love and kindness, in the good Old Baptists than the love of money and looking solely after the fleeting things of this earth, and so let each one of us who can pay his own subscription and a subscription for some one less fortunate than ourselves.

With love and best wishes for the SIGNS, its publishers and its readers, I remain, as ever, your humble brother in faith and hope,

F. MORRIS.

CHANGE OF ADDRESS.

Elder T. W. Walker having changed his address from 847 Lee Street, Danville, Va., to R. F. D. 6, Danville, Va., requests that his correspondents address him at the latter place.

NOTICE.

We expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old Baptist meetinghouse the 5th Sunday in July (31st). All are welcome.

L. B. FORD.

Brother E. Small, of Longview, Texas, R. 1, writes they seldom ever hear preaching there, and if a brother in passing would drop a card to them and stop over and preach for them, they would be very welcome.

EDITORIAL.

MIDDLETOWN, N. Y., JULY, 1927.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS

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

Elder George Ruston, Kelly Corners, N. Y.

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

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***ZECHARIAH XIII. 8, 9.**

"AND it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off, and die; but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God."

There are several requests for our views on portions of the Scripture which, to take them in the order that they have come to us, should be considered at this time in preference to this one, but as our mind seems to be inclined to the above text, we hope to be pardoned for taking it out of its proper turn. In making the request, a brother in the south says there is one in his section who claims that this Scripture "means that one-third of the human race will be saved with an eternal salvation," and that he seldom speaks in public without mentioning it. While the record is "no prophecy of the scripture is of any private interpretation," it is not intended that the true servant of God should regard lightly, and speculate at will, with that which should be treated as sacred. The great apostle in his second epistle to his own son in the ministry, Timothy, admonished him to, "Study to shew thyself approved unto God, a work-

man that needeth not to be ashamed, rightly dividing the word of truth." This language was inspired of God, therefore, like all Scripture, is full of meaning, and we should "study," search the Scriptures, comparing Scripture with Scripture, in order to arrive, if possible, at their true meaning. They are themselves their own best interpreters. Not long ago one of the oldest and ablest ministers in the east remarked to us that when he was very young in his ministry a dear old father in Israel advised him never to use a text without first reading the connections. It is a good custom to practice. In coming, now, to a consideration of our text, let us see what light, if any, the connections will shed upon the subject. This prophecy, with but one brief exception, closes the Old Testament, and in common with other prophets, Zechariah, in this and other chapters, speaks of the coming of a day which, to our understanding, was the third, or gospel day. In the eighth verse of his first chapter he says, "I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white." Here are presented the three dispensations: the red horses typifying the first, dark or bloody period, during which Adam sinned and was driven out of the garden and blood had to be shed as a sacrifice to obtain a covering for his nakedness; Cain slew Abel, his brother, whose blood cried out against him; God destroyed the world, excepting Noah and his family, because of wickedness; "a ram caught in a thicket by his horns" was offered by Abraham in the stead of his son, and other types could be brought forward on up to Moses, or the legal dispensation, which was represented by the "speckled" horse. This period,

though brighter than the previous one, yet had only a reflected light, the moon and the stars, representing the law and the prophets, which pointed to the coming of Christ. It was under this faulty and weak dispensation that Zechariah had his vision and beheld "a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom." This man was a type of Christ, or King Jesus, whose majesty and glory were evidenced by his being mounted and riding, and the red horse set him forth to be a man of war, and the fact that he stood among the myrtle trees in the bottom showed him to be the Friend of Israel in her humble and low estate. The white horse typifies the gospel day, or the day of perfection—salvation by grace and grace alone. There is no flaw in this, and the fact of the red, speckled and white horses all were behind him shows him to be pre-eminently first, the great Leader and Captain of our salvation.

Now, in the beginning of the thirteenth chapter, wherein appears our text, Zechariah says: "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." We venture the assertion that the vast majority in the ranks of the Old School Baptists are agreed as to what is meant here. There is little, if any doubt, but that in the evening of the legal day, or dispensation, which was followed by a long night of utter darkness, when not a single star (prophet) appeared for five or six hundred years, the prophet was moved to write for the comfort and hope of the saints during the period of time which intervened between Malachi and the coming of Christ, assuring them that that dreadful night would end in the dawning of a new and glorious day, when the Sun of

Righteousness would arise with healing in his wings; when Michael, the great prince, would stand up for the children of thy people; when the blessed Lamb of God would, by the shedding of his own blood, open to the house of David and to the inhabitants of Jerusalem, a fountain wherein all the elect family of God would be washed and made white, for these living waters were not only to flow toward the former sea, embracing all from Adam to Moses, and from Moses to the coming of Christ, but also were to flow toward the hinder sea, embracing all that were to come after Christ. Thus we see Christ presented as the only way of salvation for all three dispensations. A similar figure is to be seen in the ark which Noah was moved by fear to build; it contained lower, second and third stories, but only one door. He is also presented as the substance of the two witnesses, the Old and the New Testament Scriptures, the one pointing forward and the other backward, by the two cherubims, one on each end of the mercy-seat, facing each other, which mercy-seat was just as long and just as wide as the ark, a figure of Christ, upon which it rested, thus showing him to be the foundation of all mercy that is extended to God's people. God gave his only begotten Son, nothing more, nothing less, and we have nothing but that which comes to us by and through our Lord and Savior Jesus Christ, neither do we desire anything outside of him, for in him all fullness dwells; he is chiefest among ten thousand and the one altogether lovely. Therefore, "it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall

come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shall not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth." Daniel said, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Therefore, when Christ came and opened that fountain to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness, he cast out the idols and stopped the mouths of prophets by fulfilling in every jot and tittle all that had been prophesied of him, and whoever prophesies now that the work is not finished and that something else is required "speakest lies in the name of the Lord," and God in his word as the father, and the churches as the mother, having the mind of Christ her head, of whom they are begotten, are in one accord in saying, "Thou shalt not live." This sets forth very clearly what is to be done in the true gospel church. John says, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." Any one who preaches that there is salvation in any other than in Christ does not rightfully

belong in the Old School Baptist Church. The mind of God, as set forth in his word, and the church when gathered together in heavenly places in Christ, are both agreed that "there is none other name under heaven given among men, whereby we must be saved." And when the Word is made flesh and dwells among us, there is mistaking him, for do we not see the wounds in his hands and behold that it was he who was wounded in the house of his friends; that he was "wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed"? Therefore, we are closely drawn to him and are zealous for his honor and glory, and nothing short of bringing forth the royal diadem and crowning him Lord of all will satisfy us. How it does pierce us through and through to hear him lightly spoken of or belittled, especially by those who profess to love him. It was "the Lord of hosts," however, who spake by the mouth of the prophet. He was not only Lord over the house of David and the inhabitants of Jerusalem, but "the Lord of hosts," or God over all, even the powers that be being ordained of him, and so when the day arrived in which the fountain was to be opened to the house of David and the inhabitants of Jerusalem, he commanded the wicked to arise and do that which he by his determinate counsel and foreknowledge had before determined to be done, saying, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones." The church was under the sentence of condemnation and death and the law was inflexible in its demands for pay-

ment. It looked to the Husband, who was legally responsible, and when he met the demands of justice the law had no more authority or dominion over the wife. The legal dispensation was thus cut off and died, and there was not one stone left upon another, so complete was its destruction. We wish that all who profess to be Old Baptists could realize in their hearts that "If the Son therefore shall make you free, ye shall be free indeed." "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Many of the Lord's people cannot seem to realize that they are no longer under the law, but under grace. The gospel dispensation is not one of "if ye be willing and obedient, ye shall eat the good of the land." The best fruit of the land is but vanity, even could one comply with the condition, which has been proven to be impossible since the days of Adam, but the gospel day is the day in which God's power is manifested, when all creatures must keep silence and God speaks, saying, "I will make a new covenant with the house of Israel." "I will put my law in their inwards, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." This is what he has in mind when he says, "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried." Silver and gold are quarried out of the earth and are so inter-

mingled with dross that it is necessary for it to pass through the crucible to be separated and fit for use; the fire does not hurt the pure metal, but destroys the dross and thereby purifies the silver and the gold until by and by the refiner's image can be seen and then it is pure. So God has declared he will not leave himself without witnesses, and he hath even predestinated that they shall be conformed to the image of his Son, and to that end he will bring them through the fire, refining and trying them. Let it be said to the comfort of his afflicted and poor people that they shall not be left in fire, for he says, I will bring them through the fire. The purpose he has in bringing them through the fire is that "they shall call on my name, and I will hear them." Would any one ever call on the name of the Lord if they were not carried into the fires and floods? We are certain they never would, neither would they know what it is for the Lord to hear them. This means far more than the ordinary conception of the word. For the Lord to hear means deliverance, salvation, bringing them up out of their distresses. "I will say, It is my people, and they shall say, The Lord is my God." The Lord's portion is his people, and "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord." All, no doubt, will claim they desire to say, "The Lord is my God," but it is only in the fires of affliction and burnings that he is seen and known to be the God of our life, and our flesh surely will not seek its own destruction by going into the furnace. The path of the righteous leads down into sufferings and death, and how wonderful when we are brought into the depth of despond to find the Lord there as our helper. We are often reminded of the time when we were set apart to speak in

the name of the Lord, when in our misery and anguish of soul we knew not what to do, the Lord put into our mind these words: "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." To have our Creator thus speak to our very soul was a sure promise that has been precious to this day. The promise carried with it the certainty of having to pass through the waters, the rivers and the fire, but God has been faithful to his word and we have felt to realize, many, many times, that he was with us. We are confident there are no overhead or underground routes by which these waters and fires can be avoided by the children of God, "for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," and "if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." What we desire is evidence that we are heirs and joint-heirs with Christ to that inheritance which is "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus

Christ." We recall some years ago that there was one in southern Virginia who set out to number the Lord's people, and he began with one-third of the human race, which he claimed died in infancy, or before reaching the age of accountability, &c. To us, all such speculations are wholly unwarranted and unauthorized by the Scriptures and are, therefore, unprofitable to the flock. The Lord's anointed comprise a host which no man can number, and it is far better to follow the example of the apostles in declaring only that "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." May the Lord give us to fight the good fight of faith and to hear him say, "It is my people." Then shall we say, "The Lord is my God," and may we know no other, neither worship any save the God of Israel, for he is God, and beside him there is no Savior.

R. L. D.

CIRCULAR LETTERS.

(Written by Elder J. T. Rowe.)

The Baltimore Primitive Baptist Association, in session with the Harford Church, May 18th, 19th and 20th, 1927, to the churches composing the same.

DEAR BRETHREN AND SISTERS:—The apostle Peter in his first epistle, second chapter and ninth verse, addressing the strangers scattered abroad, says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." "A chosen generation." The Lord's chosen people are one family chosen out of every nation, kindred and tongue, redeemed and called in the Lord's time to know, love and serve the Lord Jesus Christ. They

differ in their nationality, race and color as the sons and daughters of the first Adam, but as children of the second Adam they are one family or generation. "A seed shall serve him; it shall be accounted unto the Lord for a generation."—Psalms xxii. 30. These are all begotten of God and therefore are one generation, whether they be Jews or Gentiles, and are vitally related to him and to each other. The beloved of Jesus Christ is but one, a chosen generation, a royal priesthood; not that they merely have priests among them, but they all are priests, and are a royal priesthood, being such by the authority of their King, and he directs them in their priestly offerings. Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. xii. 1. No man can make sacrifice for you, but many times you offer the sacrifice of a broken and contrite heart, which is in the sight of God of great price. Sacrifice your bodies, put off the old man with his affections and lusts, mortify your members which are upon the earth (Col. iii. 5), and put on the new man, which after God is created in righteousness and true holiness (Eph. iv. 24), an holy nation, holy in the holiness of Jesus, who hath said, Be ye holy, for I am holy, and without holiness no man can see the Lord. The perfect righteousness of Jesus is imputed to each individual of his generation, and in this holiness they stand before God acquitted of all their sins. "A peculiar people." Not unlike others as the sons and daughters of Adam, but the grace of God has made them to differ from all others, both in their faith and practice. Their faith is in Jesus for the comforts of salvation in this life and the joys of the life to come. They have no faith in works as a means of salvation, and yet

they are careful to maintain them. "That ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." Brethren and sisters, are we doing this, or are we giving heed to the institutions of men instead of following closely the instructions given us in the word of God? Paul says, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."—Titus iii. 8. These things are good and profitable unto men. Dear ones, there are no works so good as obedience to Jesus, our spiritual lawgiver, therefore let us turn from every false way and be true to the cause which we have professed to love, forsaking all others, cleave unto our husband (Jesus), who hath said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—John xv. 10. Surely he who hath chosen us in Christ and redeemed us by his blood, and called us by his grace from death in sin, and hath made us kings and priests unto God (Rev. i. 6; v. 10) is worthy of all the praise that his loved and saved people can render unto him. Without him they can do nothing, but through Christ they can do all things. Paul said, "Let this mind be in you, which was also in Christ Jesus."—Phil. ii. 5. Which mind was to do the will of his Father. May it be our mind, dear ones, in this day of falling away to serve Jesus as he has given us commandment, whatever the world may think or say. The truth is all that can do us good, and to walk in truth is the only way of comfort and rest. May the Spirit of truth stir up our pure minds to a strict following of Jesus our blessed Lord, to whom be glory now and forever. Amen.

J. T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

EDWARD A. JOHNSON, Ass't Clerk.

(Written by T. O. Koch.)

The Delaware Old School Baptist Association, now in session with the Salem Church of Philadelphia, Pa., May 25th, 26th and 27th, 1927, to the churches composing the same, sendeth greetings.

DEAR BRETHREN:—Once more we have the blessing of meeting in a yearly association, coming together to worship the true and living God, whom to know is life eternal. In presenting some parts of the Scriptures and a few thoughts as an attempt to write a Circular Letter, I hope I do it in fear and love of our God through Jesus Christ, for only as the Spirit of Christ is in us do we know the things of God, which things come to us by revelation. That this is so, is plainly and frequently set forth in the Scriptures. Very forcibly this appears to us when the apostles were asked by the Savior whom they said he was. Peter, answering for the apostles, said he was the Christ, the Son of the living God. The Savior told him that flesh and blood had not revealed it to him, but the Father, who is in heaven, and so it is with us, only as we see Christ as Peter saw him can we enter into the knowledge of the glory of God, whom to know is life eternal. Paul in writing to the church in Corinth, said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." This the way the children of God know the heavenly things, which are freely given them of God by the Spirit that dwelleth in them. Paul, in another letter, said the gospel preached of me is not after me, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. He also says,

When it pleased God to reveal his Son in me, immediately I conferred not with flesh and blood. And from that time on he preached Christ, whom he once persecuted. Only when all our confidence in self and in power of man has been destroyed does God give his children faith to trust in him. They are accepted in Christ and walk not after the flesh, but after the Spirit. What a great comfort it is to know that our destiny is in the hands of God, who is almighty, who rules in the army of heaven and among the inhabitants of earth and none can stay his hand. There is no power but of God. He leads his people and instructs them. The Lord knoweth them that are his. "My sheep hear my voice, and I know them, and they follow me," and to them Jesus says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." He called them a little flock. As in those days so it is to-day. They are few in number and scattered. The great multitude of the world know not God, nor his Son, because, as the Scripture says, the carnal mind is enmity against God; is not subject to the law of God, neither indeed can be. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. But concerning his own peculiar people says the Lord, 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. I will put my fear in their hearts, that they shall not depart from me. To them there is no more comforting truth than that their eternal destiny is not affected by what they do, or not do, while here on earth. Their works can never save them. Christ did it all. He saved his children and

enabled them to walk in the straight and narrow path, in the strength of the Lord. When not knowing whether to turn to the right or to the left they hear the blessed voice from behind, saying, "This is the way, walk ye in it." They walk in Christ and abide in him, because they were created in him. This is the way the vulture's eye hath not seen, nor the lion's whelp trodden.

May the Lord bless his children in all conditions of life and grant them grace to serve him acceptably.

CHARLES W. VAUGHN, Mod.

JOHN B. MILLER, Clerk.

CORRESPONDING LETTERS.

The Delaware Old School Baptist Association, in session with the Salem Church, May 25th, 26th and 27th, 1927, to our sister associations and churches, with whom we correspond.

DEAR BRETHREN:—The Lord has greatly favored us again with an enjoyable meeting with your ministers and messengers in an associate capacity, and the preaching has been with much power, to the comfort of those who were present and love the pure gospel of the Son of God. We ask a continuance of your correspondence, and as messengers and ministers those commendable and in gospel order in striving for peace and harmony.

In addition, we are glad to report we have received the Oconee Association as a body into our Delaware Association, and have opened direct correspondence with them beginning with this meeting.

The next session of the Association is appointed to be held with the Welsh Tract Church, Newark, Delaware, in May, 1928.

C. W. VAUGHN, Mod.

JOHN B. MILLER, Clerk.

The Baltimore Old School Baptist Association, now in session with Harford Church, May 18th, 19th and 20th, 1927, to the brethren with whom we correspond, sendeth greeting and salutation.

DEAR BRETHREN IN THE LORD:—It is through the kind providence and mercy of our heavenly Father that we are again permitted to meet in an associate capacity. The preaching has been good, and our temporal comforts have been well cared for by the brethren, sisters and friends.

Our next Association is to be held with Ebenezer Church, in Baltimore City, Maryland.

J. T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

EDWARD A. JOHNSON, Ass't Clerk.

OBITUARY NOTICES.

Thomas Sydney Titus, our beloved brother in Christ, departed from this earthly life June 1st, 1927, at the home of his daughter, Mrs. John T. Hourihane, Leesburg, Va. Brother Titus was born near Taylortown, in Loudoun County, June 24th, 1846, and was one of the eight children of our brother Tunis Titus and his wife Mary Ann Hunter, both of whom died some years ago and were both members of the New Valley Old School Baptist Church. Brother Titus has two sisters living, Mrs. Sarah Plaster and Miss Lucretia Titus, both of Leesburg. In January, 1871, brother Titus married Miss Lucinda Burch, and to them were born eight children. Of these, the following are living: Mrs. John T. Hourihane, of Leesburg; Mrs. Karl Hickman, of Richmond; Albert Titus, of San Francisco, Cal.; Dr. E. W. Titus, of Washington, D. C.; Edgar T. and Robert Titus, of Leesburg. Brother Titus also has ten grandchildren. Our brother lived most of his life in this county, except a short time in Washington, D. C. He had been engaged in farming and in other business, and was considered by all who knew him and by all with whom he had business dealings, to be strictly honest and upright. That he had a host of friends and that he was widely respected and loved, was proved by the very large congregation which gathered from all parts of the county to attend his funeral. Very few business men have ever been given to possess an unblemished reputation for honesty and integrity such as did brother Titus. He was baptized into member-

ship with the New Valley Church in 1880, by Elder E. V. White, and during all the forty-seven years of his connection with the Old Baptist Church his walk and deportment, as well as his conversation, were beyond all reproach. He lived a clean life and was of a plain and clean speech. For many years he served as clerk of the church, and held this office at his death, serving the church also as one of her deacons. He was at all times faithful in the discharge of his duties, and regular and constant in his attendance at all the meetings of the church. During all of my twenty-three years acquaintance and friendship with brother Titus I have had no better or truer friend than he, nor one who has had my welfare and that of my family more at heart. He was firm in his belief in the absolute predestination of all things whatsoever comes to pass, and lived the doctrine as well as believed it. His life had not been without its sorrows and cares, its losses and crosses, yet no matter what befell him brother Titus always accepted it as the will of God and never murmured or complained. I have watched him when business was bad with him, have seen him when it was good, have observed him when bereavement and sorrow came to him, and when joy was his portion, but he was always the same in weal or woe, always that calm acceptance of whatever the Master divided out to him as his portion. In the passing away of brother Titus and of brother Samuel Paxson, who died just a short while ago, we are sadly bereaved and the Old Baptists in this section have met with a great loss in the going from us of these two noble and upright men. We are satisfied our loss is their gain, but it is exceedingly hard to give them up. These two brethren loved each other devotedly for years and were known all over this community as "Brother Sid" and "Brother Sam." They were knitted together in christian love and fellowship during their lives, and in their deaths they are not divided. The Lord made these two men what they were, the Lord gave them the character they had; to the Lord be all the glory. At the funeral we sang two of brother Titus' favorite hymns, and I tried to speak from the words in 1 John iii. 1-3, after which we laid the remains of his mortality to rest in Leesburg Cemetery, believing in the Lord Jesus Christ, who shall judge the quick and the dead at his appearing. May the Holy Spirit minister unto all who mourn, the word of reconciliation.

ALSO,

John Frank Gulick, a well-known and highly esteemed citizen of Loudoun County, died at his home, "Mt. Beulah," near Aldie, Va., after a protracted illness. Mr. Gulick was born in Loudoun sixty-nine years ago and had been a lifelong resident of the county. The past forty-two years of his life had been spent at the homestead where he died. Early in life he engaged in farming, to which he gave his entire attention until eighteen years ago, when he

assumed the agency for the New York Life Insurance Company. The last years of his life were devoted to the insurance business, in which he gained a reputation for efficiency and ability that won for him many honors at the hands of the company with which he was associated. As a member of the insurance business he was known throughout the state for his remarkable success and ability. Characteristically Mr. Gulick was a man of kind impulses and sympathetic understanding. Personally he was genial and social by nature, which, combined with a gracious manner, won for him many friends. He is survived by his widow, who before marriage was Miss Flora Saffer, of this county, four daughters: Mrs. E. R. Feagan, Del Ray; Mrs. Clarence Mills, Herndon; Mrs. Frank Riticor, Watson; Miss Gladys Gulick, at home, and one son, Mr. John Allan Gulick, Aldie. Six grandchildren also survive.

Funeral services were held at Mt. Zion Primitive Baptist Church, the church he attended during life. Interment was at Union Cemetery at Leesburg. Elder H. H. Lefferts officiated at the funeral.

To the above extract from our county paper, I wish to add that I knew Mr. Gulick for several years, that he regularly attended the meetings of the Old Baptist Church unless hindered by sickness or otherwise, that I have known him to go to the meetings often under difficulties. While he never united openly with the church, I have a hope for him that he knew the truth and loved it.

ALSO,

Miss Minnie Octavia Furr died June 14th, 1927, at the Loudoun Hospital, Leesburg, Va., after a brief illness. She had been in ill health for several months, but had been confined to the bed but a few weeks. She was born June 30th, 1871, near Leesburg, but for the past several years had made her home in Washington, D. C., where she was employed by the U. S. Government. Her parents were Richard and Octavia Franklin Furr, Miss Minnie being one of six children, all of whom are now gone, so far as is known. She leaves some nieces, nephews, cousins and a circle of numerous friends, but no near relatives. Miss Minnie was a person of very sensitive temperament and of good taste, one who loved the finer things of life. She loved good people and sought their company. While she never became a member of the Old School Baptist Church, she loved the doctrine of God our Savior and those who believed that truth, she being a believer herself. I have never known a person who had a deeper or keener sense of her unworthiness and of her own littleness and nothingness, than had she. It was this lack of sufficiency, as she felt it, that kept her from uniting with the church, and she never seemed to be able to get above that feeling, much as she loved the meetings of the church and greatly as she desired to be one with them. Outliving all the

members of her immediate family, she was thrown more or less on her own resources and lived rather alone and to herself. But the Lord watched over her, gave her needed strength for her daily duties, so that she was provided for and had all necessary comforts of this life and was cared for lovingly and devotedly by her cousins and friends at the end.

The funeral services were held at the home of Mrs. Bruce McIntosh, conducted by the writer, the burial in Union Cemetery at Leesburg. Her life's work done, we have a hope for her that she is at rest and at peace, her cares and worries at an end forever.

ALSO,

Joseph T. White, our brother in Christ, departed this earthly life at the Sibley Memorial Hospital, Washington, D. C., June 11th, 1927, after an illness of about fourteen weeks. His father was Dr. Stephen N. C. White and his mother Elizabeth Chiswell White. He was born near White's Ferry, Md., April 1st, 1854. Of his three brothers and one sister, brother White is survived by one brother and by one sister, our sister Sallie Williams, of Poolesville, Md. His first wife was Miss Anna Frances Duke, of Jefferson County, W. Va., whom he married Nov. 27th, 1877, and who died July 18th, 1887. Of this union there are living two daughters: Mrs. William Williams, of Boyds, Md., and Mrs. Elmer Hoyt, of Brunswick, Md. His second wife was Miss Laura A. McGarry, of Jefferson County, W. Va., whom he married on Dec. 3rd, 1889, and who died Sept. 7th, 1890, leaving an infant daughter who is now Mrs. Charles Hammond, living near Kearneysville, W. Va. Brother White is survived by his last wife, Miss Margaret Urner, of Newmarket, Va., whom he married in 1896. Of this last marriage there are living two sons. Their names, I have not. There are also several grandchildren. His early life was spent on the farm. He taught school awhile, and was county commissioner for four years. During the last years of his life he was employed in Washington, D. C. He was respected by all who knew him, as an honest man and a christian. Elder E. V. White baptized him May 5th, 1886, into membership with the New Valley Old School Baptist Church, of which body he was a member at the time of his death, although of late years he was not able to get to our meetings. He regularly attended the meetings of the Shiloh Church in Washington, D. C., and very much esteemed and loved the pastor, Elder J. T. Rowe. I called on him at the hospital a few days before he died. He spoke beautifully of the good hope through grace which had sustained him for over forty years and which was still holding him fast as he approached the hour of death. He told me he had no fear whatever of the end and that he greatly desired his God to take him.

Elder J. T. Rowe conducted the funeral services, which were held first in the burial parlor in Wash-

ington and concluded in the chapel of the Monocacy Cemetery at Beallsville, Md., the interment being in that cemetery. Elder Rowe preached from the twelfth verse of the fifteen chapter of first Corinthians, and a few remarks were made by Mr. Thompson of the denomination of which our brother White's wife is a member. We feel that our brother is infinitely better off than when in this low vale of sin and sorrow. He was one of those blessed characters of whom the Scripture says, Their conversation is in heaven, from whence we look for the Savior, who shall change our vile body, and fashion it like unto his own glorious body, by the mighty working whereby he is able to subdue all things unto himself. May the Spirit of the Lord comfort those who mourn.

L.

Mrs. Caroline A. Manning, our sister in Christ, passed away at the home of her daughter, Mrs. Eva K. Wyckoff, 245 Roseville Avenue, Newark, N. J., May 23rd, 1927, with whom she had lived for over a year after leaving Middletown, N. Y. Before her marriage to Ephraim Manning, November 21st, 1861, she was Caroline A. Rundle. Two children were born of this union, Albert and Eva Katherine, the former having preceded her in death by three years. Besides her daughter she is survived by a grandson, F. L. Manning, Hillsdale, N. Y. She was born April 22nd, 1843. The writer and his family enjoyed the privilege of being entertained at dinner by Mrs. Wyckoff in honor of her mother's eighty-fourth birthday anniversary last April. Words cannot adequately describe sister Manning's true worth. She was baptized into the church fellowship of the New Vernon Old School Baptist Church in September, 1868, where her membership remained for nearly fifty-nine years. She was greatly loved and highly esteemed for the truth's sake by her brethren, and a letter written to sister Mary E. Smith, Kingston, N. Y., a short while before she bid adieu to earth and all that pertains to it (which letter is published in this issue of the SIGNS OF THE TIMES) proves that her eye of faith did not grow dim, neither did she become barren or unfruitful in spiritual things as long as she remained here below. In addition to the beautiful hymns (Nos. 614, 1046 and 1265, Beebe's collection) referred to in her letter which we publish, the writer recalls many beautiful passages of Scripture quoted by her to him during some of our last visits. One of the passages appears in the 116th Psalm: "What shall I render unto the Lord for all his benefits toward me?" which Psalm was used as a foundation for our remarks at the service in commemoration of her life. Another Scripture was, "Behold, how good and how pleasant it is for brethren to dwell together in unity." She attended our meetings in New York City frequently and was much endeared to all. At our Conference meeting the first

Sunday in May she was blest to talk most beautifully. This was the last time she was with us and her parting benediction will long be remembered. Truly, a saint has gone to her heavenly home above, and we desire to be reconciled to the will of the Lord, thanking and praising him for the manifestation of such gifts among the children of men. The esteem in which she was held by friends outside of the church was amply in evidence at the gathering on her funeral occasion, one of her many friends having opened her house for the service in Middletown, N. Y., after which the body was taken to New Vernon and interred in the cemetery adjoining the New Vernon meetinghouse of which church she had been so long a member. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

(See communication on page 153.)

ALSO,

Sister **Elmira L. Clark** was born near Winterton, New York, December 14th, 1847, of the parentage Samuel and Maria Carmichael Clark, and departed this life April 26th, 1927, at Howells, New York, where she had resided nearly two years with her niece, Miss Ida Clark. Besides her niece, she leaves a sister, Mrs. E. W. Cook, Pasadena, California, and two nephews, Edgar C. Howell, of New York, and Herbert J. Howell, of Howells, New York. During her last illness, covering a period of about ten weeks, she suffered dreadfully from neuritis. She was baptized into the fellowship of the New Vernon Church, July 3rd, 1898, where she remained a faithful member until called home by her heavenly Father. Sister Clark was loved and esteemed for the truth's sake, and shall be much missed by those who are left to mourn her passing, which we do not as those without hope, being assured as we are that it is far better for her to be released from a body of suffering and to depart and be with Christ.

The funeral service was conducted by the writer, after which interment was in the New Vernon Cemetery. May the Lord remember Zion and bless her as only he can.

R. L. D.

D. F. Baker was born in Keokuk County, Iowa, March 6th, 1857, the second son of David and Julia Ann (Williams) Baker, died at his home near Walla Walla, Washington, September 4th, 1926, being 69 years, 5 months and 28 days old at the time of his death. He crossed the plains with his father's family, with an emigrant train, when he was a small boy, settling at Gaston, Oregon, where he grew to manhood. March 2nd, 1879, he was married to Alice M. Wilcox, and to that union were born one son and three daughters. He then moved to eastern Oregon, in 1883, settling on a preemption claim near Ione. September 12th, 1892, his wife died. November 26th, 1893, he was married to Miss Lillian Walton, and to

that union five sons and four daughters were born. They moved to Walla Walla County, Washington, in 1906, where he lived until his death. Mr. Baker never united with the church, but embraced a good hope through the atoning blood of Jesus, and while he never could feel worthy to confess his dear Lord in baptism, yet his chiefest joy was to meet and associate with the Lord's people. He was a splendid singer and understood music, and enjoyed singing the sweet songs of Zion. He was our leader in singing here at Misphi, and we miss his presence very much, but we truly feel our loss is his eternal gain. Mr. Baker was not only devoted to the faith of God's elect but was devoted to his family. Sister Baker has lost a faithful companion, the children a loving father and the community a noble citizen. While Mr. Baker never united with the church, he had all the true qualities of a child of God. When he moved from his home in Oregon to Washington he had a good home, and doing well financially, but there was no church near him and he made a great sacrifice to get where he could be with the Baptists and where he could attend meetings. He traveled many miles with the writer to meetings and associations. The cause of his death was cancer, from which he suffered for over two years, but bore his suffering with that patience which God alone can give. Elder C. W. Bond, of La Grande, Oregon, was called to assist with the funeral, which was held in the Primitive Baptist meetinghouse in Toncbet, Washington, after which the body was taken to Ione, Ore., and laid to rest with other relatives. Those left to mourn are sister Baker, his loving companion, and the following children: Mrs. Lula Biddle, Mrs. Emma Koester, of Portland; Henry, of Ione; Mrs. Willis Dirk, Charles, Byron Vornan, Laurel, Grace and Golda, of Walla Walla, and one sister, Mrs. A. M. Markham, of Freewater, Oregon.

J. T. BARNES.

Mrs. Permella Annie Shipman was born June 16th, 1854, in Perry County, Tennessee, and died January 9th, 1927, in Hermleigh, Scurry Co., Texas, making her stay here on earth 72 years, 6 months and 23 days. She was married to A. B. Shipman August 24th, 1873, who passed away March 29th, 1913. The two oldest daughters, six grandchildren, and one great-grandchild also preceded her in death. There were eight children born to that union, six of whom are left to mourn their loss: one son, John W. Shipman, Hermleigh, Texas; Fannie Halder, Gardenville, Texas; Etta Sturdivant, Ruth Carley, Ethel Ethredge, Laura Shipman, all of Hermleigh, Texas. Besides her children there are thirty-eight grandchildren and thirteen great-grandchildren surviving her. She was a kind and loving mother and grandmother. After the death of her companion she and the youngest child, Miss Laura, lived a very lonely life, being

by themselves most of the time. She professed a hope in Christ in early age and joined the Primitive Baptist Church in the year 1879. She believed in the absolute predestination of all things, and in God's unlimited power. She, with her husband, moved to Waxahachie, Texas, Oct. 11th, 1882. She was the youngest child of Jeremiah and Harriet Harder. She had three brothers all Confederate soldiers: Captain William Harder, Willis Harder, France Harder, four sisters, all of whom preceded her in death, except one, Aunt Sallie Harder, of Missouri.

Funeral services were conducted by Elder John Ellis, after which her body was laid to rest beside her dear companion in Pyran Cemetery.

Written by her unworthy daughter-in-law.

ALSO,

Brother I. S. Kidd died January 23rd, 1927, being in his seventy-third year. He was the father of fifteen children, five dying in infancy. One daughter died in May, 1926, and his dear wife passed away in the year 1924. There are nine children, several grandchildren, besides other relatives, friends and the church left to mourn the loss of a kind and loving father and the church a dear brother, but we know our loss is his gain. He professed a hope in Christ many years ago and joined the Missionary Baptists, but soon found he was not at home among them, and afterward joined the Primitive Baptist Church called County Line, near Snyder, Texas, May, 1925, and lived a faithful member until death claimed him.

Funeral services were conducted by Elder J. W. Shipman, at Lamesa, Texas, after which his body was laid to rest in Lamesa Cemetery beside his companion. I will say, Weep not, dear children, as those who have no hope. May God bless and comfort all who mourn.

MAY SHIPMAN.

Elizabeth Race Hotaling was born June 28th, 1841, and departed this life at her home in Cobleskill, N. Y., May 17th, 1927. She became the wife of William Hotaling in March, 1889, who is left to mourn the loss of a true wife and companion. Mrs. Hotaling retained all her faculties to a remarkable degree. Besides doing her work in the house and among her flowers she spent much time reading her Bible, SIGNS and other good books, and understood and remembered what she read. She was not a member of the Old School Baptist Church, but loved to attend meetings and associations and firmly believed in salvation by grace alone, and had a good hope in the same, and we believe was "a child of Jehovah, a subject of grace," and is now at rest. May God comfort and sustain the bereaved husband. Elder George Ruston conducted the funeral services from her late home May 21st, 1927.

Written by request.

(MRS.) J. E. LIVINGSTON.

Frances E. Britton passed away from this time world at her home at Justus, Pa., May 5th, 1927, rather suddenly. She was born November 6th, 1845, making her stay here on earth eighty-one years and six months. She lived a wonderful example of christian life and love, always saying (whenever something might worry her) "It is all right and for the best," and would often remark, "Oh that I might love him more and be reconciled to his will at all times." She loved to read her Bible and enjoyed its truths immensely, and believed that all things were for the best and for the good of his people. In her early girlhood she joined the Missionary Baptists, but for the past thirty years or more she loved the "Old School," and the doctrine they preach was her solid faith and belief, firmly believing the doctrine of God's unlimited sovereignty and of salvation by grace. On February 1st, 1869, she married Jerome Britton, making their married life more than fifty-one years of happy association. The writer was the only child. She is also survived by her husband, two grandchildren and one great-grandchild. We shall miss her loving kindness and advice, but our loss is her great gain, and we should not mourn as for one who had no hope, for we feel sure she is resting in the arms of the God she so dearly loved.

Funeral services were conducted at the home by Elder D. M. Vail. Interment was made in the family plot at Mt. Bethel Cemetery.

A. J. BRITTON.

MEMORIALS.

We, the Baltimore Association, desire to express our regret and sense of loss in the death of our highly esteemed brother, **Elder J. G. Eubanks**. While he was not a member of our body, he was for many years a regular visitor to our Association, and other meetings in our churches. His aptness to teach made us anxious to hear him, and we as a rule hung upon his words with pleasure. We sorrow that we shall see and hear him no more; but we desire to bow with becoming reverence to him who doeth all things well. May God bless the churches left destitute by his death.

J. T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

EDWARD A. JOHNSON, Ass't Clerk.

WHEREAS, it has pleased our sovereign God in his all-wise providence to remove from their labors in his vineyard our very dear and highly esteemed brethren, **Elders John G. Eubanks** and **J. B. Slauson**, and

Whereas, these brethren were faithful and able ministers of the New Testament, standing firmly at all times for the faith of God's elect and for the good order of his house, therefore be it

Resolved, that this Association extend its sincere

love and sympathy to the churches which our brethren served as pastors, and to all who are bereaved, and that we bow in humble submission to the will of our heavenly Father, praying him to give us grace to stand as faithfully in our lot as they.

H. H. LEFFERTS.
C. W. VAUGHN.
P. M. SHERWOOD.

**CONTRIBUTIONS TO HELP SEND THE
"SIGNS" TO THE POOR OF THE
FLOCK AND TO AID THE "SIGNS."**

C. M. Adams, Texas, \$1; Mrs. Sarah Gandy, N. J., \$3; Thomas W. Records, Mo., \$2; "A Friend," Ont., \$2; Franklin S. Terry, N. J., \$1; Mrs. Melissa Grimes, N. Y., \$1; Simeon Hiltabrand, Ill., \$1; Mrs. M. E. Smith, N. Y., \$1; James R. Crutcher, Tenn., \$2; Mrs. Mona McGregor, Ky., \$1; I. J. Lecates, Md., \$4; "A Friend from Ark.," \$2.

M E E T I N G S .

The Middleburg Old School Baptist Church expect Elder George Ruston to meet with them the fifth Sunday in July (31st), 1927. For convenience services to be held at the home of James E. Livingston, 64 E. Main St., Cobleskill, N. Y. Services to begin at 11 a. m. and 2 p. m. The Albany and Binghamton train arrives and leaves Cobleskill in convenient time for the meeting. All welcome.

(MRS. J. E. LIVINGSTON, Church Clerk.

Little Flock Predestinarian Baptist Church of Southern California meets every third Sunday of each month at the home of brother J. W. Haynes, 459 E. 5th St., Riverside, Calif., and at the home of O. P. Speirs, 143 W. 11th St., Claremont, Calif., on the first Sunday of each alternate month, beginning with January, and on every alternate month with brother Joseph Huffman, 128 Van Buren St., Arlington, Calif. Singing at 10:30 a. m. Preaching at 11 a. m. Lunch at the place of meeting, and continued services in the afternoon.

J. W. HAYNES, Moderator.

O. P. SPEIRS, Church Clerk.

The Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 245 Lacadena Drive, Riverside, California. C. G. MILLER.

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.

**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 at 168 East 70th Street, Manhattan. Near Lexington Avenue.

11:00 A. M.

2:00 P. M.

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

**O L I V E & H U R L E Y O L D S C H O O L
B A P T I S T C H U R C H
A S H O K A N , N . Y .**

Meetings every third Sunday

10:30 a. m. 2 p. m.

All who are seeking the truth are cordially invited.

Ft. Worth Primitive Baptist Church meets every first and third Sundays at 11 a. m., also Saturday before third Sunday at 2 p. m. in each month. Take South Main car, go to end, walk one-half block north to meetinghouse.

E. A. MORELAND, 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 every fourth Sunday at 10:30 a. m., at the home of Dr. Thomas Stakley, 7029 59th Ave., S. E., Portland, Oregon. Take Mt. Scott car at First and Alder Streets, get off at Tremont Station and go one block west. Lunch at noon.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

Mount Vernon Church meets the first Sunday in each month in Robertson's Hall, 4th and Broadway Ave., Arlington, Washington. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

MRS. CLARA E. GENTRY, Clerk, Marysville, Wash.

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THE

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EACH MONTH

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

ABILENE, Texas.

DEAR BRETHREN:—I am herewith inclosing an article I have written “Concerning Regeneration,” for publication in the SIGNS OF THE TIMES, of which I have been a subscriber for over sixty years. I have one copy dated October 15th, 1864, at which time I think I was a subscriber. It is a paper I have always delighted to read, and have always, I think, paid in advance. I would hate to see it suspended on account of nonpayment of subscribers. It is the best religious paper ever published. I can remember when I was a small boy that my father was agent for it, and got subscribers for it yearly. I have shed copious tears many times in reading the experiences of brethren and sisters. I want to be a subscriber as long as I live, if I live to be one hundred years old. My friends here tell me that they think I am going to live that long. I would love to see my article published, but if it will crowd out better matter you can return it. I will inclose stamps for return if you do not publish it. If you do, I will want one dozen copies to send to different friends. I am inclosing two

dollars for the twelve copies. I am also inclosing two dollars which you can use in whatever way that is to your best advantage. If you do not publish it keep the latter named two dollars and return the former mentioned two dollars that I am sending for the twelve copies.

I will be eighty-three years of age this coming November 29th, if God lets me live that long. I feel that I am not long for this world, and for several years I have been bothered over some passages of Scriptures that cause me to doubt I have ever been regenerated and born again. I united with the Primitive Baptists at New Goshen Church, in Anderson County, Kentucky, on Saturday, November 26th, 1863, and followed Christ in the liquid grave on the following Sunday, being baptized by Elder J. F. Johnston, which will now soon be sixty-four years that I have been trying to serve the Lord in my poor way. How my thoughts love to go back to the good old days, when I attended the associations, especially the one that was held on my father's farm, where I heard fine gospel preaching by Elders Gilbert Beebe, Thomas P. Dudley, J. F. Johnston, and his son from Indiana, Silas H. Durand, Wallingford, and others

whose names I cannot recall. Brother Beebe's daughter accompanied him. On this occasion my father entertained over one hundred in his home, among them were brethren Beebe, Dudley and Durand. I will never forget the sweet faces of brethren Beebe and Dudley. Elder Dudley was Moderator of that Licking Association, and had been for many years.

With reference to the thoughts that have been troubling me I will take for a heading: Concerning Regeneration. Why I doubt I have been regenerated and born again:

"Blessed are the pure in heart: for they shall see God."—Matt. v. 8. I do not believe I am pure in heart, because sometimes I have evil thoughts. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Matt. v. 44. I do not see how I can love an enemy who despitefully uses and persecutes me. It is against my nature to do that. I can pray for the salvation of my soul.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. vii. 21. I do not know what his will is, but I pray to him daily to teach me his will, and to let me do his will.

"And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also."—Luke vi. 29. If a man should strike me on one cheek I would be sure to strike him back, if I were able to do so, which is my nature, bred and born in me; and should he steal my cloak, I certainly would have him arrested and prosecuted, if he could be caught.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—Luke x. 27. It looks like it is impossible to love any one as you do yourself, wife and children. I surely love the Lord for the shedding of his precious blood on the cross of Calvary for me, but I doubt if I could love my neighbor as well as myself and wife and children. If Christ was here on earth I believe I could leave all and follow him.

"Blessed are they that hear the word of God, and keep it."—Luke xi. 28. I am afraid I do not keep his word.

"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 cannot be my disciple."—Luke xiv. 26. I believe I could follow Christ, but do not believe I could hate them.

"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. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."—Ezekiel xxxvi. 27–29. I am afraid I do not walk in his statutes and keep his judgments.

"Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness."—Romans vi. 18, 19. I know I am not free from sin, and I am not holy, which causes me to doubt and fear that I have never been regenerated and born again.

"Woe to them that are at ease in Zion,"

—Amos vi. 1. I am afraid I am too much at ease in Zion, and not doing as much worrying as I should. Because faith without works is dead. (James ii. 20.)

“Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.”—Hebrews xi. 6. I am not as diligently seeking Christ now as I was when seeking salvation.

“But be ye doers of the word, and not hearers only, deceiving your own selves.”—James i. 22. I am afraid I am not a sufficient doer of his word: too cold and lifeless.

“Whosoever abideth in him sinneth not: whosoever sinneth, hath not seen him, neither known him.” “He that committeth sin is of the devil; for the devil sinneth from the beginning.” “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. 6, 8, 9. So I must be of the devil, because I have committed sin since believing on the Lord Jesus Christ, joining the church and being baptized.

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.”—1 John ii. 15. I am afraid I love the world and the things that are in the world too much.

Why I have a little hope that I have been regenerated and born again:

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.”—Matt. v. 6. I certainly hunger and thirst after righteousness.

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.”—Matt. vii. 7. If any

one ever sought the Lord more earnestly, and prayed more than I did for salvation and the forgiveness of my sins, I never heard of it.

“Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.”—Luke xii. 8. I have confessed Christ before men, and am not ashamed to confess him at all times and under all circumstances.

“If thy brother trespass against thee, rebuke him; and if he repent, forgive him.”—Luke xvii. 3. If he trespass against me seven times in a day, and turn again to me saying, I repent, I will cheerfully forgive him.

“Whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”—John iii. 15, 16. I believe in God, in Christ his Son, and the Holy Ghost, these three being one, unless my belief is in vain. Sometimes I am fearful I have grasped the shadow instead of the substance.

“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.”—John v. 24. I heareth his word and believeth on him.

“By this shall all men know that ye are my disciples, if ye have love one to another.”—John xiii. 35. I certainly love the people of God.

“And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.”—Acts ii. 21. When seeking salvation I called on him day and night, and am still calling on him day and night for the forgiveness of my sins.

“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. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—Rom. vii. 18–23. Rom. x. 9: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." There is a continual warfare going on between the two natures, (that is, if I am a saved man) between the old Adamic nature and the spiritual nature, and I have confessed with my mouth the Lord Jesus, and believed in my heart that God hath raised him from the dead.

"For whosoever shall call upon the name of the Lord shall be saved."—Romans x. 13. In seeking salvation, I called upon him day and night in tears, weeping myself to sleep many nights.

"Rejoice with them that do rejoice, and weep with them that weep."—Rom. xii. 15. I rejoice over the conversion of a soul, and weep with God's children who are in sorrow.

"Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded."—1 Peter ii. 26. I believe on him with all my heart.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."—1 John i. 8. I am full of sin; that is, this old fleshly nature of mine, and I

cry out, Oh wretched man that I am, who shall deliver me from the body of this death? I realize that no human agency on earth can do this, and the Scripture tells us that was done when Christ was nailed to the tree, and that we now have a Mediator at the right hand of God, making intercession for us.

"He that loveth his brother abideth in the light, there is none occasion for stumbling in him."—1 John ii. 10. I certainly love the people of God, as I have stated before. 1 John iii. 14: "We know that we have passed from death unto life, because we love the brethren. "Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God."—1 John iv. 7.

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—1 Cor. i. 18. The preaching of the cross is not foolishness to me. I love to hear such preaching, rejoicing in it. I hunger and thirst after righteousness. As the hart panteth after the water brooks, so panteth my soul after thee, O God. One might say, That being the case, why do you have doubts and fears? It is because of the sin that dwelleth in me; evil thoughts for one thing. I am not possessed with them all the time, but at times I cannot keep them from entering into my mind. When seeking forgiveness of my sins before uniting with the church I prayed God to forgive me of them, and give me knowledge of the forgiveness, if possible, by the word of mouth. It was almost a continuous prayer with me when sitting in the family circle, when going on an errand, when working in the field, when retiring to my bed for sleep. Oft did I weep myself to sleep, and bathe my pillow in tears. In going to church, on entering

it, I felt like I was on holy ground, and that it was too sacred a place for me. At one time when in the woods cutting timber, I accidentally cut my foot pretty severely, and was confined to the house with crutches. I felt one day that I must seek a lonely place to pray, where no one but God could see and hear me. I hobbled off to the woods through which led a path to a country schoolhouse, and across the path lay a log by which a tree had fallen. I knew where it was, for I had stepped over it many times in going to school. On reaching that log I bowed my head on it and cried to God for mercy and the forgiveness of my sins. At another time my father sent me on horseback on an errand to a neighbor's house, a distance of about three miles. I prayed all the way there and back, and returning I came near a small cornfield. I knew of a stump in the middle of the field, as I had plowed around it many times in plowing the corn, so I hitched my horse to a large rail fence, and went to that stump and knelt down against it and prayed. At another time, I had spent an every restless night over my sins, weeping and praying to God for mercy and forgiveness of my sins; I arose very early in the morning, about daylight, and sought a place on the hillside of a horse-lot, where there was not a sprig of grass, and fell down on the dirt on my face and stomach, and poured out my heart to God for mercy and forgiveness of my sins, for I felt I was the greatest sinner in the world. I was about fifteen years of age when in all this trouble. Finally my trouble all left me and I felt happy. At one time when riding horseback through a dense thicket on both sides of a public road, I was singing at the top of my voice, some familiar hymn, I cannot recall now, maybe "Amazing grace," "How

firm a foundation," or "On Jordan's stormy banks I stand." I had learned these hymns when quite small, and in a short curve in the road I met a lady friend, and she said, You must have religion. In those days they had church conferences on Saturdays before the following Sundays for preaching service, only having preaching once a month. I went before the church on Saturday, November 21st, 1863, related some of my experience, and was received, and on Sunday following preaching services we repaired to Salt River, about two miles from the church, where brother J. F. Johnston, the pastor, immersed me in the cold liquid gave, representing the death, burial and resurrection of Jesus. I lacked seven days of being nineteen years of age the day I joined the church, and in going home through a woodland adjoining the church I felt so happy, the trees seemed to praise God, and they looked more beautiful than I had ever seen them before.

There is another thing that gives a little hope, and that is in my great sorrow for sin when seeking salvation, and now while I am sorrowing for my sins that awful sorrow does not come back. In my doubts and fears I have prayed to God that if I am not a saved man, to let those troubles of sorrow for sin come back to me. My daily prayer to God is to teach me to know his will, and to do his will, and to show me the footprints of my Savior to walk in them, and to help me to lay aside every weight and the sin which so easily besets me, looking unto Jesus the author and finisher of my faith, though sometimes I fear that that faith is too weak to be genuine. I have been trying to serve the Lord in my poor way for sixty-three years, and I feel that I am not long for this world, and that I would love to go now any time that the Lord

sees fit to call me, to join my sweet precious wife, who passed away March 11th, 1926, then I would be where there is no sorrow and where God will wipe away all tears from my eyes.

O God, give us calm and thoughtful hearts,
From every murmur free;
The blessings that thy grace imparts,
And may we live to thee.

May God bless and crown your every effort in publishing the truth that is in Jesus, and may the Primitive Baptists everywhere sustain the publication of the dear old SIGNS.

With much christian love and fellowship, and wishing you continued prosperity in the publication of the grand old paper, I remain, in love of the gospel,
G. B. PAXTON.

FOREST HILL, Md., June 18, 1924.

DEAR BRETHREN EDITORS:—Inclosed you will find a letter written to me by a dear brother, J. B. Miller, of Newark, Del., just after the Baltimore Association, which convened with the Harford Church. It has been enjoyed very much by quite a number, and, having the consent of the writer, I am sending it for publication in the SIGNS OF THE TIMES.

Hoping this will meet with your approval, I am most sincerely,
MARY F. WHITAKER.

NEWARK, Del., May 25, 1924.

DEAR SISTER WHITAKER:—We were safely conducted home Friday eve by the same power and Friend that guided us to your Association, and our pastor, brother Eubanks, was rather stronger in many ways than when he started from home. His preaching and physical condition demonstrated and confirmed Elder Shaw's text Friday: "For my strength is made perfect in weakness." God sustained him wonderfully in both mind and body,

especially when he presented to us the story of the "Marriage Supper." So far he has been upheld and made strong. A few moments ago he started for Rock Springs. I do not know what you need this morning for your daily sustenance, for He gives us each day our daily bread to live upon. Perhaps your cup is full to overflowing after the gospel tidings and the association with the brethren last week. He only knoweth what we need. The bitter must come, the wormwood and the gall precede the sweetened waters, as of Marah, for they could not drink of the waters, for they were bitter, and they inquired of Moses, What shall we drink? And the Lord showed him a tree, for that tree was Christ, which when it had been thrown into the waters they were made sweet to their taste. So the murmuring of the children of Israel commenced immediately after they were saved from Pharaoh, and to this day we are but murmuring, ungrateful creatures. It was the same man that cast in the meal in the pot that saved the sons of the prophets from death. (2 Kings iv. 38.) To my mind, that one that went out into the field to gather herbs went of his own accord. He surely was not a called preacher of God. Note he went out, not sent out, like the false messenger that ran to David after the death of Absalom, and very much like some in our time, running of their own accord, making room for what they think is a gift to preach from God, but if it were from him he surely would make room for his gifts, for he never revealed a gift unless he had use for it to the honor and glory of his name. My mind reverts to those earthen pitchers of Gideon. I do not remember of ever hearing this Scripture preached from, but when it came to me some days ago it was of such force that I hope the Holy Spirit

indicted it in my heart, for the time at least, for it came with such power I could not cast it off, nor can I now. It would seem to me Gideon represents spiritually one of Christ's ministers, the trumpet, the gospel of Christ, and when a poor, forsaken, dejected sinner hears this glorious gospel this earthen vessel is then broken, his own strength exhausted when he falls upon that Stone. "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."—Luke xx. 18. This is the line of discrimination between the elect and nonelect. When a sinner falls upon that Stone God has made him to see his own corruption and unrighteousness and then and there he is a regenerated person; but, on the other hand, upon whom that Stone falls there is no redemption for him. Note the first falls upon the Stone, the other the Stone falls upon him and he is ground to powder. Now these earthen vessels of ours, when they are broken, when our strength is exhausted, when we are made to cry out, Lord, be merciful to me, a sinner, then and there His strength is made perfect in us, in our own weakness, and not before. "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." This is the man that has fallen upon the Stone, begging for mercy at the throne of God, which is that Stone, the foundation Stone, the Stone the builders rejected and set at naught. When these earthen vessels were broken in Gideon's little band what did they reveal? Light. So many of them in the dark of night, the opposing forces, thought (and that thought was fear put in their hearts by the Almighty) there was a myriad of soldiers after them and consequently routed themselves in confusion, But the sword of the Lord

won this battle, not Gideon. When one of his earthen vessels is so broken on this Stone this tenement of clay falls to pieces and reveals a light which comes with the trumpet, the glorious gospel spoken of in John first chapter: the Word. "All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." This light was in God's elect before all worlds were made; it was there in eternity, only to be revealed in his appointed time, and that time comes in regeneration, when we are made to see ourselves sinners, brought to this Stone by his grace alone. Paul says, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Here Paul discriminates again between those who fall upon this Stone and those upon whom it falls. "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." He is the true light which lighteth every man that cometh into the world. This surely means his spiritual world, for John says further, He was in the world, the world was made by him, yet the world knew him not (in the Spirit, as Christ), and further, He came unto his own, and his own received him not. This was the same stone the builders rejected. Now we come to the spiritual world in his relation to his people: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were

born [in eternity], not of blood, nor of the will of the flesh, nor of the will of man, but of God." This confirms the unity of Christ in his people before the foundation of the world, in eternity, for did he not say, Prov. viii. 22-31, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." Then he must have known his elect in eternity. This is another confirmation of the unity of Christ in his people before all worlds. This is the same light that appears when these earthen vessels are broken and made to fall upon the stone, the light and the stone are one, our Redeemer in hope.

May you be blessed and comforted your remaining days on earth, your trials and distresses sanctified unto you, is my prayer and desire.

Your brother in hope and christian fellowship,

J. B. MILLER.

BREWERS, Ky., May 13, 1927.

DEAR BRETHREN EDITORS:—While shut in on account of rain I noticed a letter I wrote some time ago to Grace Veech Smith which was returned to me. If you consider it worthy space in the dear family paper you may insert it, or should you not have space will you please mail it to her if you know her correct address? I felt carried out to her in sweet fellowship when I read her exercises concerning the working of a people who have gone out from us to deceive, that it might be made manifest they were not of us. Desiring the well being of the SIGNS and all lovers of the truth, I am, a beggar and sinner saved by grace, if saved at all,

J. C. CHESTER.

BREWERS, Ky., Feb. 13, 1927.

DEAR SISTER SMITH:—Possibly I should not so address you, but after re-reading your article in the dear old SIGNS OF THE TIMES some unseen power to natural eye is as "a hidden fire" about me until I am beginning to write, fully knowing that I of myself cannot write anything that would interest or comfort you, so I come trusting the Lord to guide my mind and pen. First, I am glad to be blessed of the Lord to be numbered with you as a reader of the SIGNS, and, I trust a believer and lover of the principles of doctrine set forth therein. We have learned by experience (if not deceived) that there is no way of escape for a poor, lost, helpless, condemned sinner but through mercy and grace by Christ Jesus our Lord. God encourages his people by his servant and apostle to the Roman brethren by saying, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." You will note he did not say we have peace through Christ and the preacher, or

any other being through Christ alone. Surely it is as is so abundantly taught in God's word, that Christ is a full and complete Savior, the only mediator between God and man, and all the blessings of the all-wise, sovereign, eternal and merciful God must and do come to his children by Christ Jesus the righteous One, as it is said in God's word that as sin hath reigned unto death even so might grace reign through righteousness unto eternal life by Christ Jesus our Lord, and no man has ever reached a point in this world's attainments whereby he can reach out and procure this grace. Neither do I find anywhere in God's word where he has granted to any one to be a custodian of his grace but his only Son, in whom dwells all the fullness of the godhead bodily. Then Christ is given to be head over all things to the church, which is his body; yes, bone of his bone and flesh of his flesh. Oh what a beautiful picture of Christ and the church is presented to our view just now, but I will not attempt to write of it, but will leave it, hoping God will carry you out into green pastures and show you some of its beauties, and remember he is the Rock and his work is perfect. David expresses his grandeur by saying, "Out of Zion, the perfection of beauty, God hath shined."

I began to write thinking I would venture a few remarks concerning the "Bible conference" you spoke of attending, in which the speakers in charge would adhere so closely to the teaching of the Bible. Have I not been an eyewitness or a hearer of just such workings, and possibly in their next gathering or assembly of the kind they would take up "missions" or some other man-made hobby whereby they might ride into prominence and make merchandise of the souls of men? Have I not heard one of their ad-

vocates while in prayer to the Father, on a funeral occasion, thank God that "we could come to his grace?" Have you, my dear sister, found that you could go to God's grace while in sore trial or deep affliction? Must not that Comforter take of the things of God and show them unto you, even the very riches of his grace? It does seem at times that the "Conditional Time Salvation Baptists," Missionaries and almost all conditionalists, come to a period of their career where they would adhere to the Bible teaching. I will give it to you as my opinion, and that from observation, most all of them study or read the Scriptures by sections, books or chapters, and all follow an adopted course from headquarters, and while thus engaged the Scriptures are so plain, positive and pointed that even the carnal man or mind cannot dispute their truthfulness. I tell you, my dear sister, designing men with itching ears have been using bewitching sorcery to deceive and beguile unstable souls since the days of the apostles, and God tells plainly in his written word that they shall wax worse and worse, deceiving and being deceived by their speech, but they shall proceed no further than is the will of God, and will never deceive the very elect, or lone witnesses. Surely God will not leave himself without a remnant of witnesses to testify that salvation is of the Lord, first, last and all the time.

Now, my dear sister, I trust you may ever have charity, which hides a multitude of sins, and cast the mantle of charity over this scattering attempt to relieve my mind.

I am, I hope, your brother in fellowship of truth, a sinner saved by grace, if saved at all,

J. C. CHESTER.

2 TIMOTHY III. 12.

"YEA, and all that will live godly in Christ Jesus shall suffer persecution."

This, we understand to be one of the most impressive and instructive epistles of the apostle Paul to Timothy, and most certainly carries forth that instruction that God himself has given to this eminent apostle for instruction to all of like precious faith. To start with in his epistle, he begins by giving Timothy to understand that in the latter times perilous times should come (not may come), that men should be lovers of their own selves, covetous, boasters, blasphemers, unholy doers of all kinds of corrupt conduct, but above all that they were a very religious people, too; that they had a form of doctrine, and what they called godliness, and were great worshipers after these forms, but denied the power of God. "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth." Surely the day of fulfillment of these words as spoken by Paul the apostle to the Gentiles and to all who shall believe to life everlasting. We see the things mentioned of people from every viewpoint. Morals have declined to an alarming extent, high-mindedness and wickedness are going by leaps and bounds, the so-called religions have opened their doors to anything and everything, and were it not for the jealousy for leadership among the many so-called institutions, both religious and secular, there would be a "union" of all these institutions and true and undefiled religion and worshipers of God would soon be executed. But God has reserved unto himself a remnant that shall not bow to Baal's images, who prefer, as of

old, to suffer affliction with God's poor and afflicted people rather than enjoy the pleasures of sin for a season. So let us not forget the fact that God has built his church, and that it is founded upon the Rock, and the gates of hell shall not prevail against it. Yes, all who will live godly in Christ Jesus shall suffer persecution. They, like their Head, are despised and rejected of men. We will not have this man to reign over us. Let his blood be against us and our children. We do not care. They, as given out by Paul to Timothy, have their religious support, and it is all based upon their "form of doctrine," and they are satisfied and are not alarmed. They feel they are not under bondage and are all free-born and have free-will and can do at their will, and that their god will come down and do their biddings; they despise and hate those who preach the doctrine of man being a poor, helpless, ignorant nothing, and say as they did about Jesus, Away with him. This man is a falsifier. He claims he is from God, his statements are untrue. His father and mother we know. They are here with us, he is the carpenter's son. This is just as much as any natural man knows of God and godliness. Great is the mystery of godliness. It is the mystery that was hid from ages and generations and is only known to us by the appearing of Jesus Christ. Yes, they hated him, and will hate you, and as it was of old will cast you into prison and despise you with the same hatred that was against Christ, and to that end Paul said to Timothy: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." That would seem very poor encouragement to Timothy for his living a godly manner of life. Going to receive persecution for such a life. Yes, that was exactly what Paul's inheritance was.

I will show him what great things he shall suffer for my name's sake. Yes, persecution and hatred of all the great leaders of religious services and despised, rejected and hated of all men. This is exactly what all God's poor people have as their heritage here in this world. In the world you shall have tribulation, but in me peace. Yes, all your peace is in him, and all your tribulations, are in the world. It is a positive fact that in the world you shall have the troubles and in him you shall have the peace. If language means anything, and the Bible is to be our only rule of faith and practice, and is a thorough furnisher of all things necessary to good works, then we are forcibly bound to admit that all things we are doing are the fruits of his Spirit working in and leading us in the same paths as those of ancient times, and that our steps are ordered of the Lord in righteousness, "For the steps of a good man are ordered of the Lord," and are despised and rejected by all workmongers and pharisees. The natural man receiveth not the things of God's Spirit, cannot know them, but he loves the ways of nature and the things that the wisdom of the world teacheth, and, of course, which is darkness, and loves darkness rather than light, because his deeds are evil. Paul says to Timothy, second chapter, twelfth verse, "If we suffer, we shall also reign with him," &c. Oh yes, suffering precedes the reigning, and the reigning with him in this suffering is the great evidence that we are accepted with him. Being crucified with him and having died unto sin as he himself likewise died once for sin, then we also are dead to sin, and how can we who are dead to sin live any longer therein? Yea, we are dead to its love and hate it with all the dislike and bitterness we can marshal in our forces against it. The light of the knowledge of God's glory shines in our hearts, giv-

ing us to see how exceedingly sinful and depraved we are, then how this suffering comes to us with much bitterness, and how we beg and pray for God's rich grace and mercy to deliver us. These, however, are the fellowship of his sufferings in that we are reigning with him and have fellowship with his sufferings, and therein is the manifestation of our acceptance with him, but oh how crucifying to the flesh. "We are killed all the day long," but we glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart. So we see if we had not the suffering we would not have the experience, and if no experience we would have no hope, so the suffering and tribulation are the foundation evidences that we are in sweet fellowship with him and those of like precious faith. May our Lord ever give us grace sufficient that we may be enabled to endure the trials and sufferings that are the "waymarks" of his pilgrimage and those who shall follow as he leads.

Yours in bonds and afflictions,

V. R. HARRIS.

FORDYCE, Ark., April 14, 1927.

ASHLEY, Ohio, May 25, 1927.

DEAR EDITORS:—By your kind permission I wish to make some statements through your publication, as it is coming to my ears that throughout the States of Ohio, Virginia, Kentucky, Indiana, Illinois, Missouri, Arkansas and Tennessee it is reported that Elder W. M. Shoemaker is a Progressive Baptist. I wish to say that in the month of June, 1876, in the State of Iowa, when at the age of twenty years, I joined the Missionary Baptists. They were progressive. In the same year I came to Ohio and was married to Lucy Sherwood, a niece of the late Elder L. B.

Sherwood, who certainly was a man of God. In the month of October, 1876, I, being dissatisfied with the Missionaries, united with the Primitive Baptists. Old Elder Gregg Thompson did the preaching that day at the Predestinarian or Primitive Baptist Church at Ashley, Ohio, and served as its Moderator, the day I was received into the fellowship of the church being the second Saturday in October, 1876. The next Sunday I was baptized by Elder Sherwood, Elder Thompson preaching again that day. I felt then that I had done right in leaving the Missionary Baptists and asking a place in the fellowship of the Primitive Baptist Church, and I have ever felt and known they are right, and have ever felt I did right in so doing. I still feel to-day that they are the salt of the earth, and are built upon the foundation of the apostles and prophets, and that Jesus Christ is the chief corner-stone of this great spiritual building, and that when he said, "I give unto them eternal life," the life he gave was spiritual and eternal, and independent of all means and instrumentalities whatsoever, ministers included. When I joined the Primitive or Predestinarian Baptists I accepted and believed the articles of faith upon which the Primitive Baptists were and are founded, and have ever believed the same, and am an advocate of those principles to-day. I am not a Progressive Baptist, in the sense or terms used to-day, that is, organs, Sunday-schools, choirs and such like. I am not a Progressive Baptist, I am not a member of the Progressive order. I do not advocate their doctrine, because I know it is not the truth. I have never preached the doctrine. I am not now preaching for any church that believes the doctrine or uses an organ or a choir, or any such thing, neither do I ever expect to. Let it be sufficient to say that I am in no way allied to the Progressive denomination, and never expect to be. I had rather live alone, and my hope is that I may die in the old Primitive faith, and if saved saved by grace alone.

Yours in hope,

W. M. SHOEMAKER.

LOGANVILLE, Georgia.

DEAR ELDER LEFFERTS:—The inclosed is a copy of some of my father's writings. Should you deem it worthy of space in the SIGNS OF THE TIMES I would be glad to have you publish it. You see he expresses a desire that some one may be blessed to write upon the subject, and I hope it will please God to so direct. The SIGNS comes to us each month and we very much enjoy the good news from a far country. We are poor and afflicted and feel to be strangers here below, but have a sweet hope that we are of that number who rejoice in Christ Jesus and have no confidence in the flesh. May God incline your heart to pray for us.

In hope,

SILLA WILSON.

JOHN XVII. 22.

"THAT they may be one, even as we are one."

Could it be the pleasure of the Lord I would like to pen a few thoughts on the subject matter contained in the Scripture here quoted. Realizing my weakness and inability in this, or anything good, I would beg the Lord to guide me in the right way: the way of truth. There are several very important things to notice in these words of our Savior. First, this is a part of his prayer to his Father. Second, the people he is praying for. Third, the oneness in the Godhead. God the Father, God the Son and God the Holy Ghost. For a long time I have read and reread this memorable prayer, and I hope with much interest. It seems this prayer was uttered but a short time before our Savior was crucified, just a short time before he received the vinegar and said, "It is finished." This prayer therefore seems to be his last one before he was crucified. He was praying for people, his disciples. "I pray for them," he says. There were also people he did not pray for. "I pray not for the world," those who were not his by the gift of the Father, "but for them which thou hast given me; for they are thine." Well, some tell me this was only his disciples he was praying for. Very well, we will suppose it was. "They [the apostles] are thine." Then what about his next words

in this memorable prayer: "And all mine are thine, and thine are mine"? Surely we all believe the apostles were his, then equally all for whom he shed his precious blood are his. All for whom this memorable prayer is made to his Father. "That they are one, even as we are one." Now as to this oneness. He prays for his disciples, his people whom he came to save from their sins. We feel sure they have it in the sense they are all taught of him, for left alone to answer for themselves they would answer with the man who was made whole and the one whom he blessed with his sight, so that he followed Jesus in the way. So I believe they would answer as did these were it not for those judiazing teachers teaching for doctrine the commandments of men. This doctrine of God our Savior is not now nor ever has been popular with the learned and rich of the earth, but to the poor and needy, the lame and the blind it is sweet. They know it is not for anything good in them they receive such great blessings, but attribute it alone to Him from whom they know the blessing came, and left without so much carnal teaching they follow Jesus in the way, and in this sense they are one. But in a nobler and higher sense they will be one with him in heaven, there their praise will be one to the triune God in all eternity. No big "I's" or little "u's," but all one in him. I in you and you in me and I in the Father. One indeed! Our heavenly Father calls Christ and his members one, we the dear children of his love and he the firstborn Son.

I feel now that I have missed almost the whole of what I thought to write. I hope the good Lord will put this subject in the mind and heart of some able writer so he may write more fully of what it seems to me it contains, and that I, a worm of the dust, may get to read it.

With the sweet hope that I am embraced among that people for whom the Savior prayed, I am, yours in hope,

JOHN R. WILSON.

MONROE, Ga., July 1, 1927.

DEAR EDITORS:—I just want to give an expression of our gratitude to the brethren, sisters and friends of the Delaware, Delaware River and Warwick Associations for their kind hospitality shown us while we were with them. The honor and great privilege to be numbered with them in these associations was an inspiration for better things, faith being the substance of them, being the fruit of the Spirit, causing tears of joy to flow from my eyes at times when the servants of God would drop handfuls of food of purpose for the poor in Spirit, as we felt to be. I am still feeding upon it and hope it will be as bread cast upon the water, that I will get many days. There seems to be a special tie of love between us of more than fifty years, and it gets stronger and stronger as the years go by, because of the sweet dwelling-place in the Lord, for his name is a strong tower and I hope to run into it and feel safe. I would love to mention the names of all who took part in our welfare of the three weeks up there. I remember each one of you and your names are engraved in my heart to love and cherish in winter as well as summer, and I want it known, too, that our home here in Georgia is your home whenever you can use it, for I feel indebted to all we met in New Jersey, New York, Pennsylvania, Delaware and Virginia.

May the SIGNS and its editors live on another century to tell us when and how to get to these associations, in order that we may be built up in the most holy faith that was once delivered unto the saints.

With much love and best wishes, I hope to continue to live in your sweet fellowship.

J. M. ADAMS.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST, 1927.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS

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

Elder George Ruston, Kelly Corners, N. Y.

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

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

(ISAIAH XXI. 11.)

A VOICE called unto the watchman. This anxious inquiry as to the night came out of Seir. Seir was a mountain in Edom lying somewhat southeastward from Canaan, and Edom was the land of Esau. Jacob and Esau were children of Isaac: Jacob was chosen of God but Esau abode not in God's favor. Jacob obtained the blessing. Afterward when Esau greatly desired his father to bless him Isaac did so, but not with the blessing which Jacob had obtained. What had been done was done and could not be recalled. Though Isaac had been deceived in the matter God had not been deceived, and so the matter stood. But the blessing of Esau included the fatness of the earth, that he was to live by the sword and to be a servant of his brother. Thus, Jacob stands for the spiritual character of the children of God and Esau for the fleshly or earthly character. The portion of the natural man is this natural world with all its furnishings, and such was the lot of Esau; the portion of the spiritual man is the promised inheritance which is being reserved incorruptible and undefiled for the chosen

people of God, and such was the lot of Jacob. Now it is out of the land of Edom and from Seir, that the inquiry comes as to the night. That is, it is out of the world or out of the earth that the question comes. All of Edom is not inquiring, nor is it any of Esau's progeny that makes the inquiry, for such have no disposition to ask anything about the things of the Spirit of God. It is not the flesh that inquires after God, nor is there any principle whatever in the natural man that is so disposed. Nevertheless, the quickened believer who asks the question is a habitant of the flesh and, therefore, out of the flesh, out of Seir, comes the question. Babylon desired to know nothing of Israel's God, but the Israelites while in Babylon wanted to know. The world today has no inquiring mind to search into the truth of God, but the people of God who are in the world do so inquire. The question was asked of the watchman, and Isaiah was that watchman to whom the inquiry came. Both the watchman and the inquirer were in the night. That night was the legal dispensation. The lesser lights were made for the night. These are the moon and the stars, and these are the law and the prophets. The Sun, Jesus, had not risen from the dead, therefore the morning had not come; but the reflection of the Sun was seen through the night of the law, as is shown from the types and shadows and from the moon and the stars of the law and of prophecy. The inquirer asks, What of the night? He wants to know how far the night has advanced and how near he is to the dawn and to the morning. The watchman or prophet replies, The morning cometh. This much the watchman is given to know, and this only by faith: that the morning is sure to come. But the watchman does not tell the inquirer how far spent is the night nor how near is the

coming of the day; he does not tell this because he cannot, God has not revealed to him the exact time of the Savior's coming. This was one thing about which all the holy prophets anxiously inquired. They wanted to know what or what manner of time the Spirit within them did signify when they testified beforehand of the sufferings of Christ and of the glory which should follow; but this they did not know. That a virgin should conceive and bear a son and that his name should be called Immanuel, meaning God with us; that much Isaiah was given to know and that much he could declare with positiveness. As to the date of time when that should take place he could not tell. We who live in this age to-day know that Isaiah lived six or seven hundred years before the coming of Christ, but Isaiah himself did not know that. Hence, when the anxious and hungry question was asked him, What of the night? Isaiah could not say whether half the night had gone or what portion yet remained of the night, but he could and did say with no evasiveness or lack of definiteness, The morning cometh. That the Savior was sure to come the prophet by faith knew, and he did not waver in this respect. All the watchmen of the legal dispensation were men called of God and inspired by his Spirit to testify certainly of the coming of the Son of God, of his coming to suffer and to die and to be raised again from the dead, and to testify of the bringing in of the kingdom of God. But the year, the month, the day in which all of this was to take place not one of them knew. Thus the essence of all the prophecies was, The morning cometh. But this is not all the watchman said. Not only did he say that the morning was coming, but also the night. Another night was to follow the morning. This

night that was to follow upon the ushering in of the gospel day after the rising of Christ from the dead was the night of falling away, or of apostasy. Unless we are very much mistaken, this is the night through which the church is passing at the present time. The apostle Paul declared during his ministry, and so did others of the apostles, that there was sure to come a falling away from the truth. They declared that the love of many would wax cold, that deceivers would wax worse, deceiving and being deceived, that the time would come when sound doctrine would not be endured. This apostasy, or falling away, is one of the symptoms of the last days of this present gospel age, the Scriptures so declare it. Also, it is told us in the New Testament that this falling away must necessarily precede the coming of the Son of God the second time. Just as the watchmen of the old dispensation knew of a surety that the morning was coming, but could not tell how far the night was spent, just so it is at this present time, that the watchmen upon the walls of Zion well know we are in the night of falling away, but not one of them knows how far this night of apostasy has spent itself. Like the watchman who said, The morning cometh, so we can say with assuredness that unto them who look for Christ, unto them shall he appear the second time without sin unto salvation. Not one of us can give the exact year, month, day and hour of his coming, any more than could the watchmen of a former age give the year, month, day and hour of his first coming. There have been various attempts made by those who profess to be godly wise to name the exact date of the second coming. All such attempts are foolish and vain and have deceived many. The night of apostasy, for all any of us

know, may be just begun and matters may yet have to get exceedingly worse before the remedy will appear; then again, on the other hand, the falling away may have well-nigh spent itself and the day of his reappearing may be nearer than any of us think. Either way, it is a secret and we cannot know it yet. Nevertheless, though we cannot fix and cannot scan the time-table of these events, we have the blessed promise that he will surely come again. There are those who regard the second coming of Christ a purely experimental matter and such are satisfied to interpret all the Scriptures mentioning the second coming of Christ, upon a strictly experimental basis. We have no quarrel with any man, certainly not with any who would wish to refer the second coming to the experience only, but we are free to say that such interpretation does not satisfy us as giving the Scriptures their true import. Christ did actually come the first time. Who among us will dare deny it? The holy men of former dispensations realized his coming by the faith that was given to them, but did not live to see the actual event of his first coming. What a blunder it would have been for those holy men to have supposed that Christ would never come in any other way than as he did come to them in their own experience. Some good brethren to-day, we fear, are in danger of making this blunder regarding the second coming of Christ. That Christ does appear right now in the experience of his children in this present age not one of us will deny, but we are not willing to believe that the second coming is confined alone to the present experience of the saints of God. His coming the first time to perform the sacrificial work of atonement was an actual event not confined simply to the spiritual experience of

his people, and it is our conviction that there will assuredly be an actual second coming of the Lord from heaven. That this is bound to occur the New Testament plainly declares, but the how and wherefore of it no man knows. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." And we are further told to comfort one another with these words. The comfort arises from the fact, not that we are able to tear the secrecy from these words and thus expose their full meaning, but in knowing that the Lord himself, not his Spirit merely, or some other part of him, but that he himself shall descend from heaven for the final glorification of his saints and for the ultimate consummation of his eternal purpose toward which the whole creation moves. We thus have the assurance given us in the inspired record that this night of falling away or of apostasy through which we are now passing, shall be followed by the glorious morning of our Lord's coming again; and while we cannot, any of us, tell how far the night is spent, we assuredly know the vision will not tarry, but will arrive on schedule time according to the eternal purpose of God whom none can thwart, and with whom there is no turning, not even the shadow of turning. L.

NOTICE.

WE now have a supply of the small cloth bound Hymn Books and have filled all orders we have received for the same. If any have not received their book we would be glad to hear from them.

CIRCULAR LETTERS.

(Written by Elder H. C. Ker.)

The Delaware River Old School or Primitive Baptist Association, in session with the Southampton Old School Baptist Church of Southampton, Bucks Co., Pa., sendeth greeting and love in the Lord to associations and churches with which we correspond.

BELOVED IN THE LORD:—Following our long established custom, we again thus address you with a Circular Letter, telling you of our welfare in the Lord and of our faith in the doctrine of God our Savior. In so doing we call your attention to 1 John, fourth chapter, verse eighteen: "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love." As we put our pen upon the paper we realize before us we have the highest and most glorious subject of holy writ. John was given to write more upon this sublime subject than any of the apostles, not that he loved more than they, but it being in the purpose of God, he so wrote. Love is the power that dominates heaven and earth. First it was with God and made manifest to man in the gift of his only begotten Son, that through him man should live. This love passeth understanding, in that he loved his enemies and gave his Son to die for them. The love that man can understand is the kind that man loves them that love him. The secret of God's love to man lies in the fact that he loved his people in Christ before the foundation of the world; before they sinned in Adam, and his "everlasting love" changed not when they became sinners by transgression. Christ the head of the bride, or church, was responsible for her debt. Had there been no debt,

there could have been no payment, no payment no salvation or eternal blessedness with God in the haven of rest. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."—1 John iv. 17. The love of God in the heart of man produces boldness in the day of judgment. In it the sons of God face all enemies of truth and godliness; put to silence every tongue that riseth in judgment, and triumph over every weapon formed against them. The people of God have no fear of man whose breath is in his nostrils, knowing that in his love they are without fault, according to his eternal purpose, which he purposed in himself before the world was. Perhaps in no age of the world has judgment been more rampant against the truth than now. Men have risen up blaspheming the name of God in denying his word, denying the sonship of Christ, denying the creation and formation of man, ridiculing those whose faith is in God and whose hope is in the blood of his Son. Yet through it all, because of no fear, they abide safely alone. "As he is, so are we in this world." He is delivered from the terror and demands of the law, he is exalted above all principalities and powers. Neither death nor life, things present, nor things to come, nor height, nor depth shall ever again have dominion over him, and as he is, so are we in this world. Blessed truth that his people are one with him in all things, hence how secure. When men rise in judgment to condemn the elect of God, Paul, though dead, still lives, and asks, Who shall lay any thing to the charge of God's elect? Who shall separate us from the love of God? It is Christ that died, yea rather that is risen again and sitteth at the right hand of God. If God be for

us, who can be against us? Therein is love made perfect, that we have boldness in the day of judgment. Perfect love casteth out fear. If any thing in this world, or in that which is to come, is perfect it is love. Love thinks no evil, love suffereth all things, love believeth all things, love abideth forever. Fear hath torment, and because of this the world to-day is keeping the regions of woe, with all its horrors of fire and brimstone, before the people, ever endeavoring to frighten them into the service of God, but we have failed to find, by the Scriptures, where man was ever frightened out of hell into heaven. The journey is not made that way from nature to grace; the translation out of the kingdom of darkness into the marvelous light of God is not wrought by force, but by love, with loving-kindness he draws men to run after him. There can be no incentive to serve God other than love to God, to his church and kingdom. This love is shed abroad in the heart by the Holy Ghost. Love is the source of all obedience, as well as every act of kindness to the Lord's children. Being made perfect through love, death and the grave have lost their terror, death its sting, the grave its victory, through our Lord Jesus Christ, to whom be glory for ever and ever. Amen.

H. C. KER, Moderator.

D. M. VOORHEES, Clerk.

CORRESPONDING LETTERS.

The Delaware River Old School Baptist Association, in session with the Southampton Church, at Southampton, Bucks Co., Pa., June 1st, 2nd and 3rd, 1927.

DEAR BRETHREN:—It is a pleasure to address you once more in this, another Corresponding Letter, wishing you rejoicing in the Lord and having no confidence in the flesh. We are thankful to

report that the Lord has graciously blessed us in our meeting, and we have been made to rejoice in him and built up in the most holy faith. The preaching has been good, all setting forth salvation by grace, Jesus the way, the truth and the life. Your Minutes have been received, to be distributed among the churches. We desire a continuance of your correspondence in the future as in the past.

Our next session is appointed to be held with the Hopewell Church, Hopewell, N. J., beginning at 10:30 a. m., Wednesday before the first Sunday in June, 1928, when and where we hope to meet and welcome your messengers again with love in Christ.

H. C. KER, Moderator.

D. M. VOORHEES, Clerk.

MARRIAGES.

By Elder L. L. Schenck, April 17th, 1927, at the home of the bride, Robert L. Davis, of Dodge City, Kansas, and Della S. Powers, of Topeka, Kansas.

OBITUARY NOTICES.

Mrs. Ann R. Benedict passed away from this earthly life June 24th, 1927, at the home of her daughter, Mrs. Elbert L. Hulse, Warwick, Orange County, N. Y. She was born at Port Colden, N. J., Feb. 18th, 1844, and was the daughter of Elder Wilson Housel and Eliza Manning Housel. Her father, Elder Housel, was pastor of the Warwick Old School Baptist Church from 1862 to 1865, and also served the Ebenezer Church in New York City as a supply for a number of years. Her grandfather, James Manning, was the inventor of the first mowing-machine. Manning Avenue in Plainfield, N. J., was named for the family as a large part of it was at one time owned by the family. Mrs. Benedict's aunt, Dr. Clemence Lozier, was one of the pioneer women physicians, and was the first woman to be Dean of the Women's Medical College. Mrs. Benedict was married to James Augustus Benedict April 3rd, 1862, and to them were born six children, only two of whom survive: Mrs. Alice Hulse, at whose home she passed away, and David W. Benedict, of Ridgewood, N. J. The funeral services were held at the home of Mr. and Mrs. Elbert Hulse, Warwick, N. Y., on Monday

afternoon, June 27th, conducted by Elder R. Lester Dodson, the present pastor of the Warwick Church. Burial was in the family plot in the cemetery at Warwick. It has been my good fortune to have known Mrs. Benedict and her family for over twenty years, and all this time she has proved to be never wavering in her kindness and friendship toward me and mine. Especially during our three and one-half years residence at Warwick, N. Y., did we come to know her more closely and found her to be a lover of the truth as it is in Jesus. This love for the truth was manifested in her regular attendance at the meetings of the church and in her devotion to anything which concerned the welfare of the church, as well as the welfare of the pastor and his family. She was a person who was very outspoken in her views and opinions and I believe had as little deception and dissimulation in her makeup as any person it has ever been my lot to know. She never united with the church by baptism, but believed firmly in the omnipotence of God and in the predestination of all things and in salvation by grace and by grace alone. She loved the plain, positive, discriminating preaching of the Word, and I have great reason to feel that she had a good hope through grace. I have had many talks with her on spiritual things in the years that are gone and feel satisfied her affections were set on things above, where Christ sitteth at the right hand of God. She had known many trials and afflictions throughout her life, many cares and disappointments, but with it all and through it all her faith in the justice and mercy of God never seemed to waver. Feeling confident she is at rest from all her labors, I hope the Holy Spirit may comfort the bereaved daughter and son and reconcile all of us to his divine will.

L.

Miss Fannie Brittingham, of Salisbury, Md., departed this life May 7th, 1927, after suffering two years with cancer. She was born December 21st, 1842, making her stay on earth 84 years, 4 months and 16 days. She was a woman of distinguished character, and of straight, pure, devoted virtues. She was born near Berlin, Md., but spent the greater part of her life in Salisbury, Md. Her home was always open to true Old School Baptists, and the manifested virtues of the Spirit were the scales in which the spirit of her heart weighed every one. It was a great comfort to converse with her of the way of salvation by grace, which is the only way to save sinners. To her pastors she was very loyal. The late Elder Silas H. Durand was the pastor of the Salisbury Church for fifty years, and sister Fannie's home was headquarters for him while in Salisbury. The late Elder J. C. Mellott was called to succeed Elder Durand, to whom sister Fannie was very loyal, and loved him for the truth which he defended. Both

preceded her, and visiting her in her last illness, and speaking of her loss sustained in losing her pastors, she requested the writer to conduct her funeral services and write her obituary, and owing to the existing conditions and communion services to serve the writer could not leave to conduct the funeral services, and no Elder could be obtained. Brother John L. Hastings conducted the services by reading the twenty-third Psalm, spoke in prayer and read three hymns in Beebe's collection, 68, "God moves in a mysterious way; 1256, "It is not death to die;" and 1257, "Asleep in Jesus;" and spoke befitting and comforting words to those paying tribute to her memory, after which her remains were laid to rest in the Salisbury Old School Baptist Churchyard until it shall please God to call her forth to be with him and behold his glory for ever and ever. May God comfort all who mourn. We feel our loss is her eternal gain.

C. W. V.

Mrs. Mary Janet (Lawrence) Slauson was born in Halcott Center, New York, February 26th, 1859, and died at Ridgetown, Ontario, Canada, June 9th, 1926. She was the daughter of Walter and Lola Warren Lawrence, and was the devoted and loving wife of the late Elder John B. Slauson, who for nine years served the four churches of the Roxbury Association and was for over eleven years pastor of the Covenanted Baptist Church of Canada. It was her lot to bear, with her husband, many and varied trials, at times being without what many would call the necessities of life; this as a faithful wife she patiently bore, and when in the providence of God she removed with her esteemed husband to the bounds of the Covenanted Baptist Church it was not only her lot to be far from her life-long relatives and friends, but she was called on to endure much for the name of Christ. She loved the truth, and being of a quiet and retiring disposition one had to be with her and in her home to rightly estimate her worth. The kindness and love of her brethren and the many friends she had, both in Canada and here, was like sunshine, bringing cheer and gladness to her. Sister Slauson united with the First Roxbury Church, Vega, New York, by baptism September 27th, 1902, being the first person baptized by her husband. She leaves to mourn their loss two sons, Samuel Lee and Harold John, both grown to manhood; she also leaves three brothers and four sisters. The writer was called to officiate at her funeral, and the large assembly of brethren and friends was a silent testimony to the love and esteem of those among whom both Elder and sister Slauson lived and died. Her remains were interred by the side of her beloved husband in the Duart Cemetery, Ontario, Canada.

Written by request.

ALSO,

Phebe, wife of Edwin Secor, departed this life April 6th, 1927, aged 37 years and one month. She was the daughter of William and Sarah Dymond, and was married October 20th, 1917, since which she has resided much of the time at the Secor homestead, Ashokan, New York. Our departed friend never had a strong constitution and had been ailing ever since we first knew her. The last few years she spent much of her time upon a bed of sickness, sadly afflicted in body. All that loving and gentle care and medical skill could do was done for her, but of no avail, it being the will of the Lord that her sickness should bring her to the grave. She was not a member of the Old School Baptist Church, but was a believer in the truth; her experience covered a number of years, yet not until a few months before her death did the Sun of Righteousness shine in her heart with healing in his wings. The joy she experienced filled her heart with gratitude to God and was a source of deep comfort and consolation to those who dearly loved her. The writer felt it a privilege to visit with her on spiritual things, and we believe that although her name was not upon any church book it is written in heaven, where we believe she is forever with the Lord. The writer tried to speak words of comfort to her bereaved relatives. The interment was in the Winchell Cemetery, Ashokan, New York. May the God of all comfort bless and sustain her relatives and sorrowing husband in their bereavement.

G. R.

Mrs. Amanda L. Bricker passed away at her home with her daughter, Mrs. T. E. Attebery, June 9th, 1927, after an illness of five weeks. Mrs. Bricker was the daughter of James and Maria Rafferty, and was born in Macoupin County, Illinois, July 2nd, 1854, being 72 years, 11 months and 7 days old at the time of her death. October 10th, 1875, she was married to David C. Bricker, and to this union five sons and one daughter were born. With her family she came to Greenwood, Mo., August, 1885, and continued to make her home in this vicinity until her death. Those left to mourn their loss are her four sons: James H. Bricker, Kansas City, Mo.; John L. Bricker, Grandview, Mo.; Oscar D., Grover C. and Mrs. T. E. Attebery, of Greenwood, Mo., one son having died in infancy, one sister, Mrs. J. P. Taylor, Harrisonville, Mo., two brothers: Joshua Rafferty, Carlinville, Ill., and John Rafferty, Guthrie, Okla., also nine grandchildren.

The funeral service was held from the home June 11th, and was conducted by Elder W. L. Hall, of Blue Springs, Mo., pastor of the Primitive Baptist Church of which Mrs. Bricker had been a consistent member since June 3rd, 1893. Interment was in the family lot in the Greenwood Cemetery.

Her son,

J. H. BRICKER.

Mrs. Hannah Fisher, aged 86 years, died at her home here to-day. She was the widow of Ezra T. T. Fisher, at one time Linn County surveyor. Mrs. Fisher was born near Peoria, Ill., July 8th, 1840, and crossed the plains by ox-team to Oregon in 1853. She was the daughter of the late Elder Ezra Stout. Mrs. Fisher was married Dec. 27th, 1856, and later located near Molalla. In 1866, she and her husband moved to a farm four miles north of Albany, where they lived until 1893. They then located in Albany, where Mr. Fisher, who at one time served in the United States Land Office, at Oregon City, died in 1899. Mrs. Fisher had been a member of the Primitive Baptist Church since 1864. Five children survive. They are Mrs. Josephine Crook, of Golden-dale, Wash.; Hugh G. Fisher, of Salem, Ore.; Fred D. Fisher, of Santos, Brazil; Mrs. Orpha J. Conklin, of San Jose, Cal., and Earl Fisher, of Salem, Ore.

Funeral services will be held from the Fort Miller mortuary, at Albany, Monday, with Elder Moffitt, of Portland, officiating.

The above is a clipping from a local paper printed in Salem, Oregon, and I will add this one thing more: Brother Fisher, late husband of the dear old mother in Israel, was also a member of the Primitive Baptist Church and was at the time of his death, in 1899, Clerk of the Siloam Association, and was highly esteemed by all who knew him. The dear old mother was buried beside her husband in the cemetery near Albany, there to await the resurrection of the just, when we feel assured that they will come forth immortalized, made and fashioned like unto his glorious body. May we all, who have a hope in Jesus, be prepared for that great and notable day of the Lord God Almighty is my prayer for his dear name's sake. Amen.

From one who feels less than the least in my Father's house.

ALSO,

Elizabeth Watkins Rose was born in Dada County, Georgia, September 10th, 1842, and departed this life June 12th, 1927, making her stay on earth 84 years, 9 months and 2 days. She moved with her parents to Iowa in 1849 and settled near Knoxville, Marion County, where she resided until her marriage to Jacob Smith, May 3rd, 1868, and to this union were born three children, one dying in infancy. The two living are Guy Smith, of Chicago, Ill., and Miss Zona Smith, of Buenos Ayres, South America. They lived on their farm until her dear husband was called home above on June 5th, 1902. The following fall, she with her daughter Zona, moved to Des Moines, Iowa, where they resided, until she returned to Marion County. Our dear sister was united again in marriage July 24th, 1910, to Elder Wm. M. Rose, and in 1920 they came to Oregon, and to Lebanon in 1921, where she resided until June 12th, 1927, when she

passed away as above stated, after several weeks of most intense suffering. All was done for her that loving hands could do, but her dear Lord and Master knows what is best for his dear ones. In her death she leaves to mourn her dear children and husband, one brother, Dennis Watkins, of Jefferson, Oregon, and Mrs. C. E. Smith, of Lebanon, Oregon, and a host of relatives and friends. She united with Little Flock Church, in Iowa, in 1908. At the time of her death she was a member of Bethel Church, at Tallman, Oregon. She was laid to rest in the Odd Fellows' Cemetery, near Lebanon, Oregon, there to await the call of her Master and Lord. Services were conducted by Elder S. B. Moffitt, of Newberg, at her home in Lebanon, at her request, who used for a text John xi. 25: "He that believeth in me, though he were dead, yet shall he live." Her funeral was attended by a large and attentive congregation. May the dear family, together with our beloved old brother and father in Israel, be reconciled to the will of our merciful High Priest, and bow in humble submission, saying, Thy will be done.

S. B. MOFFITT.

Benjamin Franklin Chilton was born March 4th, 1836, and died June 19th, 1927, in his ninety-second year. He was united in marriage to Mary Ann Ramsdell Feb. 27th, 1857, and to this union were born two children: Dora Chilton Lindsey, who departed this life Dec. 9th, 1888, leaving one son, Matt Lindsey, and Robert J. Chilton, who resides on the old homestead, also eight grandchildren and ten great-grandchildren, all residing near Turners Station, Kentucky, except the daughter's son, Matt Lindsey, who resides in Des Moines, Iowa. Brother Chilton and wife, better known as Uncle Frank and Aunt May, united with the Cane Run Predestinarian Baptist Church in June, 1887, where they both remained faithful, always attending the meetings of the brethren, and their house was always open for their entertainment until the last few years, when Uncle Frank's hearing became so bad it was almost impossible to talk to him, yet his faith was not shaken. I would visit him almost every time I came to Turners Station and he would tell me he would like to go hear me preach, but it would be impossible to hear anything so he would stay at home. I visited him last April and he was then confined to the bed, and on leaving he said to me, Brother, I will see you no more in the flesh, but hope to meet you in heaven, and from that time he gradually grew weaker, and finally on our meeting day in June passed from earth to, we hope, a better place. We will all miss him, and it will be lonesome in the home, where everything was done for him. His son and wife waited upon him continually. The friends have lost a neighbor, and the church a brother, but we feel that our loss is his gain, and we bow in humble submission

to the will of God, who doeth all things well. The day of the funeral I tried to comfort the friends with the ability the Lord gave me, after which the body was laid to rest beside his wife to await the call of the Master in the resurrection. May the Lord comfort the friends and enable us all to say, Thy will, O Lord, be done.

GEO. L. WEAVER.

My father, **Christopher S. Fetter**, was born near Southampton, Pa., Jan. 24th, 1842, and died Sept. 16th, 1926, at the home of my sister, Mrs. David M. Voorhees, near Hopewell, N. J. He was the son of Casper G. and Anna M. Fetter. He was married to my mother, Mary C. Van Dyke, daughter of Deacon John S. and Caroline Van Dyke, of Hopewell, N. J., Dec. 27th, 1866. To this union were born nine children, of whom eight are still living; there are also thirty-seven grandchildren and sixteen great-grandchildren. My father never joined the visible church, but was a faithful follower after these people all the years I can remember him. He wrote many articles for the SIGNS OF THE TIMES, and many will remember him that way who never met him. I have many times wished I had been as faithful in meeting with the brethren as he has been. As long back as I can remember him, and up to the time of his death, I think there were but very few Sundays he did not meet with the saints of God unless he was hindered by sickness. After leaving Southampton, Pa., he moved to Philadelphia, where he attended the meetings many years. During the last few years he spent part of the summers with my sister and brother-in-law, where he died, and went with them to the meetings at Hopewell, N. J. We have every evidence he had a good hope through grace, and I believe now is at rest with his Savior. Elder C. W. Vaughn spoke words of comfort to the bereaved family and friends, after which his remains were buried in the cemetery adjoining the Southampton meetinghouse.

Written by his son,

CASPER G. FETTER.

Lofton Delmott Poyner was born July 27th, 1847, and departed his earthly life April 24th, 1927, making his pilgrimage in this old world of trials and afflictions 79 years, 8 months and 27 days. He was married to Virginia Josephine Bullion in 1870, and to this union were born eight children, four sons and four daughters, all of whom survive him. He also leaves thirty grandchildren and seven great-grandchildren. Mrs. Poyner, his wife, departed this life January 23rd, 1914. Brother Poyner was one of the oldest members of old Cain Creek Old School Baptist Church of Obion County, Tennessee. He spoke in public over forty years, yet was never ordained. His ordination was spoken of, but he rebelled so strongly against it the church let it pass. He had a

gift to go among his Baptist brethren to sing and pray and tell his little story (as he called it) of Jesus Christ the Lord, the way, the truth and the life. He was sound in doctrine and was loved by the Baptists far and near, and we all miss dear old brother Poyner, but feel assured and satisfied that our loss is his eternal gain, for his much suffering is over now and we feel satisfied that he is at rest. I have traveled with him visiting different associations for several years passed, and have some knowledge of how he was afflicted, yet he had a great zeal to go. He surely did love the cause of Christ and his little children, but his labor is ended, yet his works do follow him. It was his request that I would speak at his funeral, which I did with the ability God gave me. The great number of people who came to pay the last tribute of respect showed he had many friends on earth. His body was laid quietly away beside his dear companion, in the old Cain Creek Cemetery, to await the resurrection of the body.

Written by one who loved him.

T. J. PRINCE.

Brother **George T. Hayden** departed this life June 14th, 1927, aged 69 years. He had been afflicted for thirty years with gall bladder of the liver. He was baptized in the fellowship of Concord Church by Elder G. W. Caldwell about the year 1888. He was an uncompromising Predestinarian and a dear lover of the SIGNS OF THE TIMES. The last twenty years of his life he was seldom able to attend meeting on account of his illness, but often expressed a desire to be with the brethren. His last words were, "I am not afraid to die; I want to go." Elder W. K. Smith, of Lillie, La., was called and held services at the family residence, and spoke to the comfort of the bereaved, after which his body was carried to the Baptist Cemetery and laid away to await the resurrection morn, when he shall be owned and crowned and fashioned like unto the glorious body of his dear Redeemer, to shout God's praises forever. He leaves a wife, eight children, all grown and married but one, thirteen grandchildren, one brother and many near kin and friends to mourn their loss, but we hope our loss is his eternal gain. The writer is the only surviving one of the family.

L. E. HAYDEN.

Andrew David Newman was born Oct. 11th, 1857, in Boone County, Indiana, and passed away June 23rd, 1927, after an illness of twelve weeks of intense suffering, all of which time he bore it patiently, giving every evidence by word and manner of his full trust in an all-powerful God, in whom he had been blessed to trust for over forty years. He was one of eight children of Herman E. and Mary Eleanor Newman. Of this family only one, Mrs. Sarah E. Sparrow, of Sheridan, Indiana, is left. April 4th, 1879, he was

married to Mary Caudell, to which union a daughter, Mrs. Eleanor Banks, of Independence, Mo., and a son, Clarence Earl, of the home, were born. They came from Indiana to Kansas in 1884, and later moved to Kansas City, where they lived for twenty-two years, and where he helped all he could in the building of Mt. Vernon Church. Later they came to Cass County, Missouri, where they have since lived. Mr. Newman never united with the visible church, but was ever at our little meetings when able, and was sound in the doctrine, not wanting anything added to or taken from the precious truth. There are left with his sorrowing companion the two children and six grandchildren: J. Vernon Banks, of Tulsa, Okla., Florence Eleanor, Mary Margaret, Lillian Irene and Sarah Earline Newman.

The funeral was held June 26th at Little Flock Church, and was conducted by Elder T. E. Atteberry, who spoke from John xiv. 1-3, to a large assemblage of relatives and friends. Interment was in Wills Cemetery.

Written by request.

(MRS.) J. W. TAYLOR.

DEAR EDITORS:—It is with a sad heart that I report the death of **Elder W. J. May**, which occurred June 30th, 1927. You will please publish notice of his death in the dear old SIGNS OF THE TIMES, and state that an obituary will follow as soon as it can be prepared.

G. B. BIRD.

CONTRIBUTIONS TO HELP SEND THE "SIGNS" TO THE POOR OF THE FLOCK AND TO AID THE "SIGNS."

Elder G. B. Paxson, Tex., \$2; Mrs. J. W. Taylor, Mo., \$1; Mrs. Clara Parker, Ore., \$2; Mrs. Lydia B. Stewart, N. Y., \$2; Elder V. R. Harris, Ark., \$1; Mrs. M. A. Tanner, Miss., \$1.

M E E T I N G S .

Denton Creek Association of Old Primitive Baptists will meet in Dallas, Texas, State Fair Grounds, August 12th, 13th and 14th. All lovers of the truth are cordially invited to meet with us, especially ministering brethren. Plenty of room and an ideal cool place to meet.

The seventy-sixth annual session of the Siloam Association of Primitive Baptists will be held with the Cowletz River Church, near Riffe, Washington beginning on Friday before the second Sunday in August, 1927, and continuing two days. Those coming by rail come to Chehalis, Wash., take stage about forty miles southeast. A cordial invitation is extended to all.

J. W. PETERS, Moderator.

WM. J. REEVES, Clerk.

The Slate Hill annual meeting will be held this year in the Slate Hill, N. Y., meetinghouse, on Friday, August 26th. Elders H. C. Ker, George Ruston and Charles W. Vaughn are expected to be with us. A large attendance is desired.

R. LESTER DODSON.

The North Berwick Old School Baptist Church, of Maine, has appointed an all day meeting to be held the fourth Sunday in August. Elder H. C. Ker is expected to be with us. Service at 10:30 a. m., and 2 p. m., standard time. An invitation is extended to all who may desire to meet with us.

JOSEPH HALL.

The Maine Old School Baptist Association will meet, the Lord willing, at Whitefield, Maine, on Friday before the second Monday in September, and continue three days, Sept. 9th, 10th and 11th, 1927. All lovers of the truth are invited to meet with us.

GEORGE R. TEDFORD.

Ebenezer Church, Baltimore, Md., will hold an all day meeting on the third Sunday in September (18th), 1927. We desire the brethren, sisters and friends to meet with us.

A. S. ROWE, Church Clerk.

The next annual session of the Original South Arkansas Primitive Baptist Association is appointed to meet at Macedona Schoolhouse, near Dalark, Dallas County, Arkansas, beginning on Friday before the third (3rd) Sunday in September, 1927. About the nearest point by railroad to reach this place will be Arkadelphia. The place of meeting is about ten miles from the railroad. Arkadelphia is situated on the St. Louis, Iron Mountain & Southern Railroad, and easily connected with Cotton Belt & Rock Island roads.

We invite all genuine Predestinarian Unconditional Old Baptists to meet with us, especially ministers of this faith.

V. R. HARRIS, Moderator.

W. C. HORTON, Clerk.

The seventieth session of the First Kansas Association of Regular Old School Predestinarian Baptists is appointed to be held with the Big Walnut Creek Church, in Topeka, Kansas, at 1168 High St., in the western part of the city, two and one-half blocks south of 10th Street, and one block west and half a block south from the end of the Lowman carline. For any further information address me at 1168 High St., Topeka, Kansas.

MARY ELLISON, Clerk.

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

IN

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

Meetings every Sunday at 168 East 70th Street, Manhattan. Near Lexington Avenue.

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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B A P T I S T C H U R C H
A S H O K A N , N . Y .**

Meetings every third Sunday

10:30 a. m. 2 p. m.

All who are seeking the truth are cordially invited.

Ft. Worth Primitive Baptist Church meets every first and third Sundays at 11 a. m., also Saturday before third Sunday at 2 p. m. in each month. Take South Main car, go to end, walk one-half block north to meetinghouse.

E. A. MORELAND, 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 every fourth Sunday at 10:30 a. m., at the home of Dr. Thomas Stakley, 7029 59th Ave., S. E., Portland, Oregon. Take Mt. Scott car at First and Alder Streets, get off at Tremont Station and go one block west. Lunch at noon.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

Mount Vernon Church meets the first Sunday in each month in Robertson's Hall, 4th and Broadway Ave., Arlington, Washington. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

MRS. CLARA E. GENTRY, Clerk, Marysville, Wash.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EACH MONTH

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BY J. E. BEEBE & COMPANY

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Elders R. Lester Dodson, George Ruston, Chas. W. Vaughn.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 95. MIDDLETOWN, N. Y., SEPTEMBER, 1927. NO. 9.

CORRESPONDENCE.

THE THREE BOOKS OF DIVINE WRITING.

FIRST. The first book of divine writing which God's people are most interested in is the book of life. This is a record in which are found all the names of God's chosen people, the elect, the foreordained to life and those predestinated to eternal life, whether they have lived, or will live before the end of time, the mystical body of Christ complete. Those names were written there before the world was, and no powers of man or devils can take a name from this divine list, nor add one name to it. This list of names is a part of the covenant of grace with God and Christ. This first book also contains all the decrees and promises which were necessary to complete the covenant of grace, redeem all those mentioned in God's will, settle all the accounts of those for whom Christ became surety and died in their stead, and bring those blessed people off more than conquerors through him that loved them and gave himself for them. When John was caught up in the Spirit before the throne of God this book was

brought out, but it was sealed so that no man could look thereon. Heaven was searched, the earth was searched and under the earth was searched, but no man was found able or worthy to open the seal and look thereon. No man to-day is able or worthy to open that book, or to change its records. John wept because no man was found worthy to open and read the book, and millions of poor sinners have wept because the book was closed to them, and feared their names were not in the book, but oh joy unspeakable, a still small voice says, Peace, be still, do not despair, the Lion of the tribe of Judea has opened the book and seen your name there, paid your debt, Jesus is your Savior. When Christ opened the seal he saw the names of all God's elect, and the decrees and promises which make up the covenant of grace, to the end of time, and whether these records are of God's church, or of nations, or of good or evil, or whether to build or to destroy, they will all be carried out.

Second. The second book is the Bible, the book of inspiration, the oracles of God, an abstract of the first book, and its ordinances, its sacrifices and its priest-hoods all point to the coming of Christ

and the carrying out of the covenant of grace, as it is recorded in the book of life. All blessings are given in Christ, and each privilege, each promise, each grace, and each hope of the christian is but a leaf from the book of life mentioned in the Bible and viewed as through a glass darkly while here on earth, but in the realms of bliss the first book will be wide open and we shall see Jesus face to face, chief among ten thousand and altogether lovely. We should read the Bible, because it is always new, never wearing out nor out of date with God's people, like other books. Because it tells of the Father's will and of Christ carrying out that will, without leaving any part of it to conditions, uncertainties or to mortal man. In this second book are found many types, shadows, symbols and pictures of Christ, his life, his suffering, his death and his triumph over all enemies of Zion. While this second book was written by the hands of man, God's Spirit directed them, so it is in harmony with the first book and one of the three.

Third. The third book is the book of christian experience, in which Christ is revealed by the Holy Ghost. This third book is the key or interpreter of the first and second books. You may have a Bible, you may go to church, you may join the church and hear and read much about the first and second books, but unless you have read some in the third book, which reveals the truths of the others, you will not understand them, neither will they comfort you. Unless this third book has been read by the preacher he cannot preach the truth in its purity, and unless the hearer has read some in the third book he cannot understand the truth when it is preached, for these three books contain all the spiritual truths revealed to man, and the third is

the interpreter. This book contains many leaves which tell of the work of the Holy Spirit, as regeneration, sanctification, quickening, spiritual birth, creating anew and raising a dead sinner to life in Christ, all this work is divine. Other leaves contain arrows of conviction which are sharper than a two-edged sword, a wound which no earthly physician can heal, a drop of blood from Calvary, a leaf of spiritual adoption, a leaf of justification, a leaf of righteousness to be worn and a leaf of triumph through Jesus Christ. Other leaves contain brotherly love, peace, long-suffering, kindness, virtue, faith, hope, hatred of sin, hungering and thirsting for righteousness, humility, the spirit of dependence and willingness to give God the glory. This third book is the work of the Spirit changing a lost sinner into a christian alive and active, bearing the fruits of the Spirit. Wonderful divine change. While the second book reveals Christ to his people, the third reveals Christ in his people. Blessed is he who hath a part in these three books.

Hoping that you and I both have a part in these books, I am your unworthy brother,

M. N. WEBB.

WEISER, Idaho.

FLEMINGTON, N. J., March 29, 1927.

MY DEAR MISS CHICK:—You requested me to write to you, and it is with fear and trembling I make the attempt, for I feel so unfit, blind and ignorant, and know there is nothing in me worth while. I enjoyed my visit with you all in New York. I felt at home, though many were strangers to me. I was sorry to hear of Elder Dodson's family being sick, I hope they are better by this time. I enjoyed his sermons very much in the afternoon, but we were so late getting in

for the morning service that I missed much of it, but it was all to the glory of God and him alone. How wonderful is the doctrine of predestination and the determinate council of our all-wise Creator. It seems strange to me sometimes that I was never made to see these wonderful works of God in my younger days, instead of not until about four years ago, I believe it was, that he began his work in bringing me out of nature's darkness into the glorious light of his love. There is nothing can explain it so well as the verse,

"My Jesus sought me from above,
When destitute of grace and love,
And rushing blindfold down to hell,
He reached and caught me as I fell."

I know you have read my experience in the SIGNS and know what my soul passed through. I shall never forget the dawn of that day, a new day, a spiritual day, and as I looked from my window I never before beheld the works of God so beautiful, the birds, the trees, flowers, mountains and valleys fairly thundered the name of God, and to think of such a God looking in pity on a wretch like me. Had I received what I deserved it would have been complete destruction. Oh my heart and soul were so filled with his love I could not speak. I went outside, with tears streaming down my cheeks, and I think if my heart ever burst out in prayer it was then: Oh give me a thankful heart for all thou hast done for me, keep me in the strait path and teach me thy way, O my Savior and my God. It seemed these words were given me. I never cared for the Old Baptists, despised them, and never paid much attention to their preaching, why was it now that I found myself being drawn to them, that the pleasures of this world were fast fading? Why was it these people looked so good to me that I could not see a fault in any

of them, and in myself I see nothing but faults? Can I doubt the works of God? There are times when I fear I am wrong, darkness surrounds me and I feel my hope is almost gone, yet there is always a little gleam left, and He returns to me and whispers to me that I am his. I have been called to pass through some trying times, and felt my feet would slip from beneath me, I have built up hopes upon worldly things, only to see them totter and fall, and I can look back now and see God's hand guiding me through it all, teaching me the lesson of obedience, to "be still and know that I am God," that the arm of flesh will fail, that nothing lasts but heaven.

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

I feel I have a very blind understanding of God's word, and I often wonder if there is any one that can grasp all of the sermons they hear. I do know there is always some sweet remembrance of His truth left with me after hearing the preaching.

I must tell you of what happened last summer. I had for a week or more had these words running through my mind: "Come unto me, all ye that labor and are heavy laden, and I will give you rest," &c. Sunday of the same week I was invited to go to Southampton to meeting, and our beloved Elder took those words for his text. I can never tell you how I felt, for I had such a desire to hear them preached from. I thought I could never again doubt God's work. Oh the comfort that came to me from that sermon. I think I have thought more of baptism since then; I feel that I am not giving the whole price. "Come unto me." How sweet the command. "And ye shall find rest unto your

souls." How sweet the assurance, and I know since he has revealed himself to me there is rest in him, and when a poor miserable sinner has been given a hope in his mercy is it not then he can sing, "All hail the power of Jesus' name"? There is none in my family that sees as I do. I am alone, yet not alone, God is with me, and he is my light and my life, an ever-present help in time of need, and I know he is able to point the way to them as he has shown it to me. I know there is nothing I have ever done or ever can do to merit the least of his blessings; there is nothing in me but iniquity, sin, lust and weakness, and it is these things that make me doubt, and it seems to me that all evils rise from unbelief. But it is Jesus' name that calms our fears, and bids our sorrows cease.

I must close. This is more than I had thought of writing. Excuse all errors. I shall be looking for a letter from you (please) real soon.

I remain an unworthy friend,

GERTRUDE PYATT.

BATH, Maine, April 10, 1927.

DEAR SISTER BONNIE:—Wordly things seem to have taken my time for the last two or three weeks, as much as I try to prevent it, many times I feel that I cannot do as I would, and how I hate myself for it. Sister Bonnie, I feel I am living in a land of strangers. I cannot talk to them of the things that are dear to me and nearest my heart, they do not understand me, even in my own home, and sometimes it is hard. But God is good to me, for he gives me faith to believe that he will give me strength to continue to hold fast to the end. I feel so unworthy of his goodness, and still it is manifest to me day by day.

I had a lovely letter from sister Nellie.

I think she is wonderfully blessed with an insight into God's word. She speaks of the gift of the knowledge of Christ, and says it ought to employ our whole mind, and I, too, sister Bonnie, think so. It seems sometimes when I have to talk of other things, go and do things not pertaining to God's word, that I am wasting much valuable time. Things of this world come thick and fast and I get very tired, and feel that if I could only get away and be by myself for even a little while how good it would be and how restful. If it were not for the nice letters I get life would be kind of a blank.

I liked Elder Dodson's sermon on Hebrews x. 23, 24. I read it three times. I often think of our Association this year at Whitefield, and think of what a sweet peaceful place it was two years ago, and wonder if I will have that rest and peace come to me as I did then. It is the one time of my life I look to with a longing to feel again. Elder Dodson says, "He is faithful that promised," and we know he is always near to comfort. I can also remember how I cried out of the depth of my heart for forgiveness. It seems at times I could say with the dear Savior, as he said on the cross, "My God, my God, why hast thou forsaken me?" I felt at that time that if he had forsaken me it was no more than I deserved, for it seemed that God could never have anything to do with one so vile. But I was to learn of his wonderful kindness and of his mercy, and I was given it at the Association. If I could only tell others of those things, but I suppose they are for me alone. It seems as I think of those times I can say that my heart burns within me. There are some things I cannot tell, but you, sister, know them. One is that joyful sound, and when God sees fit he makes the heart sing within you.

What a wonderful being that can make a being thrill with the love of Jesus Christ in his heart. I often wish God would give me words to sing his praise to my satisfaction, and then I think he knows best, for I might be like the fool known by his much talking. Never satisfied, I am a very ungrateful person, still there are times when I feel satisfied. Always wanting something not good for me, but the all-wise Being who rules in heaven and in earth knows our needs. "He is faithful that promised," and it reads, "But without faith it is impossible to please him." Sister Bonnie, we know he is faithful, and we know what he has shed abroad in our hearts, so how can we help having faith? He has given it to us, "and if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." These words sound good to me, and I often wonder what share they hold for me: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." We are told, "We are saved by hope: but hope that is seen is not hope. * * * But if we hope for that we see not, then do we with patience wait for it." How one could write on and on and tell of the sinner's hope. Do you ever think and think about these things until it seems you grow weak in thinking and it seems as if you had to get away into the woods, or somewhere that you could see nothing made by man, but just God's handiwork, and it would be rest? But the flesh will always be present with us in this world, and it is right that it should.

Well, sister, I guess this is enough, for I do not want to tire you. I shall be glad when I hear that you are coming to Maine, and it is near the time of our meeting.

With love and fellowship to you from sister Rachel,

MRS. RACHEL DATTER.

SPRINGFIELD, Illinois.

DEAR EDITORS:—Through the abiding mercy of the never-failing sovereign Lord of all I am addressing you, the household of faith, and through our family paper, after several years of silence because of home environments that practically left me stranded as to church privileges and association with those of like precious faith. Now I find myself inadequate, both physically and spiritually, to put thoughts into words and sentences to reach the hearts of the weary and heavy laden that they may have comfort and peace of soul. God alone, in his matchless wisdom, can do this. He is a Spirit and seeks such to worship him as do worship in spirit and in truth, and until the Spirit takes of the things of God and shews them unto us all our efforts to worship him acceptably, with reverence and godly fear, will be in vain. While in the years gone by I have drank deeply of the waters of affliction, yet the Lord has always proved a very present help in every time of adversity and trouble. There have been times when my pathway seemed dark and forbidding, tempestuous billows lashed furiously about me, shutting out the joy of salvation, the light of peace and hope became dimly obscured, the river of water of life ceased to come into my soul, the heavenly manna that had appeased my hunger in other days of want and sorrow was withheld, the heart once filled with

praise and thanksgiving to the Lord become stubborn and unbelieving, and out of the depths have I cried, "Bow down thine ear, O Lord, hear me; for I am poor and needy." "Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul." Truly God's ways are in the deep. Even there he can restore unto his children the joy of salvation and lead them in paths of righteousness for his name's sake. How helpless and dependent we are when for a moment the Lord withdraws his helpful arm. Then how unspeakably wonderful when he opens the windows of heaven and with great mercy he gathers them in his arms again. Thus the Lord "raiseth up the poor out of the dust," and the trembling, faltering, dependent little child once more realizes what the psalmist said, viz., "He restoreth my soul: he leadeth me in paths of righteousness for his name's sake." The songs of Zion become once more sweet and musical. Faith, sweet living faith abounds in heart and soul, because of the never-failing "fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness," and this is equivalent to what is expressed in the beautiful hymn:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

Here, too, we are reminded of the Lord's message by the prophet Isaiah: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem [Zion or church], and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double [a full, complete measure] for all her sins." The warfare will go on as long as we are in the flesh, but the victory of the cross was complete. In all our afflictions the blessed Jesus was afflicted; yea, more,

when we remember Gethsemane and the weary way to Calvary. Our sins, our cruel sins, past, present and to come were laid to his account. Being justified by faith we have peace with God through our Lord Jesus Christ. The inheritance of the saints, incorruptible and undefiled, and that fades not away, is the purchase of the blood of Christ, the one only offering which perfected them that were sanctified by God the Father, preserved in Jesus Christ, who maketh intercession for the saints according to the will of God. Now, dear, trembling, halting child, your pathway may appear to be dark, dreary and cumbered with harrowing thorns, and you are near fainting by the way, pause and think for a moment, turn your eyes back to the magic scene in Gethsemane, and compare these light afflictions, which are but for a moment, to the agonizing appeal to the Father that the cup might pass, but "nevertheless, not my will, but thine be done." The law claimed its victim and Jesus bore the cross alone. His children are not alone, for Jesus, the good Shepherd, lives and intercedes for them. They have a constant "advocate with the Father, Jesus Christ the righteous."

This may be my last message direct to you, only God knows, and I want to impress upon you that after nearly sixty-seven years of my feeble attempts to preach Christ and him crucified the promises of the Lord have never failed to support me, even in the very darkest moments of my life, when I could lose sight of all human strength and give all into his gracious hands. Remember the Savior's words: "Without me ye can do nothing." "What shall we then say to these things? If God be for us, who can be against us?" The grace of our Lord Jesus Christ be with you all.

Yours in blessed hope,

J. G. SAWIN.

ATLANTIC, N. C., June 27, 1927.

DEAR BROTHER VAUGHN:—It is with fear and a great deal of timidity that I undertake to write you this morning, but I must undertake it. I am thinking of Esau and Jacob, the sons of Isaac by his wife, Rebekah. They represent the chosen of God in the case of Jacob and the nonelect in the case of Esau. They were just as much two men as they would have been if they had had two sets of parents. Jacob and Israel represent the flesh and the Spirit. They are both in one: one is now the servant of God, and the other is governed by him, and in the arrangement of grace will eventually be sweetly united in the kingdom of God. This will be when the old man (the carnal mind) is completely destroyed, to live no more forever. We have no promise that the carnal mind shall ever be made a spiritual mind or know anything of the Spirit; to the contrary, the carnal mind is enmity to God, not subject to the will of God, nor can it ever be. This enemy shall be fully destroyed in death, while that which is spiritual shall be delivered in the life of our dear Jesus. Esau showed that he was of this world. He never showed any sign of love to God nor any of his ways. If he did I do not find it in the word of God. But sometimes Jacob fainted and Israel spoke the praises of eternal God, and He is called the God of Jacob. Just so when we are so afflicted that we have no confidence in the flesh, or Jacob, we are pleased to serve and please God. We cannot please God in the flesh. They that are in the flesh cannot please God. Not that they do not want to, but they cannot please him. Therefore we must be brought to have no confidence in the flesh before we can please him. This is one reason why I cannot accept any conditions in the

service of our God, but must believe that all is absolute. In the days of old Noah was the only preacher of righteousness, and we do not hear of him trying to get any one to help him hold a protracted meeting to get these antediluvians to believe his teachings. God had ordained to destroy them and he did not hold out any inducement to them to believe what Noah preached, nor send any other preacher because Noah was too old-fashioned to do a good work. It is a significant fact that Noah did not make a single convert in the five hundred years he was preaching. He would have made a very poor Missionary, but he did the will of God, and it accomplished the purpose of God. So it is with all the Lord has called to do his will in the army of heaven and among the inhabitants of earth. I do not know what is the Lord's will concerning Esau, and I dare not say. The same is true concerning Jacob, but they will both do the purpose of God. That cannot be thwarted by any one nor in any way. I am God and will do all my pleasure, saith the Lord.

My brother, I did not think to say much. I feel that I love Jacob, and wanted to say something about him. I do not think the Lord has any place in his church for the sons of Esau, nor will he ever have. I am satisfied they are just as well satisfied with their position as the sons of Jacob are. It is like they were in the days before the flood. Noah preached, but the wicked world attended their own business until the waters were on the earth. We have no record that one ever believed his teaching, or ever wanted to enter the ark. The reason is they were not commanded to do so. I have no thought that any one but those commanded will ever want to enter into Christ, the eternal Ark of salvation.

Just those the Lord calls, that many, and no more, will be all he will own in the day of reckoning, that will be the fullness of the train of the Lord Jesus Christ, all the heirs of promise. Is not that enough? What would we do with more? Have we any place to put more? If so, where is it? No, they are the heirs of promise and the fullness of the kingdom of our God and a sufficiency with all his saints. Not one left out and not one added. It is done, well done.

Brother Vaughn, you and others who may read this must bear with me. I have written it by littles, as I had to do, for I cannot commence and write through as I once did. Do with it as you think best, and all will be well with me.

Yours in hope and love,

L. H. HARDY.

SHILOH, Ark., May 25, 1927.

DEAR BRETHREN:—In renewing my subscription to the SIGNS OF THE TIMES I am also sending a letter to the paper for publication, if you think fit and worthy. What I hope the Lord has done for me I once thought I could do for myself, accept Jesus at any time or place I wished or thought proper. I had need of the pleasures of the world and was not much afraid but what I would do it, until the year 1875, when the hand of death first broke our family. We just had one darling girl, a few days over thirteen months of age, and as the hand of death took her away I began to think that if God had seen fit to take me instead of her, what would have been my fate. That caused some serious thought upon my eternal destiny. I soon fell in line with my faith and set a determined resolution to leave off my sins, which I thought but few, just three, swearing, getting drunk and horse-racing. I soon

had them (in my own mind) cast from me. I had wandered away from the house and seated myself by an old forest-oak, so I arose and started homeward. It was the first day of October we laid her away to rest. In a few days I went to my work of gathering my cotton crop. I had a fine horse, well cared for, and I tied him to a swinging limb and went on to prepare a cotton-pen. The horse tore off the limb and came tearing through the well opened cotton. I cursed before I thought. I decided to watch closer and not to do it again, but in a few days I forgot again. So it went on until the third time, when I ceased trying, for it seemed no use for me to try. I got worse, and cursed when mad or in a good humor, until my friends said I cursed when asleep. Then in 1887 it pleased God to visit my family again with the hand of death. We had three children, two boys and one girl four years old. God took the little girl, her mother's favorite. My wife had a hope in Christ, and would often pray for me. The night before the little girl died we were all alone. I thought her asleep with her face turned toward me. Her mother was on the opposite side of the bed, when the little one turned to her mother and said, Here is room. At the time I looked at it this way: There is plenty of bed room, but when death rested on her little frame and I saw it I began to seriously reflect. I believed there was room for her mother, but oh! where was I? God pity any one in my condition. I had made promises and broken them until I could do that no more. My heart was shrouded in darkness when several friends came in to help wait on the darling child, and I wandered away in the dark to pray. I tried every way I could think of, but got no relief. I thought of an old Presbyterian preacher

once talking to some mourners, he told them to say, "Here, Lord, I give myself away, it is all that I can do." I repeated those words, but no relief came and my burden seemed heavier. I tried again, when my strength seemed taken from me, and I fell to the ground. When I arose something spoke to my troubled heart, and seemed to ask if I could trust in God at this time. I thought, Cannot you give up your darling baby? I spoke out, Yes, Lord, wife and both the others. I felt perfectly reconciled to God, praising him for the grace and strength to bear my troubles. It has been his good will to take away my wife and one of the boys, so I have only one boy left to me. He is twenty-five years old and not home much, so I live a lonely life. From my first little hope I felt myself a disobedient servant, if one at all, and began praying God to spare my family. I felt I could bear anything but giving them up. I was trying to choose my way of being chastised. I would oftentimes think of being banished for my sins. It seemed to me it would be like John on the isle of Patmos. But I find that God can banish one, and him in his own native land. I am a wanderer here, but what I am is hard to know. I wish to have your prayers. I love to read your letters, and am getting old and cannot do much but read.

Yours truly,

W. T. BIRDSONG.

BUCYRUS, Ohio.

MR. JAMES BUCKWALTER—DEAR BROTHER:—Your kind and welcome letter was received some time ago, and I was glad to hear from you, and that you were all in medium health, and hope this may find all well. I have tried to write an answer to your letter several times,

but when I get ready find I am so barren of anything of interest to one of the Lord's dear children that I just have to give up trying, and I do not feel any more capable at this time. I was very sorry to miss the December meeting, but my wife was very poorly and I was afraid to leave her alone over night. But the Lord brought her through, and she is better again. While sitting here resting, after getting home from Delaware, I have thought some of the sabbath of rest spoken of in the Scriptures, and of how it corresponds with the modern idea of the sabbath, or Sunday as observed to-day. In the first place, one cannot rest unless one is weary, and no rest is promised except to those who are weary and heavy laden. The blessed Master says, Come unto me, all ye that are weary and heavy laden and I will give you rest. Again, There remaineth therefore a rest to the people of God. Not a seventh day or a first day rest, but a rest that remaineth, a rest into which they enter when they have ceased from their own works as God did from his, and we are told that the Lord created the heaven and the earth, and finished all his works and rested on the seventh day, so with the heirs of promise they worked and tried everything and every way to bring themselves into favor with God, until the Lord showed them that all their works were nothing; that they were justly condemned by a righteous and holy law, and that there was only one way of escape, and that was through the satisfying of that law, every jot and tittle, and they were made to see that was utterly impossible. They had worked until they were weary and heavy laden and were made to cry, Lord, save or we perish, and now he appears unto them as the sabbath of rest into which all of those who are

weary and heavy laden do enter and find rest to their souls. They see how he has fulfilled the law in their name and stead, and redeemed them from under its curse, clothed them with that righteousness which he brought out for his church when he died on the cross and bore their sins in his own body and delivered them from under the curse of the law and blotted out the handwriting of ordinances, &c., and declared unto them that there remaineth a rest to the children of God, no more legal works or offerings, no more sacrifices for sin, for by the one offering he has perfected them that are sanctified or set apart as his chosen vessels of mercy, and are partakers of that inheritance that is incorruptible and undefiled and that fadeth not away, which is reserved in heaven for them that are kept by the power of God through faith ready to be revealed at the last time, and knowing these things they do enter into rest. They rest in the finished work of Christ and look to him as the author and finisher of their faith. No more do they cry, Do, do, but it is done, it is finished, the work is complete and finished, nothing for man to work out or accomplish, for when the blessed Lamb of God bled and died for the sins of his bride he cried, It is finished, all that the Father gave him to do, and according to his own word that was to save his people from their sins, redeem them from all iniquity and purify them unto himself, so well might the apostle declare that this rest remaineth to, or for the children of God, and the old prophet declare, Comfort ye my people, cry unto them that their warfare is accomplished, that their iniquity is pardoned, for they have received of the Lord's hand double for all their sins, and they shall enter into that rest that remains, and with that hope which is as an

anchor of the soul, both sure and steadfast, and which entereth that within the veil, look forward to the time when these vile bodies shall be changed and fashioned like unto his glorious body and they shall see him as he is and be satisfied. On the other side, the laws of our land have set apart the first day of the week as the sabbath, but by reading the Scriptures we find that in all the crimes charged to Israel from the time of creation until the Lord rained manna in the wilderness they were never charged with the crime of sabbath-breaking, and here for the first time they were commanded to remember the sabbath, not as a day set apart for worship and visiting, but as a day of rest. No one was allowed to gather manna or go out of his tent on that day, and in the decalogue it was written to remember the sabbath-day to keep it holy. It did not require either faith or grace to keep the day holy, for all it required was a cessation from all manual labor; and if one did any labor, such as gathered sticks, kindled a fire or lift their tents the penalty was death. How will this compare with the Sunday of our day? They have not only changed the day from the seventh to the first, but they have changed the entire meaning of the command. They say works of necessity or chastity are all right, but we find no law or command in the Scriptures requiring any one under the new covenant to keep any day of the week as the sabbath, for Paul says, "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come," and all point to the substance, which Paul says is Christ, the rest that remaineth to the children of God, and may we all be enabled by his grace to rest in him, to

enter into that rest and to look unto him as the author and finisher of our faith, as our Surety, Redeemer, Prophet, Priest and King.

Well, dear brother, I must close. I have not written as I had thought, but have just penned these thoughts as they came, if after careful perusal you think there is anything in it that would be of comfort to the children scattered abroad you can send it to the SIGNS, and let them use their judgment as to whether it will do to publish or not.

Hoping to hear from you again soon, and to see you at meeting whenever the Lord opens the way, and with love to brother Joe and all the family, and inquiring friends, I am, your unworthy brother and pastor, in hope,

C. E. JACKSON.

LA GRANDE, Ore., June 26, 1927.

DEAR EDITORS:—If you think it profitable to the household of faith, I shall be glad to have published in the SIGNS the following information: There is an Old School Baptist Church at Weiser, Idaho, called Salem, one at Elgin, Oregon, called Big Spring, and another at Touchet, Washington, called Mizpah. These churches are on the highways and railroad, and on a direct line about 125 miles apart, with Elgin in the center. A few years ago the Elders organized these churches in a Union, known as The Border Union of Old School Baptists, and since that time an annual meeting is held each year with one of the churches, in June, at the time of the regular meeting of that church. This Union meeting is similar to an association, but the purpose of it is for worship and the business as of an association is omitted, except to receive letters and reports from the churches of the Union. These Union

meetings have been of increased interest every year, and since our improved highways and automobiles make it possible for so many to attend them they are looked forward to with much anxiety, and those attending are blessed with the fullness of the gospel message. The total membership of these three churches is about seventy, all sound orderly Baptists, mostly from the east. We shall gladly welcome any brethren or Elders desiring to locate or visit with us. The meeting was held this year in June with the church at Elgin, and I have not language to express the blessings of joy and fellowship that was then manifested. Next June we are to meet with the brethren at Weiser, Idaho, where a welcome is extended to lovers of the truth. Our brethren and friends traveling our highways at any time will do well to remember these meeting-places and stop with us.

For the prosperity of Zion,

C. W. BOND.

FARMINGTON, Kentucky.

DEAR BRETHREN EDITORS:—Find inclosed two dollars, for which please continue to send the SIGNS OF THE TIMES to my address. The dear old paper comes laden with too many good things for me to think of laying it down as long as I am able to pay for it. I will write some thoughts for its readers, and if you think them suitable you may publish them; if not, all will be right with me. Unconditional election, salvation of the elect by grace unconditional, I think I believe this doctrine, but it is of no use to say I believe it unless I can prove it, so I will try and give you the search I made some years ago for the truth of this doctrine: Is it the truth that God has a chosen or an elect people here in the world? 1 Thess. i. 4: "Knowing, brethren be-

loved, your election of God." I know God has an elect people here in this world, and knowing this it made me want to know when and where this election took place, and what those creatures did or what condition they performed to become elect. Ephesians i. 4: God has chosen us in Christ before the foundation of the world. Then I knew, and now know, God has an elect people here in this world, and that their election took place before the world was. I then wanted to know, and I still want to know what conditions the creatures performed that moved God to make the choice when as yet there were no creatures. Now I know God's purpose according to election stands, not of works, but of God that calleth, and knowing unconditional election stands according to the purpose of God, it makes me want to know if after all this if he winds them up in conditionalism; or, in other words, I want to know if the salvation of the elect here in time is conditional on their part? 2 Thess. ii. 13: "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." Now I know the salvation of the elect is unconditional on their part here in time, their salvation comes wrapped up in the same bundle with their election, chosen from the beginning to salvation; not chosen halfway to salvation, and then walk, or work, the other half, but they are chosen to salvation. Salvation is what they are elected or chosen to, and there is no space between election and salvation to perform conditions; it is the same lump. Elect according to the foreknowledge of God to the sprinkling of the blood of Jesus Christ, then elected to salvation, for the blood of Jesus saves, it cleanseth us from sin. All the spiritual

blessings of the elect come according to God's choice of them. Then if their election is sure and unconditional, even so are all their blessings sure and unconditional, then if all their blessings come according to their election, or according to God's choice of them before the foundation of the world, then it is certain they do not get one blessing according to what they do. If the children could get salvation by their works, salvation would not be by grace at all, but would come to them as a debt paid for the work done, without one particle of grace in it, for to him that worketh is the reward not reckoned of grace, but of debt, so salvation is by grace, now, and in all time to come.

A poor sinner, saved by grace, if saved at all,

J. B. ADAMS.

PRINCETON, Ky., April 20, 1927.

DEAR EDITORS:—I have often thought of trying to write for publication, but when I turn my eyes within all is vain and dark, so I can scarcely deem myself a child, yet, if not mistaken, I do love the principles of life and salvation advocated by the SIGNS and its many writers and supporters, who become as a great number of witnesses who are faithful and true, and I often feel while reading with tear-dimmed eyes from the pens of the ready writers that I would like to reach forth and give them a hearty hand shake as a token of love and fellowship, which I do hope is begotten within by our blessed Lord and Master, without the help of poor, puny, weak and sinful man. We read in God's word that we are his workmanship, created in Christ Jesus unto good works, which God, that cannot lie, promised before the world began. Then he being a faithful and true witness of himself, it matters but little with

me at times what people say or do concerning so great relationship, for I am persuaded it is all of grace, nothing good that I ever did, but it is all of the Lord, who speaks and it is done, commands and it stands fast.

I am making this too long, so will just say that inclosed you will find a money order for five dollars, for which please give me credit on my subscription for the years 1926 and 1927, and the remaining dollar you may use as you see fit. I hope to be able to mail you another order in the near future, if the Lord will, but if I cannot you will please discontinue the dear SIGNS until I can. I do not see how I can do without it, but I do not want to be a burden to you, so I hope I will be able to remit for the year 1928.

If you are ever given a mind to turn your thoughts toward me in asking for God's mercy for this little weak one, please do so.

Your little sister, with a precious hope of rest beyond this vale of tears,

(MRS.) W. E. MCGREGOR.

EUREKA, Kansas.

DEAR BRETHREN:—The past year I have enjoyed reading the SIGNS OF THE TIMES, for it is a feast to us lone pilgrims as we journey here below as our blessed Master opens our understanding to understand what you write to us. I surely try to thank him who is the Giver of every perfect gift for such men as you all are to declare the whole counsel of God with such meekness. Praise the Lord, O my soul, let all that is within me praise his holy name. God bless you, dear brethren, and enable you in the future, as he hath in the past, to continue to publish the good old SIGNS OF THE TIMES to the comfort and edification of the Lord's humble poor. Pray for poor

me when you are at the throne of your eternal Father, for I am nothing but a sinner still, and if not saved by grace I am not saved.

I inclose two dollars to renew my subscription another year. Send to the same address, 121 North School Street, Eureka, Kansas. The Lord leads his sheep out into pastures all fertile and green, and by his own hand he guides them all the way from earth to heaven. Farewell, dear brethren. C. A. HUNT.

ATTENTION, ASSOCIATION CLERKS!

OUR directions for mailing the corresponding Minutes to the different associations are very old, and as we have recently received word of Minutes not reaching the association to which they were sent, we would suggest the clerks of the different associations send us their names and addresses so we may revise our mailing list. We use all the care we can in mailing these packages, but if the person to whom we have been directed to send them dies or changes his address and we are not notified of the fact we do not feel we should be censured if the Minutes go astray, so please send us the name and address of the person to whom you wish us to send the Minutes of the associations with which your association corresponds.

J. E. B. & CO.

CHANGE OF ADDRESS.

Mrs. J. A. Phillips requests us to state that her address has been changed from Rives, Tennessee, to 229 Moody Avenue, Martin, Tennessee, and she asks her correspondents to address her at the latter place.

CONTRIBUTIONS TO HELP SEND THE "SIGNS" TO THE POOR OF THE FLOCK AND TO AID THE "SIGNS."

Lena Langford, Cal., \$1.50; J. N. Hill, Ill., \$1.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER, 1927.

EDITOR

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS

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

Elder George Ruston, Kelly Corners, N. Y.

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

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***PSALMS L. 2.***"Out of Zion, the perfection of beauty, God hath shined."*

First, we desire to call the attention of our readers to the perfection of God in the Trinity, as he is God. "Is there a God beside me? yea, there is no God."—Isaiah xlv. 8. The Trinity of the Godhead includes Father, Son and Holy Ghost. "In the beginning was the Word, and the Word was with God, and the Word was God."—John i. 1. "In the beginning God created the heaven and the earth."—Gen. i. 1. These expressions bring to our minds the perfection and unity of the Godhead and all the Godhead embraces, perfect wisdom in creating and predestinating all things by his mighty power. As we look about us in natural wisdom we are made to note every herb, yielding seed and all animal and vegetable are perfect in his divine decree, and are made to fill the purpose for which he created them. "And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation."—Acts xvii. 26. And in his perfection he created separate every nation-

ality in the first man Adam. We are speaking of God in his perfection and work, and we do not mean or infer that all nations of men are perfect, but that God's work in creation is perfect, and all things work together for good to them that love God, who are the called according to his purpose. The differences in men are classified into five great races, and to us the customs and order of living are very much varied, yet God's word shall not be moved, and all must come to one great end. The above statements testify of things in nature, and we note that "Out of Zion, the perfection of beauty, God hath shined," so the perfection of beauty comes out of Zion. Zion is the city of God and hath foundations, and other foundations can no man lay than is laid, and no foundation could have eternal life like God's foundation. The word of God declares, Behold, I lay in Zion, a tried stone, elect, precious chief corner stone, which, according to the Scripture, was Jesus Christ, the Son of God. The inhabitants of Zion are members of the bride of Christ, members one of another, and members in particular. Our bodies are composed of many members, and, according to God's will and purpose, work together with such pleasure to serve the body in the unity by which they are one body. The body of the bride of Christ, or the bride of Christ, has many members, all doing the will of God, which is done by the working of God's mighty power in each member, working both to will and to do of his good pleasure. The perfection of all beauty shines out of her (the Zion of our God), that there is no spot in her, and is beautiful to behold. No eye has ever beheld her except the eye of the God-given faith that is in every one that is born of an incorruptible seed by the word of God.

Jesus declared of her that she was all fair, and that there was no spot in her. Her salvation is everlasting. She is saved by the Lord. One, speaking of her garments, said they were of fine needlework and she was glorious in her apparel. John saw her coming down from God out of heaven prepared as a bride adorned for her husband, and another, speaking of her, saw a wonder in heaven, "a woman clothed with the sun, and the moon under her feet." All beauty that can be perceived cannot be compared to the beauty that shines forth from Zion. The Sun of righteousness is her illumination, the glory in the midst and the light round about. When we look upon Zion we behold the blood-bought throng, which are poor sinners saved by grace. No people can be like the people saved by the Lord. Jesus was sent of the Father to save his people from their sins. Where the Spirit of the Lord is, there is liberty, for it separates from the power of death and brings them into the kingdom of God's dear Son, and of peace and increase they shall know no end.

There are many expressions to which we feel to call attention as to Zion, which was a hill in the midst of Jerusalem, upon which the palace of King David rested, and he was the man who wrote the Psalms which come to us experimentally, for they testify of the depths of God's riches in our hearts. James says, "Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."—James ii. 18. If we have faith we will be concerned in the peace and welfare of Zion. Humility, love and beauty in perfection are beheld by every one brought from darkness to His marvellous light. They, in his light, see just

the personality of self, and are made to cry, Unclean, unworthy to be in the midst of such beauty, and with fervency call out, Rock of ages, cleft for me, let me hide myself in thee. This bride, the Lamb's wife, beholds her children, and with tenderness and love embraces the poor ones, and while in such embrace they cry, "Unworthy," beholding her in such glorious apparel, and their garments are so unclean. All her paths are peace and her ways are righteousness. Sin is mixed with all I do, and for me to be in her company would defile her that shines in perfection of beauty. Oh, the cry comes from the heart of this poor, vile, destitute one, "Entreat me not to leave thee, or to return from following after thee," for I am alone in the world and unless the blessings you have are bestowed I must perish. Then the Zion of our God, the church of God, the pillar and ground of the truth, which is one and the same, says, Come home. By the strength of the power of the Father this poor child is brought in and given honey in the honeycomb and milk. We trust we love Zion because of the many things we have seen of her. We love to serve her entire body, as such peace and harmony exists in all her body, and we would be perfect if we could, but we know when we would do good evil is present, and instead of getting better we see we are more vile, which presses us down and we are made to declare of a truth,

"Mixtures of joy and sorrow
We daily do pass through."

"Mid scenes of confusion and creature complaints
How sweet to my soul is communion with saints."

Brethren, sisters and friends, look upon Zion and behold the perfection of her beauty, and may we be kept from trying with works of righteousness that we can do to put any defiled garment upon her garments. God hath shined out of Zion

unto a perfect day, when every one chosen in Christ from before the foundation of the world will be saved with an everlasting salvation, which is by grace and grace alone, and will shine in the perfection of the Son of God, and the message will be given, "Come, ye blessed of my Father, inherit the kingdom prepared for you." This whole world is not rich enough to purchase the perfection of one of the members of her (Zion) body's perfection in Christ. Of this glorious city and the perfection of her beauty we cannot write the half, and the half has never been told, for "Out of Zion, the perfection of beauty, God hath shined."

C. W. V.

CIRCULAR LETTERS.

(Written by Elder R. Lester Dodson.)

The Warwick Old School Baptist Association, convened at New Vernon, Sullivan Co., N. Y., June 8th, 9th and 10th, 1927, to the churches of which she is composed, sendeth greetings in the Lord.

BELoved BRETHREN:—At our last session Deacon H. T. Lefferts was appointed to write the Circular Letter for this year, but he has insisted he could not do it, and, being urged by him, the writer undertakes it. The purpose of a letter of this character is to communicate to those of like precious faith, especially those with whom we correspond, what we believe and where we stand concerning one or more of the points of doctrine and the truth of God our Savior. Throughout all ages of the world Israel, because of the weakness of the flesh, has, from time to time, departed from the way of the true and living God, but it has been said that never has God left himself without a true prophet or witness. It, therefore, behooves the band of believers consti-

tuting the Warwick Old School Baptist Association to make certain of their ground and to use great care and clarity of speech in sending forth their message of love. The importance of this is greatly accentuated to-day by reason of the uncertain sound which is being heard in various quarters of what purports to be the camp of Israel. We can expect no less of those who are aliens and enemies to God, but we should and do expect better things of those claiming to be friends and brethren. We would, therefore, earnestly desire to present the truth in such light as will establish and bind us more closely together and that much people may be saved from the false delusions and error which are abroad in our land. The words which we wish to analyze, in part, at this time are those of a true and faithful prophet: "It is not in man that walketh to direct his steps."—Jer. x. 23. It is clearly to be seen that the language has to do with a living character, one who has been regenerated and born of the Spirit, because the man "walketh." The dead cannot and do not walk. Many are free to acknowledge God's sovereign and independent work in quickening and making alive, but they teach that "possessing life" it is in man that walketh to direct his steps. Such teaching is absolutely contrary to and opposes the truth, and there is not a "Thus saith the Lord" for it in all the inspired and sacred volume, yet thousands are so imbued and saturated with this falsehood that they seem determined to preach it until the end of time. It is contrary to the life of Abraham, Isaac, Jacob, Joseph, Moses, David, Job, Isaiah, Jeremiah, Ezekiel, Daniel, the three Hebrew children, Jonah and all the other prophets and spiritual characters of the Old Testament. It was not the life, nor is it the teaching

of the great Head of the church, neither of any of his apostles, from the least to the greatest of them. Jesus declared, "I came down from heaven, not to do mine own will, but the will of him that sent me;" also, "I can of mine own self do nothing." Paul said, "The good that I would, I do not: but the evil which I would not, that I do;" also, "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." He affirmed, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." This harmonizes with what the Master said as recorded by John: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." The branch cannot bear fruit of itself. The prophet whose words we are considering said in connection with them, "O Lord, I know that the way of man is not in himself." We are told plainly, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Notwithstanding the great cloud of witnesses found in the divine record, men will persist in denying the truth, but where is the true minister or child of God who can truthfully say they ever have or are now directing their steps? Are not all continually confessing to being brought by a way they knew not, to being led into paths they have not known; that the Lord hath made darkness light, crooked things straight, rough places smooth and the desert to blossom as the rose? It has all been the work of him who "made the earth by his power, he hath estab-

lished the world by his wisdom, and hath stretched out the heavens by his understanding," for he is the former of all things; and Israel is the rod of his inheritance and Jacob is his portion. This we trust is the God of our life, for

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

Each day, and every hour in the day, brings new and unmistakable proof to us that "It is not in man that walketh to direct his steps," and how comforting and consoling to be assured by God's word that such is the lot of his chosen and redeemed people. Even with regard to the things of this natural life, is there a single child of God who can boast that he is able to direct his steps? Reviewing our own course from the time of our earliest recollection to the present moment, we are compelled to say,

"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."

We are still walking by faith, not because we really want to, but because we are so hedged in and about that we cannot choose our way. Our hope is that God is guiding, directing and instructing us in the way of righteousness. This letter is being written while we are out upon one of God's great oceans, with no visible evidence whatever of land, and how we do wish that the mind and heart of all who love the Lord in sincerity and in truth could be lifted above earth and earthly things and be fixed, immovably, upon the eternal truth of our blessed God, rendering unto him undivided honor and praise and abasing the creature where he belongs. As we pen these words we realize our physical presence

here upon the mighty deep is not a way of our own choosing, but through bodily affliction necessity has been laid upon us and we were compelled to seek rest and health, and is it not true of things that are spiritual that none will seek after God unless by reason of circumstances and need they are forced to look and cry unto him who is their strength? And

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

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

This truth men and devils will assail and endeavor with all their powers to overthrow, but vile infernals cannot prevail. God is above all and none can stay his hand. Those who do not understand the truth criticise us for believing and preaching the doctrine of the predestination of all things and at the same time opposing those who preach and teach falsely. They say, If God has in his infinite wisdom determined beforehand the coming to pass of all things and events, we should fold our hands and sit down calmly and silently, lest we be found fighting against God. Thus do they err and show their ignorance and lack of understanding of the Scriptures. God's purpose and predestination has not stopped where they seem to think it has, but it actually embraces ALL THINGS, even to the raising up of men in all ages of the world who would choose to be burned at the stake, head downward, rather than yield an inch of ground so God-honoring and glorifying as that of his sovereignty over all worlds, principalities and powers. We only need call Jude as a witness to prove that certain ungodly men were before of old ordained to a certain condemnation, who turned the grace of our God into lasciviousness, and denied the only Lord God, and our Lord Jesus Christ.

At the same time, Jude said it was needful that he should write to them that are sanctified by God the Father, and preserved in Jesus Christ, and called, and exhort them that they "should earnestly contend for the faith which was once delivered unto the saints." God does not work at cross purposes, however bewildered some may become in trying to search him out by natural wisdom. His judgments are unsearchable, and his ways past finding out, and while he blinds the eyes of some, that they should not see, others he opens and reveals unto them the beauty and grandeur of the things of his kingdom. He may, and did, raise up a Pharaoh, and may, and did, direct that his people should go down into captivity and bondage, yet he never did, and never will, leave them there, but calls and qualifies leaders, such as Moses, to lead them out of error, and such leaders will make no compromise; not an hoof can be left behind, but the whole counsel of God must be declared and the deliverance of his people shall be perfect in every sense of the word, and not a dog shall wag his tongue, or bark, to arouse the enemy against the complete salvation of the children of Israel. While Christ was delivered by the determinate counsel and foreknowledge of God, and was taken by wicked hands and crucified and slain, nevertheless, "For this purpose the Son of God was manifested, that he might destroy the works of the devil," which was accomplished when he arose from the dead and was exalted at the right hand of God, with all power in heaven and earth given into his hands. Thus it is seen "that all things work together for good to them that love God, to them who are the called according to his purpose." It is becoming in man to stand still and know that he is God.

Submitted as the letter of this Association for the consideration of her kindred in Christ, in the hope that the Lord will give us understanding in all things needful for the welfare of Zion and keep us faithfully in the strait and narrow way.

R. LESTER DODSON, Mod.

HENRY T. LEFFERTS, Clerk.

THE NEW VERNON CHURCH.

A REVIEW OF THE HISTORY OF THE CHURCH SINCE ITS ORGANIZATION, ONE HUNDRED YEARS AGO.

Letter Appears to Have Been Written in 1885.

THE second day's services in celebration of the one hundredth anniversary of the organization of the Old School Baptist Church at New Vernon were held Sunday. There was a large attendance and much interest was manifested. The service was opened with preaching by Elder W. J. Purrington, of New Jersey, from the ninth and tenth verses of the third chapter of Zephaniah. After the sermon an intermission was taken, during which dinner was served, as on the previous day. In the afternoon Elder William L. Beebe, of Warwick, N. Y., preached from John iii. 14, 15. The closing sermon was preached by Elder St. John, of Watkins, whose text was the first clause of the fifteenth verse of the first chapter of Luke. The service was closed by remarks from the pastor, Elder Benton Jenkins, of this village. The church was organized March 2nd, 1785, with a membership of sixteen persons, and the meetings for many years were held in the houses and barns of the members in the neighborhood. The organization meeting was conducted by Elder James Finn, of Pittston, Pa.,—The Deerpark Primitive Bap-

tist Church, the organization taking place in what was then the town of Deerpark, in Sullivan County. The first pastor was Elder Eleazor Welsh, who came from Pennsylvania, and at whose house the services were held for several years before the erection of the first church. Elder Welsh participated in the battle of Wyoming and was wounded and left to die on the field of battle, but a horse happening to pass near him at night, he caught it, and making a bridle of bark, mounted the animal and rode some distance, where he found friends who cared for him until his wounds had healed. Elder Welsh served as pastor for nine years, when he died. His remains now lie in the cemetery which was once a part of the Whitlock farm, in the town of Mount Hope. The second pastor of the church was Elder Benjamin Montanye, who was called in June, 1794. The present site of the church was selected in 1807, and the first church building was erected the following year. This was a small frame structure and in those days was considered a fine church for the back woods of Orange County. This building was replaced by the present neat and commodious church about thirty years ago, and the latter is within a few feet of the foundation of the old building. Elder Montanye served as pastor of the church until his death in 1825, and his remains were interred on Christmas Day of that year. In February, 1826, Elder Gilbert Beebe, who had filled the pulpit during the illness and after the death of Elder Montanye, was called to the pastorate, and with the exception of two years, during which he preached in Alexandria, Va., and the pulpit was filled by Elder Broome, of Sullivan County, he continued in charge of the church until his death, May 2nd, 1881.

May 25th, 1826, the name of the church was changed to the "New Vernon Primitive Baptist Church," which it still bears. September 3rd, 1881, Elder Benton Jenkins, the present pastor, who had for several years preached at New Vernon as the assistant of Elder Beebe, was called to the pastorate. During the hundred years of its existence this church has had but three pastors. The first pastor of the Deerpark Primitive Baptist Church, Elder Welsh, served nine years; Elder Montanye thirty-two years. Elder Beebe served the New Vernon Church fifty-five years. Elder Jenkins served seventeen years. The following ministers were licensed and ordained in the Deerpark Church: Elder Amos Harding, licensed in 1813, and ordained January 27th, 1825; Elder Gabriel Conkling, licensed July 31st, 1829, and ordained soon after; Elder Daniel Harding, licensed to preach in December, 1852, and shortly afterward ordained. Elder Conkling, both the Hardings, and Elders Montanye and Beebe, former pastors of the church under two names, lie buried in the cemetery at New Vernon. The body of Elder Beebe rests under the spot upon which was located the pulpit of the old church building. The first person buried in the cemetery was Mrs. Eustich, a daughter of Elder Montanye.

Elder H. C. Ker served as pastor for twenty-three years and six months, whose presence we are favored with at this our 1927 session of the Association. The organization is now 142 years old, present site 120 years old, present name 101 years of age and present membership eight, or just one-half of the original membership.

[THE New Vernon Church is a member of the Warwick Association, and we feel the forgoing history will be of interest to our readers.—ED.]

OBITUARY NOTICES.

Elder Thomas J. Jones, son of Benjamin and Hannah Snelling Jones, was born May 18th, 1838, and was one, and the tenth child, of twelve children, seven sons and five daughters, and was the last one to be called away. He died April 9th, 1927, at 10 p. m. His companion died May 20th, 1920, and he with his daughter Ellen at home continued to live on the old homestead until November following, when he found, owing to her affliction and he being called from home so much to the care of the churches, it was impossible to live longer at the old home, and he with his daughter went to the home of his daughter Millie and husband, where he found an agreeable and congenial home, pleasant for all. He was united in marriage to Martha J. Bell, September 19th, 1861; to this union were born eight children, three sons and five daughters, of whom only two are living: Frank Jones, of Alabama and Millie Cox, of near Sheridan; he also leaves eight grandchildren and eleven great-grandchildren. He was born in Rush County, Indiana, and came with his parents to Boone County when he was eleven years old, where he remained until his death.

When he came to manhood he began life on a farm of forty acres and by hard work and frugal living he managed to obtain a good home of two hundred and thirty acres, on a part of which he ended his days of a long and profitable life, not only to himself, but to all who came in touch with that life. He is gone his works follow him. He united with the Eagle Creek Church of Regular Baptists in Boone County, Indiana, in 1867, in the month of February. In the year 1870 he with eleven others united in the constitution of the Antioch Church, in Boone County, Indiana, which he served as a trustee, clerk, deacon, pastor and moderator, and in the capacity of pastor and moderator he served his church for more than half a century, and ended his work as pastor of his church by preaching his last discourse on New Year's day, while sitting in his chair. He was considered one of the Baptists' strongest ministers and ablest defenders, in both doctrine and practice, conservative, yet firm, and could always be relied upon. In his labors in the ministry he traveled in the states of Illinois, Indiana, Ohio, West Virginia, Kentucky, Tennessee, Alabama and Missouri, and was always welcomed by the Baptists.

DEAR BROTHER LEEFERTS:—I am sending you the obituary of Elder T. J. Jones, of Indiana. I was personally acquainted with him, and visited his home, and the Antioch Church, of which he was pastor, three or four times. Also, he was with us twice when the Pocatalico Association convened at my home church (Hopewell). He was a man of a kind fatherly spirit, and we loved him for the truth's sake.

J. W. McCLANAHAN.

Mrs. Sarah Vansickler, our beloved sister in Christ, widow of Frank Vansickler, of Arcola, Loudoun County, Va., departed this earthly life at the home of her son, Holmes Vansickler, at Lakeland, Florida, July 30th, 1927. She was born in the neighborhood of Woodburn, this county, October 21st, 1838, and was one of the children of Joseph and Elizabeth Davis. She is the last of her parents' family. Sister Van Sickler is survived by four children, three sons and one daughter, as follows: Mrs. C. J. C. Maffett, of Clarendon, Va., Mr. Joseph Vansickler, near Falla Church, William, living in Washington, D. C., and Holmes Vansickler, in Florida, at whose home she passed away. She was baptized by Elder J. N. Badger on the fourth Sunday in August, 1878, into membership with the Mt. Zion Old School Baptist Church. For almost forty-nine years she was a faithful and devoted member of the church, a regular attendant at all the meetings, firm in her belief of the doctrine. She had been through many trials and had many cares and burdens, but through them all her faith held unwaveringly. She believed in the absolute predestination of all things and in salvation wholly by grace and by grace alone. It was her wish to be brought back to Mt. Zion and to be buried there. Her family saw to it that this wish was complied with and all was done for her comfort and welfare that could humanly be done by loving hands and hearts. At her funeral, I used the words in Matthew xi. 28, the same text used by Elder Badger the day of her baptism. Our church has lost a valued member, one devoted to our interests. May the Lord comfort and sustain all those who mourn.

L.

George W. Adkins was born near Parsonsburg, Wicomico Co., Md., March 3rd, 1862, and died July 8th, 1927, aged 65 years, 4 months and 5 days. He was united in marriage to Martha E. Phillips January 20th, 1885, and to that union were born three children: Mrs. Cliff Radcliff, of North Carolina, G. Virgil Adkins, of Salisbury, Md., and Clarence O. Adkins, near Parsonsburg, Md., all of whom survive him; he also leaves one brother W. S. Adkins, of Morgan, Mich., and three sisters: Mrs. Elizabeth Perdue, of Showell, Md.; Misses Rhona and Faunie Adkins, near Parsonsburg, Md.; six grandchildren, beside several other relatives and friends. He was baptized in the fellowship of the Old Baptist Church at Forest Grove by Elder A. B. Francis June 10th, 1894, and remained a faithful member until death. Soon after becoming a member he was elected clerk of the Forest Grove Church, and later was elected assistant clerk of the Salisbury Association, and performed his duty in such a manner as to cause the Salisbury Association to be proud of him. He was a firm believer in predestination, election and salvation by grace. The writer has had the privilege of

being at his home and in his company many, many times, therefore has had many pleasant talks with him. He had a pleasant disposition, and when talking of spiritual things never doubted the power of God, believing in one God, the Creator and Ruler of all things. I feel I can say in truth that as a husband, a father, a friend or a brother in the church he was second to none. By his walk he preached what he believed, and by his actions he proved that the hearing of the gospel was indeed food and drink to him. His home was always a welcome place for visitors, especially those of his faith. Not only the Forest Grove Church, but the Salisbury Association has lost a good member, and while we feel a great loss, yet we believe that our loss is his eternal gain. May we all be able to say in spirit and in truth, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The funeral was conducted by Elder G. E. Coulbourn, who spoke words of comfort to the hereaved family and friends. Interment was in the Forest Grove Cemetery.

Written by request.

A nephew,

GEORGE F. ADKINS.

Miss Marietta Mead was born at Vega, New York, April 14th, 1851, and died at Roxbury, New York, May 20th, 1927. She was the daughter of Erastus and May Mead, both of whom preceded her to the grave. She leaves to mourn their loss one sister, Miss Phebe Mead, two nieces and one nephew. Sister Marietta lived at Vega until the year 1883, when with two sisters, Misses Chloe and Phebe, she moved to a farm at Strattou's Falls, where for seventeen years the Mead girls, as they were affectionately called by brethren and friends, successfully worked the farm and maintained a home always open to those who loved the truth. In the year 1902 they moved to Roxbury village, where they loved to entertain their brethren, and it was our pleasure to occasionally hold services in their home. The Lord cast a shadow over their home by removing the oldest of the three by death, October 11th, 1920; this saddened us all, but especially the two remaining sisters, and we believe sister Marietta never got over that loss. Sister Marietta united with the Old School Baptist Church June 12th, 1892, and from that day to the day of her death she showed by an exemplary walk and godly conversation that she had been with Jesus and learned of him. For twelve years she was clerk of the Second Roxbury Church and faithfully discharged that office until August, 1922, when she resigned. She was a gifted sister, excellently able to express her mind to the comfort and edification of the brethren. Sister Marietta had been failing for a long time, but her end came suddenly. Her remaining sister, Miss Phebe, feels her loss se-

verely, and only the Lord can sustain her under it. The sadness we feel at the loss of a lovely sister is only softened by the blessed thought that she is forever with the Lord.

G. R.

Mr. William Laws departed this life July 5th, 1927, at his home in Ocean City, Md., aged 56 years. He was born in Parsonsburg, Md., December 23rd, 1871. For many years he had been in the employ of the B. C. & A. Railroad and had made many friends by his genial disposition, and his home was always open to his friends and relatives. He was not a member of the church, but a believer in God, and enjoyed the doctrine of salvation by grace. In life and purpose he was one of the finest men I ever knew, a true and faithful friend, a better husband and father cannot be found. His widow, who before her marriage to Mr. Laws was Miss Mazie Parsons, survives him, together with three children: William, Elizabeth and John, one sister, Miss Florence Disharoon, of Philadelphia, Pa., together with several nephews and nieces survive him.

The funeral service was held at his late home, conducted by the writer, and was largely attended by relatives and friends, who came from most every section of our surrounding country to pay their last tribute of respect to "Billy" Laws, by which name he was familiarly known. The interment took place in the family plot in Parson's Cemetery, in Salisbury, Wicomico Co., Md. May the grace of God sustain and comfort the family.

H. C. KER.

MEMORIALS.

Since the last meeting of this Association it has been the pleasure of Almighty God to remove from the church militant to the church triumphant our beloved brother and minister of the gospel, **Elder John G. Eubanks**, therefore,

Resolved, that we place on record this tribute to his memory, and express to all the churches of our correspondence whom he served our sorrow in the loss of one who was an able expounder of the doctrine of God our Savior.

ALSO,

Since the last meeting death has taken from our midst **Deacon R. M. Strong**, clerk of the Warwick Association, whose loss is deeply felt, therefore,

Resolved, that we express to the churches of this Association our sorrow in the loss of this dear brother.

Resolved, that these resolutions be printed in our Minutes and a copy sent to the bereaved family.

R. LESTER DODSON, Moderator.

HENRY T. LEFFERTS, Clerk.

MEETINGS.

The Maine Old School Baptist Association will meet, the Lord willing, at Whitefield, Maine, on Friday before the second Monday in September, and continue three days, Sept. 9th, 10th and 11th, 1927. All lovers of the truth are invited to meet with us.

GEORGE R. TEDFORD.

The Lexington-Roxbury Old School Baptist Association is appointed to be held at Vega, New York, Wednesday and Thursday, September 15th and 16th, 1927. Trains will be met on Tuesday p. m., at Roxbury, New York. Those coming Wednesday a. m. by train get off at Halcottville, New York. Those coming by auto Tuesday via Oneonta will turn to the left on leaving Roxbury and go to Vega. Those coming via Kingston either go to Elder Ruston's, Kelly Corners, N. Y., or to the Baptist friends at Halcottville, N. Y.

VIRTUE BALLARD, Church Clerk.

Ebenezer Church, Baltimore, Md., will hold an all day meeting on the third Sunday in September (18th), 1927. We desire the brethren, sisters and friends to meet with us.

A. S. ROWE, Church Clerk.

The next annual session of the Original South Arkansas Primitive Baptist Association is appointed to meet at Macedona Schoolhouse, near Dalark, Dallas County, Arkansas, beginning on Friday before the third (3rd) Sunday in September, 1927. About the nearest point by railroad to reach this place will be Arkadelphia. The place of meeting is about ten miles from the railroad. Arkadelphia is situated on the St. Louis, Iron Mountain & Southern Railroad, and easily connected with Cotton Belt & Rock Island roads.

We invite all genuine Predestinarian Unconditional Old Baptists to meet with us, especially ministers of this faith.

V. R. HARRIS, Moderator.

W. C. HORTON, Clerk.

The South Ouchita Primitive Baptist Association will convene, the Lord willing, Friday before the fourth Sunday in September, 1927, with Union Church, which is six miles east of Marion, Louisiana, on the Missouri Pacific Railroad, running from El Dorado, Arkansas, to Farmerville, Louisiana. All who come to this Association from the north and west will be met on Thursday afternoon at Marion, and all who come from the south and east will be met on Thursday afternoon at Haile, Louisiana, two and one-half miles southeast from the church. We would appreciate any orderly and peace loving Baptists with us.

R. W. RHODES.

The Sulphur Fork Association of Predestinarian Baptists will convene with the Beech Creek Church, three miles east of Atlanta, Texas, on the T. & P. R. R., and on highway and five miles west of Bloomburg on K. C. S. R. R., on Friday before the first Sunday in October.

H. B. JONES, Moderator.

J. S. McLEOD, Clerk.

The Virginia Corresponding Meeting is appointed to be held with the Frying Pan Old School Baptist Church, of Fairfax County, Va., October 12th, 13th and 14th, 1927. Those coming by train will take Electric cars at Rosslyn, Va., and will be met Tuesday and Wednesday at Herndon, Va. May the Lord's will bring many saints in one assembly is our desire.

K. C. SPINDLE, Church Clerk.

The Salisbury Old School Baptist Association will convene with the Little Creek Church, in Delmar, Sussex County, Delaware, Wednesday, Thursday and Friday, October 19th, 20th and 21st, 1927. Trains leaving New York at 12:00, noon, and Philadelphia at 2:50 will be met at Delmar on Tuesday. Those coming from Philadelphia and north on train leaving Broad Street Station at 10:05 a. m., Wednesday, will go directly to the meetinghouse on arrival here. Train leaving Cape Charles, Va., at 12:25 will be met Tuesday. Those coming from either north or south on early trains Wednesday will go directly to the meetinghouse. We extend a cordial invitation to those of our faith and order, including friends, to meet with us, and hope the ministering brethren will not wait for a special invitation.

H. C. KER, Pastor.

The seventieth session of the First Kansas Association of Regular Old School Predestinarian Baptists is appointed to be held with the Big Walnut Creek Church, in Topeka, Kansas, at 1168 High St., in the western part of the city, two and one-half blocks south of 10th Street, and one block west and half a block south from the end of the Lowman carline, September 9th, 10th and 11th, 1927. For any further information address me at 1168 High Street, Topeka, Kansas.

MARY ELLISON, Clerk.

The Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 245 Lacadana Drive, Riverside, California.

C. G. MILLER.

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.

**EBENEZER
OLD SCHOOL
BAPTIST CHURCH.**

IN

NEW YORK CITY.

Meetings every Sunday at 168 East 70th Street, Manhattan. Near Lexington Avenue.

11:00 A. M.

2:00 P. M.

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

**OLIVE & HURLEY OLD SCHOOL
BAPTIST CHURCH
ASHOKAN, N. Y.**

Meetings every third Sunday

10:30 a. m. 2 p. m.

All who are seeking the truth are cordially invited.

Ft. Worth Primitive Baptist Church meets every first and third Sundays at 11 a. m., also Saturday before third Sunday at 2 p. m. in each month. Take South Main car, go to end, walk one-half block north to meetinghouse.

E. A. MORELAND, Pastor.

Little Flock Predestinarian Baptist Church of Southern California meets every third Sunday of each month at the home of brother J. W. Haynes, 459 E. 5th St., Riverside, Calif.; and at the home of O. P. Speirs, 143 W. 11th St., Claremont, Calif., on the first Sunday of each alternate month, beginning with January, and on every alternate month with brother Joseph Huffman, 128 Van Buren St., Arlington, Calif. Singing at 10:30 a. m. Preaching at 11 a. m. Lunch at the place of meeting, and continued services in the afternoon.

J. W. HAYNES, Moderator.

O. P. SPEIRS, Church Clerk.

Mount Vernon Church meets the first Sunday in each month in Robertson's Hall, 4th and Broadway Ave., Arlington, Washington. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

MRS. CLARA E. GENTRY, Clerk, Marysville, Wash.

**SALEM OLD SCHOOL BAPTIST
CHURCH,**

**1315 Columbia Avenue
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Preaching First and Third Sundays

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 95. MIDDLETOWN, N. Y., OCTOBER, 1927. NO. 10.

POETRY.

DEITY.

The Great, All-Seeing and unseen
With power supreme is fraught;
Created all that e'er has been,
Will be, or is; from naught.

Whose reign unmarked by fleeting years
Endures when time has fled;
Above all judgment, doubts and fears;
No law above his head.

No object, howe'er small or great,
Is hidden from his sight;
He knows and holds the keys of fate
And all he does is right.

There is no creature anywhere
But he has given birth,
And all without his tender care
Would perish from the earth.

His power the universe upholds,
E'en heaven's jeweled dome,
While he the book of life unfolds
As centuries go and come.

The face of every lily fair
Was painted by his brush,
And 'twas his love for beauty
That caused the rose to blush.

He knows all things that were and are,
And which are not yet done;
Ordained them from his throne afar,
Before time had begun.

And though he hath his face concealed,
No power from us can sever
The matchless love he hath revealed,
Which shall endure forever.

He speaks and countless worlds roll on,
Or cease at his decree;
High Priest and Lord, The Great Three One,
The infinite Deity.

ALFRED C. TITUS.

TRENTON, New Jersey.

CORRESPONDENCE.

EXODUS XI. 7; PHILIPPIANS III. 2.

“BUT against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel.” “Beware of dogs.”

That God should so distinguish Israel from the Egyptians must ever be resolved into this, that it was the good pleasure of his will which he hath purposed in himself. Some of mankind are declared to be “vessels of mercy,” and others “vessels of wrath.” (Rom. ix. 20-24.) This we must leave to the holy sovereignty of Jehovah. The Son of God, Christ Jesus, our dear Savior, said, “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight.”—Matt. ii. 25, 26. “Unto you it is given to know the mystery of the kingdom of God; but unto them that are

without, all these things are done in parables."—Mark iv. 11. Now, if we have tokens that we are loved, and called, and taught of God, "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou didst not receive it?"—1 Cor. iv. 7. It was the good pleasure of Jehovah's will, which he purposed in himself, to call Abram out of Ur of Chaldees: "I called him alone, and blessed him, and increased him."—Isaiah li. 2. The seed of Abraham on the night of the Passover were in Egypt, and his dealings with them then were all in sovereign kindness. The Lord told them often that it was of his grace, all of love, all because of his covenant that he dealt so wondrously in lovingkindness with them. Read Dent. iv. 37; viii. 6-8; x. 14, 15. The Lord did put a difference between the Egyptians and Israel; this was very manifest when the Lord stretched out his hand and smote Egypt with all his wonders, and now on the night of the passover they are to march forth out Egypt, the house of bondage, and "against any of the children of Israel shall not a dog move his tongue." There are times when the Lord suffers dogs to bark against his people; instances of this are recorded in the Scriptures which we will look at shortly. But on the night of the slaying of the passover lamb they could not move their tongues against any, either great or small, of the children of Israel. This was all of the sovereign graciousness of God unto his people. It was even so because it seemed good in his sight. These transactions of the Lord with Israel, as seen with an eye of faith, are blessedly opened up to our view to be in consequence of Israel being in God's purpose and grace, put in such association, such

intimacy with the blood of the passover lamb: typical of Christ our passover sacrificed for us. (1 Cor. v. 7.) He put away all our transgression, freed us from reproach and curse and bondage far worse than Egyptian. So no harsh words, reviling, accusing voices were heard against Israel that passover night. Saith the Lord, "When I see the blood, I will pass over you."—Exod. xii. 13. "Against any of the children of Israel shall not a dog move his tongue." "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died." Israel marched out of Egypt, and in their freedom from the house of bondage "there was not one feeble person among their tribes. Egypt was glad when they departed; for the fear of them fell upon them."—Psalms cv. 37, 38. But how soon those Egyptians were turned unto their hatred again against the people. Their mouths were opened, and thus they barked in their irritation, "Why have we done this, that we have let Israel go from serving us? and off they started in pursuit of them. Hark! Hark! how these Egyptian dogs bark, "I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them."—Exod. xv. 9. But the Lord rose up against them, and sent forth his wrath and consumed them as stubble. "Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters," "the depths have covered them: they sank into the bottom as a stone." "There was not one of them left."—Psalms cvi. 11. Not a dog returned to tell Egypt the story. The holy and all-wise Lord has his own sacred counsels to fulfill in the barking of dogs, and so at times he suffers them to move their

tongues even against his own elect. Oh how the dogs did howl and bark against Jesus, the incarnate Son of God. Christ exclaimed, "Dogs have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet."—Psalms xxii. 16. They sharpened their tongues like a serpent, adders' poison was under their lips. (Psalms cxl. 3.) They so hated the Holy One they laid to his charge things he knew not. These vile dogs said he was a gluttonous man, a winebibber, a friend of publicans and sinners, and their meaning was, not that he was pitying, befriending, helping, delivering them, but that they were his associates, that he was their companion in wickedness, that he himself was a wicked one. Oh their deceitful, lying tongues compassed him with words of hatred. (Psalms cix. 2, 3.) They made wide their mouths, and drew out their tongues, and loud and viciously barked, Away with him, crucify him, crucify him, and when they nailed him to the cross they railed upon him until with a loud voice our almighty Savior exclaimed, "It is finished;" he bowed his head and gave up the ghost. Their barkings were hushed, were ended, they could move their tongues no more. "And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned."—Luke xxiii. 48. Barking dogs have annoyed and filled with trembling many a dear child of God. But God, who closed the mouths of lions (Daniel vi. 22), can stop the mouths of all the dogs who dare to move their tongues at his redeemed. For by Christ's precious blood every tongue of accusation (Rev. xii. 10), every tongue that riseth against them in judgment they shall condemn. This is the heritage of the servants of the Lord, and their righteousness is of me,

saith the Lord. (Isaiah liv. 17.) There was one Shimei, described as "this dead dog," who moved his tongue against David and cursed him, saying, "Come out, come out, thou bloody man, and thou man of Belial." Ah, wretched, chastened David said, "Let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day."—2 Sam. xvi. 11, 12. Oh what ignominy and reproach he heaped upon David. The chastening hand of the Lord was upon David, so God had lengthened the chain of this dog and suffered him to move his tongue and belch forth his vicious reproaches and curses upon the king. Oh how David must have suffered, but his chastened soul is looking to God in all his afflictions. Wicked Shimei was God's sword, his hand to smite David. (Psalms xvii. 12, 13.) Oh to be able under all our chastenings to look up unto our God, and with the prophet Habakkuk say, "Art thou not from everlasting, O Lord my God, mine Holy One? we shall not die. O Lord, thou hast ordained them for judgment; and O mighty God, thou hast established them for correction." See that pack of vile hypocritical dogs how they barked against that adulterous woman. The scribes and the Pharisees brought unto Jesus a woman taken in adultery. Oh the hypocrites! Why did they not bring the man also? (Lev. xx. 10.) This is how they barked about and against her, "They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground,

as though he heard them not." But they are still moving their tongues, "So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her." There was nothing in what Christ said that set aside the law that was given of God to Israel by Moses. Jesus was not antagonistic to Moses. He came not to destroy, but to fulfill it. His very reply to those yelping hypocrites was calling upon them, if any of them imagined themselves fit to do so, to execute the penalty of the law upon the poor woman. She had no word to say, she could not excuse her shameful act, she could not silence the tongues of her accusers. According to Moses' law she must die, there was she felt no mercy for her. "He that despised Moses' law died without mercy under two witnesses."—Heb. x. 28. Ah, it appeared that Christ himself would not rescue her from her tormenters, for from the lips of Jesus, who is meek and lowly in heart, the words have gone forth, "He that is without sin among you, let him first cast a stone at her." And again Jesus stooped down and wrote on the ground. Did her shamed downcast eyes read what Jesus wrote on the ground? Oh I think her eyes only read that writing: it was for her only he wrote on the ground. None of her accusers could read a word. Those vile hypocrites had no pity for the woman. They snarled and barked against her, and had they dared they would have dragged her away and stoned her to death; they let the wicked man go free. But what is this that has happened to these men? They have ceased barking, their clamorous accusations are hushed. They have heard what Jesus said to them. They are silenced, not a stone is cast at this adulteress. There goes the oldest dog out, and

the others, one by one, in silence follow him out. "And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even to the last: and Jesus was left alone, and the woman standing in the midst." Will Jesus rise up and stone her to death? Can he release her? Redeem her from the curse of the law? Can he, will he, has he magnified the law and made it honorable? Hear the glad tidings, poor sinner, "Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. iii. 12. "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." Oh those words, "Sin no more." They entered not merely her natural ears, but the blessed voice of Christ, the Lamb of God, entered her heart, and ever after all her days that graciously sweet voice was saying in her heart, Sin no more. Dear child of God, your hope is in the blood of the dear Lamb of God shed for the remission of sins. You may have been kept in your outward life from all shameful behavior. What a mercy is this, and yet in the dreadful knowledge that has been given you of the depravity of your adamic nature you have often felt you were the vilest of the vile. The self-righteous cannot understand this, for they hold their heads up high, and glory in their superiority in holiness if they keep the outside of the cup and platter clean, and yet all the while they are as whited sepulchers, fair to behold on the outside, but inwardly full of dead men's bones, and all uncleanness. If we are taught of the Lord we in some measure will know the plague of our heart (1 Kings viii. 38),

and there will be sacred times when in our distress we will be drawn to seek our God and the Lamb, and cry,

"Foul I to the fountain fly,
Wash me, Savior, or I die."

"Beware of dogs." They are troublesome, bark and bite, and have often distressed the church of God. Jeremiah was much plagued with perverse men who, as dogs, said one to another, "Come, and let us smite him with the tongue, and let us not give heed to any of his words."—Jer. xviii. 18. And in his lamentations over their treacherous and vile conduct his yearning soul exclaims, "Oh that I had in the wilderness a lodging place of way-faring men, that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and they know not me, saith the Lord. Take ye heed every one of his neighbor, and trust ye not in any brother: for every brother will utterly supplant, and every neighbor will walk with slanders. And they will deceive every man his neighbor, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. * * * Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbor with his mouth, but in heart he layeth his wait."—Jer. ix. 2-8. The poor and the needy may suffer from the flattering, proud tongues of the wicked (Psalms xii. 2-5), but the time will come when the Lord will shut their mouths forever. When our precious Christ was crucified the reproaches against his people fell upon him. The dogs barked at him, yet amidst all their revilings his people were in his thoughts, his

heart, and so in his agonies in their behalf, he cried unto the Father, "Deliver my soul from the sword; and my darling from the power of the dog. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorn."—Psalms xxii. 20, 21. "Without are dogs." They are not of God, they are not of the assembly, and church of the Firstborn, whose names are written in heaven, but their company, their meet associates are "sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Rev. xxii. 15. Let them prowl around, and bark as they may, they are not of the city of the living God. But the nations of them which are saved dwell there. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—Rev. xxi. 37. Here we but taste the earnest of our eternal blessedness of immortal glory with Christ the Lamb of God, our Husband, Savior, our immortal Friend, and so our souls are moved in earnest expectation, in fervent longings we breathe after the bliss to come, "The glory which shall be revealed."—Rom. viii. 18.

"Without are dogs." No dogs will be found in the city which hath foundations, whose builder and maker is God, but in everlasting blessedness we shall live and reign with Christ our Redeemer.

FREDERICK W. KEENE.

RALEIGH, North Carolina.

WILLIFORD, Ark., Nov. 8, 1926.

DEAR BRETHREN:—Inclosed you will find two dollars to pay my subscription to the SIGNS OF THE TIMES another year, for my wife and I cannot do without the paper. We certainly enjoy reading it,

and indorse the doctrine it sets forth: salvation by grace and grace alone, both in time and on into glory, the absolute predestination of all things whatsoever come to pass, the resurrection of the dead. God is not the author of sin in any sense whatever, although some claiming to be Old Baptists say that the phrase "absolute predestination of all things" does carry in it that God is the author of sin, but they surely do not understand the language. "Absolute" means certain, sure, unlimited, &c. "Predestination" means the unchangeable purpose of God. Inspiration says, I am God and change not, therefore ye sons of Jacob are not consumed. Every good and perfect gift cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning. We know that God is not changeable. As to "all things," let inspiration answer: "As I have purposed, so shall it stand." Whatever he has purposed he will do it. There is a time and season to every purpose under heaven, &c. So there is nothing in the phrase that intimates that God is the author of sin. What is sin? The transgression of the law. Who transgressed the law? Man. Man then is the author of sin, and not God. We love the doctrine set forth in the SIGNS. Why? Because we are taught it by the revelation of Jesus Christ. Therefore, dear editors and correspondents, write on, and earnestly contend for the faith once delivered unto the saints of the most high God, and by this you will feed the children of God. We indorse the doctrine of the SIGNS, for it sets forth the truth, if we can judge of the truth.

Inclosed you will find a copy of a letter written by Elder W. C. Perdue, of Lamar, Colorado, who is a sound Old School Baptist. He and I preached in Colorado

together for two years, and stood together on the doctrine of God our Savior. We would like you to publish his letter if you see fit, but do not crowd out better matter. May God bless us all with the hearing ear, understanding heart and forgiving spirit, is our prayer.

J. M. WHITENTON AND WIFE.

LAMAR, Colorado, Oct. 12, 1926.

DEAR BROTHER WHITENTON:—Your good letter came to hand in due time, and was read with pleasure and love. We like to get letters from you, for they always bring food to a poor, weak sinner like me; I need some one to encourage me in my old and last days. I surely have been tried somewhat like old Job. Instead of words of comfort they were words of sadness, sorrow, grief and vexation of spirit, but none of these things moved me, for I will stand alone before I will fellowship such work as some are doing. I hope God will open their eyes, for they are captured and led by the devil at his will. If I understand what the Bible teaches, they get worse every move they make. O Lord, forgive them, for they know not what they do. Your views on the seamless coat are good. It does not need any patching nor any help from man. God's work is perfect, needs nothing added nor anything taken from it. It is all complete in the Lord Jesus Christ. That is the way you preached it when you were here, and that is the only doctrine the prophets and the apostles taught. Jesus also taught it, and I believe it with all my heart, and would preach it to all the world if I could; yet I know that none would believe it but those God has called by his grace. Jesus is the head of the church, which is his body, and the coat covers the body, and the body is pure and does not need the

help of man to prepare it for heaven. So our righteousness is all of Jesus, and when he who is our righteousness comes to take the body home we will be pure, as the Head is pure, no spot or wrinkle in us, washed in the blood of the Lamb. His blood cleanses us from all sin. Then this is the robe of righteousness, Jesus. Jesus paid all the debt his bride owed and satisfied the law and the Father by his death, and redeemed his bride and ascended back to the Father, and is now making intercession for them (his bride, the church, the Lamb's wife), for Jesus must see the travail of his soul and be satisfied. He could not be satisfied without the last one that he died for and redeemed. If you and I were reckoned in the number the Father gave the Son we will be there. Oh glorious thought. We look back and think how he suffered for us. Even the prophet tell us, "For dogs have compassed me; the assembly of the wicked have inclosed me; they pierced my hands and my feet. * * * They part my garments among them, and cast lots upon my vesture." So we see our God knew all things from the beginning, nothing has ever happened to him, all things were in his mind before he made any thing, so all things must come to pass just as he saw they would from the beginning. If anything could come to pass that was not in the mind of Jehovah, then that would do away with the Godhead, so I have it in my mind that God saw all his works even before he made any thing, and all things must come to pass just as he purposed they would. He made all things, both visible and invisible. What am I that I should ask why he made the devil, or why he raised up old Pharaoh, or why he put it in the heart of Joseph's brethren to sell Joseph? Surely God meant it for good, and had a

purpose in it all, for all things work together for our good and for his glory. We see Jesus coming over all God blessed; no more, no less. Amen.

Well, brother Whinton, I will stop for fear I weary you. If I could see you it might be that I could make myself more plain. We are both as well as common. I hope you and sister Whinton are well and doing well. Remember us when at the throne of grace.

You may send this to the SIGNS OF THE TIMES if you wish to.

W. C. PERDUE.

EL PASO, Texas, March 11, 1927.

DEAR EDITORS:—I have felt for the last few days that I would like to write something for the readers of our dear paper, and your consideration, and tonight if it is the will of the Most High I will make the attempt.

Proverbs iii., last part of thirty-second verse, reads as follows: "But his secret is with the righteous." Whose secret is referred to here? To my feeble understanding it is the secret of God himself. Who is the righteous the secret is with? None other than the holy Jesus, for he is the only righteous one who has ever lived in this world of sin without committing sin, therefore he is the righteous one it is with, and he will reveal it to whomsoever he will. What is the secret here under consideration? It is none of the way of poor, weak sinful man, but it is the secret of God's ways, and they cannot be known by any other than Christ himself. Why cannot they be known by any other than Christ? Because he said, I in you and you in me. Then if the church is in Christ the secret is through Christ to the church of the most high God. Some inquiring sin-sick soul might say, Who is in that church? Just as many as Christ

came to save, and no more, and at his appointed time he will bring them out and place their feet upon that Rock that is sure and steadfast and that cannot be moved. Then it will be that they are brought low and made to see their brethren far better than themselves and made to esteem them highly because they esteem the chosen race of God, and are made to say, Oh I wish I could live the life I see in them. I feel it is for our good we are brought to see ourselves poor hell-deserving sinners, for if we could see ourselves as we see our brethren what would be the result? We would soon be acting the part of the Pharisee, boasting of how good we were, and saying we were glad we were not as other men, even that poor publican, and we would forget all of God's tender mercies toward us, and would be no longer worthy to mingle with the saints, neither would we want to, for they realize and claim to be sinners, and the Pharisee did not want to mingle with them. Then we would know nothing about the secret and love of God. When is this secret revealed to poor sinful man? It is when he is brought low and made to realize that there is nothing he can do to merit the love of God, but that he must depend upon him for all his support, and when he has been shown these things and made to trust him for all things then he will say, Praise God from whom all blessings flow. I want to say here, my brethren (if I may thus address you) that when you are made to see what these words really mean it will be one of the happiest moments of your life. Oh if I could only know that one little bit of this secret had ever been revealed to me how happy I would be, for then it seems to me I would have more hope, for we are told in the Scriptures that whenever he begins a good work he will per-

form it to the last day. I believe, or at least I think I do, that when one begins to realize he is a sinner in the sight of God then it is that that secret is being revealed, and will continue until it is all made plain, then you have finished the work he put you here to do, and then, like your Mediator, you will bow your head and give up the ghost of natural life, to reign with the Most High in glory, where you will praise God for evermore.

Dear editors, do with this as seems good to you. Change it in any way, or burn it if you see fit, and all will be right with me, for I do not feel I can write anything of much comfort to any one, but for some reason I cannot help making the attempt.

Yours in love,

J. W. S. TIMMONS.

HOPEWELL, New Jersey.

BRETHREN EDITORS:—Inclosed please find check for four dollars, two for the SIGNS one year and two for the poor of the flock.

I will pen a few lines for publication. For there is no condemnation to them that are in Christ, who walk not after the flesh, but after the Spirit. As many as are led by the Spirit, they are the sons of God. If Christ be in you the hope of glory the body is dead because of sin, the Spirit is alive because of righteousness. There is one body, one Spirit, one Lord, one faith, one baptism, one God, one Father of all, who is above all, through all and in you all. He ascended up on high, led captivity captive and gave gifts unto men. He first descended unto the lower parts of the earth and was seen by five hundred of the brethren. We are not our own keepers. We are kept by the power of God through faith, there-

fore being justified by faith we have peace with God, unto whom we have access by faith into that grace wherein we stand and rejoice in the Lord. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Who knoweth the mind of the Lord, or who hath been his counsellor? The wonderful Counsellor, the mighty God, the heavenly Father, the Prince of Peace, he rules in the army of heaven and among the inhabitants of the earth. John said in Revelation, "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth." He must reign until all things are put under his feet; the last enemy that shall be destroyed is death. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." He arose triumphant over death, hell and the grave, giving us the greatest victory that has ever been won, all for his people. The Lord's portion is his people, chosen out of every kindred, tongue and nation, a royal priesthood, an holy nation. I am Alpha and Omega, the beginning and the end. I am God, and there is none beside me. Be still and know that I am God. Art thou not he that divided the Red Sea and made a way for the ransomed of the Lord to pass through dry-shod? which the Egyptians assayed to do and were all drowned, Pharaoh and all his host. Seek ye first the kingdom of God, and all these things will be added unto you. It seems to me that these things are his goodness, his mercy, his power, his loving-kindness, his everlasting love. We

love him because he first loved us and gave his only begotten Son that the world might be saved: those who love his precious name. Worthy is the Lamb that was slain to receive honor, glory, dominion, power and majesty. He is a God of truth. He is the rock, that rock is Christ. Jacob was the lot of his inheritance; he kept him as the apple of his eye, and led him about and instructed him. As the eagle stirreth up her nest, fluttereth over her young, taketh them, beareth them, so the Lord alone did lead Jacob and made him suck honey out of the rock and oil out of the flinty rock. That rock surely was Christ, he was a man acquainted with grief, and as a lamb before her shearers is dumb, so he said not a word. If it be possible, let this cup pass from me, yet not my will, but thine, be done. Those wicked men cried out, Crucify him, crucify him. They did not know what they were doing. He is too wise to err and too good to be unkind.

I can hardly realize as I pass into my ninety-fifth year that I have lived twenty-four years beyond the allotted time of man. I have been greatly blessed in being able to attend our meetings quite regularly for fifty-seven years, and it has been one of my greatest pleasures to meet with the brethren for so long a time. There have been many changes in that time and many have been removed from our midst. We miss them, but it is far better to be with Christ, where there will be no more pain, to be like him, to abide with him. If ye abide in me I abide in you. Think of those who are afflicted and not able to meet with us, pray for them that they may be restored to health again, if it be his will. Can I say with the psalmist David, The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he

leadeth me beside the still waters. He storeth my soul. He leadeth me in paths of righteousness for his name's sake. His rod and his staff they comfort me. He prepared a table before me. He anointed my head with oil; my cup runneth over. Surely goodness and mercy will be with me all the days of my life?

I have written more than I intended, but there seems to be no stopping-place. As is the heavenly, such are they also that are heavenly, and as is the earthy, such are they also that are earthy. The outward man perisheth, the inward man is renewed day by day. As thy day so shall thy strength be. "Brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord."

From your unworthy brother,

D. L. BLACKWELL.

A SKETCH OF THE LIFE AND EXPERIENCE OF JOSEPH CALVIN KILGORE.

WRITTEN BY HIMSELF IN THE YEAR 1921.

I was born of humble, but honest parents January 28th, 1847, in Decalb County, Alabama, near Valley Head. My father was J. M. Kilgore, my mother's maiden name was Rachel Moore. She died while we children were yet young. Father moved to Walker County, Georgia, where I grew to manhood. Then we went to Jackson County, Alabama, and there on the third day of May, 1874, I was married to Miss Hettie Henry. To us were born four children: Lizzie, E. P., W. H. and C. M. Kilgore. September 5th, 1915, she was taken from me, and for four years I lived a lonely life, but was blessed to find another good companion, and I was married the second time, October 20th, 1919, to Mrs. Mahala Roach, who is my present wife. Some time in August or first of September, 1886, I was smitten with the thought that I was a

sinner; more than that, a condemned sinner, which gave me very great trouble for some two or three weeks. September 19th, 1866, while alone in the timbered hills of Walker County, Georgia, with my face bowed to the earth, this blessed thought flashed through my mind, Jesus is your sacrifice for sin. Here I want to say that my mind has never been able to grasp nor my tongue to express the joy that flooded my poor soul at that place and time. In 1882 I was received into the Old School or Primitive Baptist Church, Steeles Creek, and baptized by Elder M. M. Gibson, in Limestone County, Texas; in 1886 was liberated to exercise the gift in me. In 1887 was ordained to the full work of the ministry. Almost from the time of my ordination until the present, 1921, I have had the care of from two to four churches. The field of my labors has been mostly in some ten or twelve counties here in central Texas, where I have traveled almost constantly, and tried to preach Jesus the sacrifice for sin, as he was first shown to me, with the liberty God in his goodness has been pleased to give me.

RISEING STAR, Texas.

DEAR EDITORS:—About one month prior to Elder Kilgore's death he told his daughter where to find the above sketch, that he realized he would never be well again and that he wanted the children to erect a stone as near like their mother's as they could procure and to have inscribed upon it his name, date of his birth and death, and this inscription, "A sinner saved by grace." He passed from earth on the morning of May 25th, 1927, making his stay on earth eighty years, three months and twenty-seven days. He left to mourn his death, his wife, a daughter,

three sons, a brother and sister, and fourteen grandchildren, of whom ten are boys, and seven of them bear the Kilgore name. All the above mentioned family attended the funeral services, also a large number of sorrowing relatives and friends. His friends were numbered only by his acquaintances. Words of comfort were spoken by Elders Stone, Edwards Steele, Noe and Hardin, after which he was laid to rest in the Blake Cemetery, in the northern part of Brown County, Texas, by the side of his first wife, there to await the second coming of his Lord and Master, whom he loved so well to serve, and who has promised to raise his sleeping dust and fashion it like unto his glorious body, by that same power that he raised Lazarus from the grave, and, according to his promise, all that are in their graves shall hear his voice and come forth, &c. Brother Kilgore was blessed with a pleasant home, his children were very kind and obedient, ever-watchful of his needs, and are honest, upright, loyal citizens, and are all church members, and so also are their companions. I had known brother Kilgore for about thirty-seven years. Our membership was in the same church, to wit, Macedonia, for about twenty-five years, and he had the pastoral care of that church even longer than that, and both by precept and example he was an ensample to the flock they would do well to pattern after. I have gone with brother Kilgore on many different occasions to his appointments and have enjoyed his sweet fellowship and company very much. He always seemed much like a father to me, and I have been made to feel that he was a father in Israel, considering his manifest love and watchcare over me, of which I could never feel worthy, yet did much appreciate. I will say that I was clerk of this

church, in my little way, almost continuously during brother Kilgore's pastoral care of it, and this in a way seemed to make the ties between us even closer, if possible.

Sister Kilgore and his children, I commend you to the sustaining grace of almighty God in your sad bereavement, for he is a present help in every time of need. Weep not as those who have no hope, for of this we are assured, that when Christ, who is our life, shall appear he shall also appear with him in glory. Glorious thought. Then "Comfort one another with these words."

A friend and brother,

J. W. HAYNES.

[THE foregoing sketch of the life and death of Elder J. C. Kilgore was sent to us by brother J. I. Foster, of Rising Star, Texas, with the request that we give it space in the SIGNS.—ED.]

WHITE PLAINS, N. Y., June 6, 1927.

DEAR EDITORS:—The time has come for my renewal another year for the dear SIGNS OF THE TIMES, which I do so much enjoy reading. I have been seriously ill and under the doctor's and nurse's care since January 29th last. The third Sunday in February I suffered a stroke, and for many weeks I was shut in, and in this condition truly I felt the strong arm of the almighty God underneath me. I am glad to say that although I am not well, I am much improved. For the last few days I have been suffering much from a cold, yet I am up and around and can walk and am not left lame. I do miss my meetings at the dear church, which I prize above my chief joy. While sitting under the gospel's joyful sound I feel to thank the dear Lord for such a gift as Elder Dodson. Times without number have I felt I am too vile to be

given a home with this dear people, yet I often feel to say with the hymn writer, "Where must a weary sinner go but to the sinner's Friend?" I have read the Bible a great deal since my illness, and many sweet letters from my dear kindred in Christ, if I am not deceived in what I hope has been the dealing of the Lord with me, a poor vile worm of the dust. I know if the dear ones could see me as I see myself truly they would not come near me, much less take me in. But sometimes I am given an eye of faith to see that ties which are felt are far above the strongest ties of nature; that is, love, that God gave his only begotten Son to come down suffer, bleed, groan and die that all who were chosen in him before the world began might be redeemed from under the law of sin and death. This is the finished work, and it can never be destroyed, for love is stronger than death, many floods cannot drown it. See the many floods that are raging against this pure undefiled love to-day, and has been in all ages, but the almighty God of heaven and earth hath declared, My word shall stand and I will do all my pleasure. I am given at times to say, Holy and righteous art thou, King of saints, and I find myself a poor beggar, and then my mind seems to in the whole world sing, O Lord, have mercy upon thy people, and then this love seems to grow stronger for them. As I was lying on my bed yesterday (Sunday) morning I had this heartfelt love toward the dear saints everywhere, and with not a word uttered without, but there was much being said within, and I thought of the gathering of the dear saints in the little New York church. I seemed to see each one sitting in their place, and it seemed I was there and filled with tears and felt to thank

the Lord I was spared to meet in spirit with the dear saints the world over. My mind was directed to read the eighteenth chapter of Matthew, first, second, third, fourth and fifth verses, which was very comforting to me. I feel as I grow older I know more of this vile spirit that is at war with the gentle spirit, which is a great trial to me.

I could write on in my weak way trying to express my view of this wonderful subject, but after all the half would not be told.

You may do as you think best with this and all will be right with me. All I desire is to give all glory to God and to be kept at the feet of the dear saints, who are all little children and need each other's love and fellowship. May the Lord bless you, dear editors, and the dear ones who comfort the afflicted and scattered ones, is my desire.

Inclosed find money order for three dollars. You can do with the extra dollar as you think best.

From one who feels very unworthy,
MELISSA GRIMES.

MIDDLETOWN, N. Y.

DEAR EDITORS:—You who have stuck to the SIGNS year after year. What will be your reward? I trust you will be satisfied with what you have done to keep it moving, for all rejoice that it is kept up, and it is gladly received in many homes. I have shed tears over many letters written by distant sisters. I look for it every month and am glad when it comes. It seems there is no other paper like it. I have thought many times I would like to write for it, for I have not seen a letter from Middletown in a long time. There used to be a strong church here in Elder Gilbert Beebe's day, but

now, owing to the death of members, it has dwindled to less than one-half of what it was when I first knew it. One day while Elder Beebe was preaching in the Brookfield Church, at Slate Hill, he said, It is strange there are no shoots here. In my heart I said, There will be. I had had no thought of joining anywhere and was astonished at myself. Elder Benedict preached there every two weeks. There was a stir in the church and three joined at first, and after that it gradually built up, one or two at a time, until Elder Benedict died. They have had no pastor since then and through death the membership has been reduced to three. They are all old and soon will depart, but I can only say, It is well. I love God's people wherever they are found, and hope they love me. I have seasons of understanding, but cannot talk as I would like to; in fact I cannot talk at all; what I say is in broken words. I wish all to pray for me, and I hope I can pray for myself. I am alone and lonely.

I am inclosing five dollars to help the paper along. I have long thought of doing it, but had no opportunity to hand it to you. Next Sunday will be Elder Dodson's day here. I hope I can go.

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

(MRS.) F. R. S. MILLER.

NOTICE.

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

L. B. FORD.

CORRESPONDING LETTERS.

The Warwick Old School Baptist Association, in joint session with the several churches composing the same, being convened in the meetinghouse of the New Vernon Church, Sullivan County, New York, June 8th, 9th and 10th, 1927, doth send greetings in the Lord to our sister associations and meetings with which we correspond.

DEAR BRETHREN:—Once more we are privileged to meet and greet your messengers and receive your correspondence, which we greatly value, and desire a continuance of the same. While we are a small body and have suffered several losses during the past year, we are nevertheless endeavoring to contend earnestly for the faith once delivered unto the saints, and so far as we are aware there is no strange doctrine among us. Your ministers have come to us bearing precious fruit in the preaching of the Word, which has been food, indeed, to those who were hungering and thirsting after righteousness. May they ever be kept faithful.

Our next session will convene, the Lord willing, on Wednesday before the second Sunday in June, 1928, continuing for three days, the place of meeting to be announced later through the SIGNS OF THE TIMES, when we hope to meet a goodly number of your messengers.

In love and fellowship.

R. LESTER DODSON, Mod.

HENRY T. LEFFERTS, Clerk.

INFORMATION WANTED.

Any one having a copy of the first volume of the Editorials written by Elder Gilbert Beebe they are willing to part with will please write to Elder R. J. Norris, Samantha, Alabama, and state the price of same.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER, 1927.

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Elder George Ruston, Kelly Corners, N. Y.

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

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***MATTHEW XXII. 14.***"For many are called, but few are chosen."*

A good friend, in whom we are persuaded the secret of the Lord has been confided, in asking us to express ourself on the above Scripture, says, "I cannot seem to distinguish between called and chosen; I have felt that in using the two words spiritually that they were interchangeable, but that use upsets my mind as to that." Our Lord in connection with this fourteenth verse of the twenty-second chapter of Matthew, as well as the sixteenth verse of the twentieth chapter, where we find language very similar to this, had been setting forth what "the kingdom of heaven" was like unto. If by "the kingdom of heaven" we are to understand he is speaking of the church in the gospel dispensation, we may be able by scriptural illustrations, both from the Old and the New Testaments, to shed

some light upon the subject. From the very beginning concerning Israel, Moses said, "The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth," and declared the Lord did not set his love upon them, nor choose them because they were more in number than any people, for they were the fewest of all people. Even unto the day of Paul, and to this day, "God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty." Not only did he choose Israel, the fewest of all people, but of that nation Israel he hath chosen a remnant to be manifested as his army rooted and grounded in the truth, to fight the battles of the Lord and to be saved in a gospel sense from false delusions, lest they be blown about by every wind of the doctrines of men. In the days of Hezekiah we are told the king of Assyria sent his messengers with a great host against Jerusalem, and their message was such that "it came to pass when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, which was over the household, and Shebna, the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth. It may be the Lord thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer

for the remnant that are left. So the servants of king Hezekiah came to Isaiah. And Isaiah said to them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land."—2 Kings xix. 1-7. "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 enlighten our eyes, and give us a little reviving in our bondage."—Ezra ix. 8. "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."—Isaiah i. 9. "I will gather the remnant of my flock out of all the countries whither I have driven them, and will bring them again to their folds, and they shall be fruitful and increase."—Jer. xxiii. 3. "Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries."—Ezekiel vi. 8. Thus we find holy men of old as they were moved by the Holy Ghost prophesying that "a remnant shall be saved." In the days of Gideon there were thirty and two thousand called Israelites, which the Lord said were too many for him to give the Midianites into their hands, lest Israel vaunt themselves against him, saying, "Mine hands hath saved me." So, the Lord, by his own processes of elimination, chose an army of three hundred and equipped them with his own weapons, "a trumpet in every man's hand, with empty pitchers, and lamps within the

pitchers," who were to be divided into three companies, and every man to stand at his place about the camp, and at the proper time blow the trumpet, brake the pitchers, holding the lamps in their left hands and cry, "The sword of the Lord, and of Gideon," and thus put to flight the vast armies of their enemies. This inspired pen picture from the Old Testament presents a clear and wonderful view of the gospel church in this, the twentieth century of our Lord, notwithstanding the scene was laid thousands of years ago. To our way of thinking, we only have to look out upon the field of our southland and the prairies of our great western country, among those calling themselves Primitive or Old School Baptists, to see that there are too many in what might be called the militant church of God in the world to-day, and, unmistakably, to our mind, the Lord is eliminating and weeding out, by his own processes, however mysterious they may seem to the natural mind, and reducing them to the number where Israel shall not vaunt themselves and say, "Mine hand hath saved me." The Lord is bringing the third part through the fire, refining them as silver is refined, and trying them as gold is tried, to the end they shall call on his name. He is separating the precious from the vile, and those whom he is pleased to purge of the dross and who call upon him in sincerity and truth, he hears them, and says, It is my people, and they say, The Lord is our God. We do not question for a moment but that many of them are the called children of the heavenly King and that when that complete and perfect number surround the throne in eternity to praise him from whom all blessings flow not one shall be missing, but in this time state but few of the many who are called are chosen to

stand in the furnace of affliction and bear faithful testimony to our Lord. John, who was in the isle that is called Patmos, "for the word of God, and for the testimony of Jesus Christ," in writing to the church in Sardis, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." This could not be said of the many, or the bulk of the Sardis church, and what shall we say of the few: Were they not kept by the power of God, through faith, unto salvation, ready to be revealed, or manifested, in those last times?

Let us now turn to the New Testament and learn from the parable of the sower "Many are called, but few are chosen." Matt. xiii. 3-8: "Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched, and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them. But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." By carefully examining the interpretation of this parable by the Master, as recorded by Matthew, Mark and Luke, we can but reach the conclusion that the seed sown is typical of the preached word of the gospel, and that the wayside, stony place and thorny ground hearers were types of the many who are called among the children of God, while the good ground hearers are the few who are chosen. In behalf of this position we will only quote from Luke viii. 11-15: "Now the parable is

this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." The word "saved," used in connection with the wayside hearer, we would say applies in a doctrinal sense, while the word "patience," used with reference to the good ground hearer, implies that they shall bring forth fruit with much endurance. The Lord said unto Eve, a type of the church, when she had partaken of the forbidden fruit, "I will greatly multiply thy sorrow, and conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."—Gen. iii. 16. The great wonder which appeared in heaven to John, "A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered."—Rev. xii. 1, 2. As was the firstborn, so are all who are born of God. So the "good ground" signifies that portion of the Lord's field wherein he hath wrought mightily, to the pulling down of strongholds, uprooting all the trees and plants of natural growth and preparing with special care that chosen, or garden spot, which he has inclosed, as

Zion that is walled about with a wall of fire, before entrusting to its keeping that precious seed, or the gospel of his only begotten Son. It is upon the good ground, or by those chosen few of his people whom he is pleased to separate and keep from idol gods that the fruit is borne. There are many who oppose the true church and its ordinances, for broad is the way, that leadeth to destruction, and many there be which go in thereat, which is set forth in the first part of the chapter in which our text appears, by those who would not come to the marriage of the king's son, and some are so bitter against the truth that a few of their leaders, or "the remnant took his servants, and entreated them spitefully, and slew them."—Matt. xxii. 6. In some parts of our country these things can be seen to-day, and Zion is enduring much trial amid the turmoil and strife, but she shall bring forth her children in God's own time and he will be her deliverer. "Strait [meaning difficult] is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."

Let us step on the scales of "Many are called, but few are chosen," and be weighed and see where we stand in this all-important matter. Are we among the many whom the cares and riches of this world are choking into indifference and coldness, or even worse, those who are seeking leadership and praise of men to the point that they are willing to divide the living child? What kind of fruit is the tree bearing? Judge it according to the fruit it bears, for there is no better way of determining whether it be good or bad. If it be a good tree it will bear the fruit of the Spirit, some an hundredfold, some sixtyfold, some thirtyfold, all to the honor and glory of God, and not of men.

We might take one more view of the subject, in conclusion, which is this: Of the many of the Lord's people, among all nations, kindreds, tribes and peoples of the earth, a number which no man can number, but a very small percentage, or a few, are walking in gospel order, confessing before men Christ to be their Lord and Savior and being baptized into the likeness of his death and resurrection. Our friend is one of whom we would ask, Why standeth thou without? To all who give satisfactory evidence of having passed from death unto life, we feel to entreat, "Come in, thou blessed of the Lord." For many years we have been satisfied in our mind, beyond the shadow of a doubt, that the Old Baptist Church is God's visible organization of witnesses on earth, but we are persuaded that she is but a remnant of that people chosen in Christ before the foundation of the world. Neither do we mean to say by this that all whose names are enrolled upon her church books are chosen vessels of God's mercy, for we are told, They are not all Israel who are of Israel, and this is where our trouble commences. Am I a child? is a query that is with us much of the time, and it causes anxious thought. And, If I am a child, am I one of those few chosen to be faithful? and, if a servant, am I rightly dividing the word of truth? What a solemn place to stand upon the walls of Zion and speak to the inhabitants thereof? Who is equal for such an exalted position? We have to confess to being and feeling unprofitable.

We hope what we have written will be of some satisfaction to those who are inquiring concerning these things, and that those who feel to receive a crumb of mercy from the Master's table, will remember the source from which cometh all light and give him all the praise.

R. L. D.

CIRCULAR LETTERS.

(Written by Mary O. Cate.)

To the Elders and messengers composing the Hazel Creek Association of Regular Predestinarian Baptists, and churches they represent, when in session with Providence Church, Appanoose County, Iowa, and to all who love the Lord.

VERY DEAR BRETHREN AND SISTERS IN THE LORD:—We realize it is through the loving-kindness and tender mercy of the ever-blessed One that we are again permitted to meet and enjoy the communion of kindred spirits and greet one another after another year. Dear brethren and sisters, this is a very gracious privilege, coming down from God our Father, when we stop to meditate upon these things, for it is God who makes us to sit together in heavenly places in Christ Jesus, and we feel and think that just such meetings as these are the “heavenly places in Christ Jesus.” The places where we meet for no other purpose than to worship Him in spirit and in truth. So we hope we can lay down the cares of the world and think of things spiritual, for the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Such beautiful fruit! we exclaim when we pause to think of the deep things of the Spirit. Dear children of God, to you it is given to know these things that have been taught of God, by that still small voice that spoke peace to your souls as Jesus said, “Peace, be still;” “It is I; be not afraid,” and so we hope that we meet again to be refreshed by that heavenly manna that falls as the gentle dew from heaven, and to praise and glorify his most holy name. Yes, glorify the One who is the giver of every good and perfect gift, our guide, protector, our all in all along the way.

Dear brethren and sisters, it seems to have been your desire that I write the Circular Letter to be printed with our Minutes. Why, I do not know, for I never have felt my inability to write as much as I do now, and can truly say, Of myself I can do nothing. I remember of reading in one place where Christ said to John, “Write,” and in another place “What thou seest, write in a book, and send it unto the seven churches which are in Asia.” So if our Association has seen fit to say unto me, Write, with fear and trembling I am making the attempt, but my fear is, Will there be any food for the children after it is done? You know the children of Israel after they had been brought safely through the Red Sea wanted to go back, for fear there would be no food, but they went on, and, lo, the food was supplied. So many times we get fearful and want to turn back.

Dear brethren and sisters, if I can just write a few lines only about the little word “hope” I shall be truly thankful to God our helper, for our hope is built on nothing else than Jesus’ blood and righteousness. Then we should be presenting Jesus as the way, the truth and the life, for we see him as the author and finisher of our hope, as well as our faith, and although Paul told the Corinthians that of the three gifts, faith, hope and charity, that charity, or love, was the greatest. He classed hope as one of them, and he also tells the Romans, Experience worketh hope and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. And again, to the Thesalonians he says, “I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.” Another writer says, Let me not be ashamed of

my hope. Also Job complained, and said, My hope hath he removed. So you see by these quotations, and many more, that these characters regarded hope as a very great treasure. We might all have our own definition for the word "hope," but the hope we have in mind, and the one we treasure above all else, is the one Paul said experience worked, the one we had after we had worked out our own salvation with fear and trembling, after we had been changed from nature's darkness into his marvelous light, after he had been revealed to us as the fairest among ten thousand and the One altogether lovely, the one we tried to hide so long, and did not want any one to know we had. This is the one we prize and love to talk about and the one that causes us to leave our homes and meet together. How and from whom did we get this treasure, this pearl of great price? It is one of the gifts and comes from the Giver of all good and perfect gifts. So you see it came by grace, as a gift of God, because of his great love wherewith he loved us, even when we were dead in trespasses and in sins. In 2 Corinthians iv. 7, we read, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." This treasure is our hope, or gift, that is within us, freely bestowed upon us by grace, and grace alone, and it is by grace that we love God and the fellowship of each other in his kingdom. Yes, dear children of God, hope is an anchor both sure and steadfast, here in time, and it is a comfort to know it reaches unto that within the veil.

Now, dear brethren and sisters, much could be written upon this subject, but we will leave these few thoughts to your own meditation, as we feel that the subject is always "both new and old" to the

regenerated child of God, and that we should always be ready to give a reason of the hope that is within us, and regard it as a most perfect treasure. As a sister has beautifully expressed it:

What is so dear as the christian hope,
So dear as "the pearl of great price;"
A king's ransom could not buy,
Although it were trebled thrice?

Sometimes this hope seems to fade,
And faintly the light we see,
'Tis then we cry with broken heart,
Dear Lord, remember me.

But when the gloom is darkest
Lo, 'tis rifted by rays of gold,
And though we could speak with angels' tongues,
The half could not be told.

W. T. WALTERS, Mod.

J. M. CATE, Clerk.

OBITUARY NOTICES.

Elder W. J. May departed this life June 30th, 1927, at his old home, at Shock, Pike Co., Ky. Elder May was born near the head of Pond Creek, Pike Co., Ky., January 10th, 1836, making his sojourn on earth 91 years, 5 months and 20 days. He was married January 8th, 1857, to Miss Sarepta Rutherford, to which union were born 13 children, 141 grandchildren, 334 great-grandchildren and 21 great-great-grandchildren. He united with the Old Pond Creek Church, of the Mates Creek Association of Primitive Baptists the second Sunday in September, 1861, and was baptized the same day by Elder George Pinson. He, with other members, withdrew from that church July 6th, 1872, and were constituted into a new church called Little Hope, on the Pinson Fork of Pond Creek, where his membership remained until death. He was licensed to preach the gospel of the Son of God Jan. 1st, 1873, and was ordained to the full functions of the gospel ministry the first Saturday in July, 1874, to which high calling he devoted about fifty-four years of his life, traveling hundreds of miles over rough and towering mountains through heat and cold, through sunshine and storm, to serve the children of God and to preach to them the salvation by grace of poor lost and helpless sinners. Elder May served the Association as clerk for many years, and truly he was a gifted clerk. During his ministerial labors he served as moderator of many churches and was a father in Israel in very truth. Many of the family of God were instructed and comforted by his wise counsel and able preaching and writings through the SIGNS and other Primitive Baptist publications, and both his preaching and writ-

ings were clear and easy to be understood. He was one of the most resourceful preachers I ever met, deep and sound in that God-given and God-honoring doctrine of the sovereignty of God. He was a leader in the family, yet he led gently. His time was more fully taken up in behalf of the cause he loved so dearly, perhaps, than that of any other man in the mountains of Kentucky, being often called for funerals and to visit outside sections in addition to his regular appointments every Saturday and Sunday. He taught school in his early life, and was very industrious, working hard on his little rough mountain farm to support his large family, receiving but little help from the churches and people he served for Jesus' sake. He was once a candidate for Representative from his district, but was defeated, as we believe the Lord destined him for a higher calling. He was very "bookish" and well informed in the letter, as well as richly endowed with wisdom in the Spirit from above. His loving companion, who was truly a helpmeet to him in all his toils and trials, both spiritual and temporal, preceded him to the glory world, departing this life Oct. 10th, 1914. His last discourse was in the old Big Creek meetinghouse on Sunday, June 19th, 1927, from "As in Adam all die, even so in Christ shall all be made alive."

His funeral was held Saturday, July 2nd, 1927, conducted by Elders W. M. Stanley, J. D. Riffe and G. B. Bird, and was attended by a very large multitude of mourning relatives and sorrowing friends. The church, the Association, together with his many relatives and friends mourn the loss of a man sent from God; we miss Elder May, but our loss is his everlasting gain. His troubles are over now, no more weary waiting, but a full and complete realization of the things he was patiently longing and waiting for on the shores of time.

It is in compliance with his request that I am trying to write this token of love and fellowship for one I loved dearly for the truth's sake. It was my privilege to be with him often in the past fifteen years, and of myself I feel to say I have lost one of the dearest and best friends I ever had on earth. His mortal remains were gently laid beside his wife in the family cemetery Saturday evening, there to return to mother earth.

G. B. BIRD.

Deacon D. A. Berry, youngest son of the late Elder and Mrs. Elijah Berry, was born September 21st, 1857, in the state of Alabama, and died August 19th, 1927, at his home near Lawn, in Taylor County, Texas, and was buried at the Silver Valley Cemetery August 20th, 1927, beside his eldest son, who died in 1911. Brother Berry leaves surviving him his sorrowing wife, sister Lelia Berry, three daughters, six sons and their names follow in their order: Ola Berry Rucker, Coleman, Texas, Ella Berry Wagnon, Miss

Delia Berry, brother Gid Berry, Nolan, Texas, Charles, Calvin, Lige, Louis and Allen, all residing near Lawn, Texas, also one brother, J. E. Berry, of Johnson County, Texas. All were present when the end came. Brother Berry moved from Alabama to Johnson County, Texas, in 1878, where he was married to Miss Leila Watson December 26th, 1886. He professed a good hope of life through the blood of Christ and united with the County Line Church and was baptized in the fellowship of said church by his brother, the late Elder John Berry. He moved from Johnson County, Texas, to Coleman County, Texas, and joined Hoods Creek Church by letter, and was in the division of said church over the innovation of conditionalism. He and sister Berry were members when it went into voluntary dissolution when letters were granted to all orderly members. Brother and sister Berry moved from Coleman County, Texas, to Taylor County, Texas, and joined Pilgrims Rest Church, in Taylor County, and he was soon thereafter ordained to the office of deacon, which he filled with the ability given by the great Head of the church. Brother Berry was a great sufferer and spent much money and time in hospitals seeking relief, but found little. He told his wife when he returned from the sanitarium he had seen the reaper and his passing would be lingering. He was resigned to Him who does all things well and did not complain. Surely a great man in Israel has fallen. It was brother Berry's request that I should talk at the grave. I complied with his request, and read from 1 Corinthians, fifteenth chapter, and the latter part of Philipians. I am an old man, and this is the first time in life for me to try and comfort sorrowing ones. Brother Berry stood for what he believed to be right in the church, regardless of what others believed. He was useful in his church and in the betterment of what he felt was for the benefit of the general public. The writer had been intimately associated with this dear brother for many years and can truthfully say that he was a good man in all his affairs. To his sorrowing wife, I would commend you to God's grace for comfort. Time only can heal the sorrow made by death. To his dear children I would say, Your sainted father left you a rich inheritance of deep and sincere piety, which it would be well to emulate. I feel impressed to adopt the words of the prophet and think they are appropriate: Precious in the sight of God is the death of his saints. To sister Berry and his aged brother I will say, Your sorrowing will soon be over. Trust in the rich promises of your King. He will be with you to the end and will come again and take his jewels where there will be no more sickness, sorrow or pain. If we suffer for him we shall rejoice in him. May it be God's pleasure to reveal his Son to this bereaved family, in my prayer in Jesus' name.

JOHN R. HAVENS.

Barnet A. Thompson died at his home near Walled Lake, Michigan, in June, 1927, as the result of what would humanly be called an accident, but we believe there are no accidents with the Lord, who rules all things. He was working in his field with a tractor which upset and caught him underneath, causing his death. He was about forty-eight years of age and leaves a wife and four daughters to mourn their loss; his wife and oldest daughter being in poor health. Mr. Thompson was born and raised in southeastern Kentucky. His parents were Henry and Letitia Thompson, good Old Baptist people, but I do not know whether they were members of the church or not. Both his parents and grandparents were believers in the truth. In 1914 he moved with his family to Canada, where he remained until 1924, then moved to Michigan, where he remained until his death. His spiritual exercises of mind began several years ago, while he yet lived in Kentucky. After his removal to Michigan he had a burning desire to meet some Old School Baptists and to hear them preach, but with the exception of sister Gordy in Ann Arbor, Michigan, and of his own brother, who lived about two miles from him, he was able to find no one who felt and believed as he did. Some time in the year of 1926 he succeeded in bearing that a people who believed as he did worshipped in Ontario, so he left his home and his afflicted ones and attended the Quarterly Meeting of the Covenanted Baptist Church at Lobo last September. When he alighted from the train at Komoka and inquired his way to the meetinghouse at Lobo he engaged some one to take him over to the meetinghouse there and would not be left there by the driver until he made sure he had found the right people. Listening a short time at the door to the preaching, he soon detected the right ring in the sound and told the driver he might depart. Words cannot express Mr. Thompson's enjoyment of this meeting at Lobo. He had at last found the people for whom he had been searching and among whom he felt to be spiritually at home. After this visit, he returned again in October and attended the Quart quarterly meeting. After that meeting, and all through last winter, his mind was greatly exercised and he could scarcely wait for the time to roll round that he might attend the meetings again. Therefore, at the Dunwich quarterly meeting this past May, Mr. Thompson attended again, but under great difficulties and under much anxiety of mind, owing to the fact that neither his wife nor daughter were at all well; and he left them, if I remember rightly, both in the bed when he departed for the Dunwich meeting. However, so great was his burden of mind he could not rest at home, but had to come to the meeting. At this meeting Mr. Thompson came before the church at the close of the three-day services and asked a home with those whom he believed to be God's people. He

had great liberty in talking to the church and was able to clearly and readily give the reason for the hope that was within him. He showed he had been convicted of sin and had felt severely his just condemnation before God; he also showed he had been delivered from this burden and had received a blessed hope of salvation through the mercy of God in Christ Jesus. Mr. Thompson was strong in his belief of predestination and in salvation wholly by grace. He was unanimously received by the Covenanted Church for baptism and, at his request, the ordinance was postponed until the June quarterly. Before the June meeting arrived he had passed away. Surely the ways of God are mysterious to us poor mortals, yet all God does we believe to be perfectly just and wise. Our hearts go out in sympathy to the sorrowing and distracted wife and daughters and to the disappointed and bereaved church. It looked to us as though our brother might have had, had he lived, a life of usefulness in the church. God has willed it otherwise.

L.

Simeon Morris Kennedy, son of John and Luinda Kennedy, was born at High Point, North Carolina, Aug. 4th, 1835, and died at the summer home of his son, John R. Kennedy, at Black Mountain, North Carolina, Aug. 5th, 1927, aged 92 years and 1 day. In the year following his birth, his parents migrated to McDonough County, in western Illinois, and here Simeon grew to manhood. He took part in the development and upbuilding of the new State. He was married to Melinda Harris, of Hancock County, Illinois, in 1854, and to them were born seven children. The oldest daughter (Susie) became my wife in 1879. The mother died in 1878, and was followed by all the children except the youngest son, John R., with whom the father spent the last eleven years of his life, at Orlando, Fla. John brought the remains to Plymouth, Ill., for interment in the family lot in the Scott Cemetery. Elder Webb, pastor of Providence Primitive Baptist Church, in Hancock County, was called and delivered a comforting discourse from 1 Cor. xv. I was able to attend these obsequies. Father Kennedy was a man of sterling qualities as a neighbor and citizen. At the age of twenty-two years he was given a good hope in the mercy of God. He was ever ready to ascribe all praise to the atoning blood of Christ alone for salvation. He related this hope to Little Flock Primitive Baptist Church, at Fandon, Ill., and, together with mother Kennedy, was baptized by the late Elder I. N. Vanmeter. They remained steadfast members of this church so long as they lived. Father Kennedy was ordained a deacon June, 1870, and served this church for sixty-five years. In his ordination counsel sat Elders S. L. Dark, R. M. Simmons, I. N. Vanmeter, Benjamin Bradbury, and Jacob Castlebury, all able ministers

of that day. Father Kennedy was gifted in singing and prayer, and his daily walk was such as should become every subject of redeeming grace. His home was always a welcome retreat to the Baptist brotherhood. He died as he had lived, humbled in hope, but rich in faith.

A. W. BLOOMFIELD.

Mrs. Myrtle May Hennigan. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

Myrtle was born April 24th, 1888, and the death angel came for her July 17th, 1927, making her stay on earth 39 years, 2 months and 23 days. She was the daughter of Joseph A. and Elizabeth (Foster) Whitman, and was the youngest of a family of thirteen children, twelve of whom lived to be grown and have families of their own. Her mother, two brothers and two sisters preceded her to the grave. Her eighty-six year old father, five brothers and two sisters survive. She was married to the writer December 30th, 1906, and to this union nine children were born. Two dying in infancy. Those surviving are Goldie 19, Sylvia May 17, "Bess" 14, Frank 11, Hope 9, Joe 6 and Gilbert Wagner 2. Myrtle was not a member of the visible church, but had a sweet hope in salvation by grace and grace alone, and never tired of waiting on the brethren, sisters and friends when they came to our humble home. "We know that we have passed from death unto life, because we love the brethren." Her remains were laid to rest in Bethlehem Cemetery, near Merryville, Louisiana, where hundreds of sorrowing relatives and friends had gathered to pay their last respects. Comforting words were spoken by Elders W. H. Newton and P. H. Jacobs, using as a text, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." The writer feels to be heart-broken, yet we must bow in humble submission to Him that doeth all things well. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." My friends who have had this same, seemingly to me, terrible experience tell me that "Father Time" is a great healer. I know that I have received a blow from which I can never recover, but it is sweet to know that "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

Her sad and lonely companion,

GILBERT F. HENNIGAN.

**CONTRIBUTIONS TO HELP SEND THE
"SIGNS" TO THE POOR OF THE
FLOCK AND TO AID THE "SIGNS."**

Mrs. F. S. R. Miller, N. Y., \$5; Mrs. J. W. Hardy, Kans., \$10; J. David Thompson, Tex., \$2.

M E E T I N G S .

The Sideling Hill and Fairview Old School Baptist churches of Fulton County, Pa., have appointed to hold a joint two days' meeting at Needmore, Fulton Co., Pa., Saturday and Sunday, October 8th and 9th. Those coming to this meeting by rail will be met at Hancock, Md., on Friday before the meeting, provided they will write beforehand to Deacon J. C. Mellott, Needmore, Pa., or to brother Marcus Mellott, Dott, Pa. Hancock is reached by either the Baltimore & Ohio or Western Maryland Railroads. Those coming by auto and over the National Highway will turn north at Hancock and follow cement road to state line, thence over motor route 46 to meetinghouse. Those coming by auto over Lincoln Highway will turn south at Harrisonville and follow motor route 46 twelve miles to meetinghouse. Routes are plainly marked by markers at frequent intervals along the wayside. We invite all who desire to do so, to come and be with us; and ministers intending to visit the Virginia Corresponding Meeting a few days after our meeting, will find it not much out of their way to come to the meeting at Needmore. We earnestly invite them to do so.

ROLLA MELLOTT, Church Clerk.

PLUM RUN, Pa.

The Virginia Corresponding Meeting is appointed to be held Wednesday, Thursday and Friday, October 12th, 13th and 14th, with the Frying Pan Church, Fairfax County, Virginia. Those coming by train will be met at Herndon, Va., Tuesday afternoon and evening, October 11th, and also Wednesday morning. Trains leave Rosslyn, Va., for Herndon at 2 o'clock, 5 o'clock, 5:30 and 6:30 p. m. and 7:30 a. m. Those coming into Union Station, Washington, D. C. will take cars marked Rosslyn and go to end of line, where will be found the trains for Herndon. Those coming to the meeting in their own cars via Washington will go over Key Bridge and follow Lee Highway, Fairfax Courthouse, then over Lee-Jackson Memorial Highway to Chantilly and then turn east and go three miles to meetinghouse. We invite our brethren and lovers of the truth to meet with us, and shall be especially glad to welcome with us any ministering brethren of our faith and order.

K. C. SPINDLE, Church Clerk.

CLIFTON STATION, Va.

Welsh Tract Yearly Meeting is to begin on Saturday, October 15th, 2:30 p. m., and Sunday at 10 o'clock a. m. and continue all day. Those coming from Philadelphia and Baltimore will come via B. & O. R. R. Train leaves Philadelphia at 1:22 p. m. and Baltimore at 10:06 a. m., Mt. Royal Station, and will be met at Newark, Delaware. Please consult the latest time-table for change of running of trains.

Those of our faith and order are cordially invited to be with us. We hope some of the ministers who expect to attend the Corresponding Meeting of Virginia and Salisbury Association the week following will arrange to be with us.

P. M. SHERWOOD, Clerk.

The Salisbury Old School Baptist Association will convene with the Little Creek Church, in Delmar, Sussex County, Delaware, Wednesday, Thursday and Friday, October 19th, 20th and 21st, 1927. Trains leaving New York at 12:00, noon, and Philadelphia at 2:50 will be met at Delmar on Tuesday. Those coming from Philadelphia and north on train leaving Broad Street Station at 10:05 a. m., Wednesday, will go directly to the meetinghouse on arrival here. Train leaving Cape Charles, Va., at 12:25 will be met Tuesday. Those coming from either north or south on early trains Wednesday will go directly to the meetinghouse. We extend a cordial invitation to those of our faith and order, including friends, to meet with us, and hope the ministering brethren will not wait for a special invitation.

H. C. KER, Pastor.

The next session of the San Marcos Association will be held with Mount Zion Church, in Weslaco, Texas, Friday, Saturday and the fourth Sunday in October, 1927. All lovers of the truth are cordially invited, especially the ministers of the regular predestinarian faith and order. Weslaco is in the Rio Grande Valley, on the St. L., B. & M. R. R. All trains will be met Thursday evening and Friday morning.

J. B. BOWDEN, Moderator.

E. B. AULT, Clerk.

The Middleburg Old School Baptist Church expect Elder George Ruston to meet with them the fifth Sunday in October (30th), 1927. For convenience services to be held at the home of James E. Livingston, 64 E. Main St., Cobleskill, N. Y., at 11 a. m. and 2 p. m. All welcome. Also meeting on Saturday before at 2 p. m.

ADDIE LIVINGSTON, Church Clerk.

The Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 245 Lacadena Drive, Riverside, California. C. G. MILLER.

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.

**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 at 168 East 70th Street, Manhattan. Near Lexington Avenue.

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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B A P T I S T C H U R C H
A S H O K A N, N. Y.**

Meetings every third Sunday

10:30 a. m. 2 p. m.

All who are seeking the truth are cordially invited.

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C H U R C H,**

1315 Columbia Avenue

(Park Avenue Hall)

P H I L A D E L P H I A, P A.

Meeting every Sunday 10:30 a. m.

Preaching First and Third Sundays

A L L W E L C O M E

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 every fourth Sunday at 10:30 a. m., at the home of Dr. Thomas Stakley, 7029 59th Ave., S. E., Portland, Oregon. Take Mt. Scott car at First and Alder Streets, get off at Tremont Station and go one block west. Lunch at noon.

S. B. MOFFITT, Pastor.

J. B. SALLEE, Clerk.

Ft. Worth Primitive Baptist Church meets every first and third Sundays at 11 a. m., also Saturday before third Sunday at 2 p. m. in each month. Take South Main car, go to end, walk one-half block north to meetinghouse.

E. A. MORELAND, Pastor.

Little Flock Predestinarian Baptist Church of Southern California meets every third Sunday of each month at the home of brother J. W. Haynes, 459 E. 5th St., Riverside, Calif., and at the home of O. P. Speirs, 143 W. 11th St., Claremont, Calif., on the first Sunday of each alternate month, beginning with January, and on every alternate month with brother Joseph Huffman, 128 Van Buren St., Arlington, Calif. Singing at 10:30 a. m. Preaching at 11 a. m. Lunch at the place of meeting, and continued services in the afternoon.

J. W. HAYNES, Moderator.

O. P. SPEIRS, Church Clerk.

Mount Vernon Church meets the first Sunday in each month in Robertson's Hall, 4th and Broadway Ave., Arlington, Washington. All day service with lunch at noon. Morning service begins at 10:30. All are invited.

S. B. MOFFITT, Pastor.

MRS. CLARA E. GENTRY, Clerk, Marysville, Wash

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 95. MIDDLETOWN, N. Y., NOVEMBER, 1927. NO. 11.

CORRESPONDENCE.

MACOMB, Okla., July 7, 1927.

DEAR EDITORS:—I am sending you another good letter I received from sister Little. She is a dear mother in Israel and we all love her and love to read her letters and be with her, though we do not get to be with her often. She gives her consent to have this published if the editors so desire.

Yours in that blessed hope in Christ our Redeemer,

(MRS.) M. E. HARRIS.

STUART, Oklahoma.

DEAR SISTER HARRIS:—I feel we have been taught in the same school and have been led by the one Spirit to drink at the same fountain of God's everlasting love and mercy. I am not offended at you for sending my letter to the SIGNS. I had no thought of you doing so, but ever since we were together at our association, and afterward reading your experience in the SIGNS, I had a great desire to write to you, and did try to, but felt it was so near telling nothing of what I wanted to write I never sent it to you, and now if the God of all grace will guide my mind

and enable me I desire to give you some more little glimpses of my wilderness journey, which, if you so desire, you may send to the SIGNS to dispose of as the editors and publishers see fit, for I believe that paper is as nearly in accord with what I believe the Scriptures teach as it is possible for a paper to be.

Now let me go back to that memorable sermon preached from Ephesians ii. 5, in a grove among the hills of Graves County, Kentucky, by Elder W. A. Bowden, who was then pastor of Mt. Zion Church, but who has long since passed away to his reward in the heaven of eternal glory. Of all the preaching I have heard since none has ever stayed with me like that. Until then the thought of baptism had never entered my mind, but afterward I could hardly think of anything else; it was in my thoughts by day and in my dreams by night for more than a year. It was just at the close of the Civil War, and my mother, who was a member of the church, was in very poor health at the time. We had no conveyance, and my only sister, my two brothers and all my young associates had joined the Methodists, but at length a cousin, knowing how anxious I was to go

to the church, a distance of ten miles, planned for my aunt and myself to go, and walk to her house (which was half way) on Friday before the meeting, and she would go with us. But rain prevented us until Sunday morning. My brother had procured a two-wheeled cart and yoke of young oxen, with which he conveyed us to the meetinghouse, and when opportunity was given any desiring to talk to the church I tried to tell something of how I for a period of seven years had tried to work myself into the favor of the Lord, and of my complete failure; then a little of how I hoped the Lord had shown me my lost, ruined and helpless condition, as I wrote you; only when I came to speak of the two personages I seemed to see in my deliverance, which had not been made clear to me, there I halted. Then the dear old brother exclaimed, "Sis, you have told what I have been trying to preach for forty years." After that I had rest for a few days until the tempter came along. I did not know the inspired apostle Peter had said, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Also, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." It seemed that all my hope had been swept away in a moment of time, and I had so much desired to be baptized. I thought, I am deceived, and have deceived the church, oh what shall I do? What can I do? I cannot suffer them to baptize me, and I cannot recant. For awhile I was miserable to the extreme, but somehow when the time appointed for my baptism came I had become reconciled, for the Lord has promised that he will not suffer us to be tempted above that we are able

to bear, but will with the temptation make a way of escape. On the day following my baptism I had been at work in the field, and at noon when I had a little leisure, I opened the Bible and commenced reading at the forty-first chapter of Isaiah, and had read three or four chapters when my sister reminded me that it was time to return to work. Had I the pen of a ready writer I could not begin to tell you all that I saw of the power and wisdom of almighty God, of his love, mercy and care of his church, of the nothingness of man and the futility of idols (anything that man can invent or plan by which he may obtain salvation, or work himself into God's favor, or cause him to change his purpose). My heart was filled with the love of God, and for a time, like the eunuch, I went on my way rejoicing; Jesus all the day long was my joy and my song. My heart always thrills with joy when I can through the guidance of the Spirit read or hear those truths proclaimed by his chosen and called ministers: that which exalts God and abases man. "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." "Who hath directed the Spirit of the Lord, or being his counselor hath taught him?" "Who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things." "To every thing there is a season, and a time to every purpose under the heaven." If it were not for these things, for God's predestination, how could we feel assured of anything? Therefore he says, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Jesus said,

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." "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 apostle Paul said, "We walk by faith, not by sight." What I desired then, and ever have desired above all things, was to be in the assembly of the Lord's people, the Old School Baptists (Conditionalism had never been heard of then), and have gone to meeting under adverse circumstances. I recall one Sunday I went alone five miles and rode a blind horse. It was not the expectation of being rewarded for doing so, but as one desiring the sincere milk of the word. To me it was always very grievous to be hindered from going to my meetings. Should there be no preaching, no message, it was a great joy to even meet with and greet the brethren and sisters, notwithstanding my nothingness and sinfulness, often feeling that I was beneath their notice, esteeming them as the excellent of the earth, more than mere human. Such, dear sister, were my feelings when we were together last at our association. How I desired to talk with you, but that and my bad hearing prevented me.

You speak in your letter of denying our dear Lord and Master by our actions.

Had he not told Peter that he should deny him, and also that he had prayed for him, that his faith fail not, I surely would give up in despair. Of one of the many times, right here I wish to tell you. You are aware of the many years I have by distance, age and infirmity been isolated from the churches. About six years ago, our pastor, Elder Snider, and Elder Bell sent us an appointment to preach on Saturday night and Sunday at a nearby schoolhouse. Of course the community Sunday-school had to be attended to on Sunday before we could have audience, and one class formed in front of me, and one of the class held the book to me, with her fingers under a verse of Scripture for me to read as though for her accommodation, and ere I was aware of what I was doing I had read it. Now I have never believed in my heart that Sunday-schools are sanctioned by the Lord. Brother Bell was sitting within a few feet, and that being the first time I had met him, when I realized what I had done I was filled with anguish and shame. I thought, If I approach him and try to explain, he cannot believe me. I can say in truth that this was one the "sometimes" I remember of going to meeting and wishing I had stayed at home. I recall when, as I hope, he was revealed to me as my Savior, the chiefest among ten thousand, I indeed felt that I could trust him for all things for all time and eternity, but ere long, when brought into darkness, with fiery trials and temptations, did I inquire, "Will the Lord cast off forever? 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 anger shut up his tender mercies?" and I said, My strength

and my hope is perished from the Lord. "Remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope." Cannot we witness with Paul, who is our pattern of longsuffering, of afflictions and persecutions of every phase, when he could say, "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Yes, this is glorious and comforting, to know that his promises never have and never will fail, neither are they conditional, for all the promises of God in his Son Jesus Christ are yea, and in him Amen, unto the glory of God, and we know that he has all power, and governs and controls all things, and know that the "all things" work together for good to them that love God, to them who are the called according to his purpose.

Dear sister, I commenced writing this in February, bad weather, bad health and many other things have hindered me. I am in my eighty-fourth year and very feeble. I hope you can forgive me for being so tardy and write another good letter, and remember me in your prayers as one who am less than the least of all.

With much love to all, yours in a little hope,

E. F. LITTLE.

PHILIPPI, W. Va., Aug. 28, 1927.

DEAR BROTHER McCLANAHAN:—If one so unworthy as I may thus address you. I hope you will not feel that I am placing a burden upon you when I send you these few lines to tell you how much

I enjoyed meeting with you once again at our association. My heart was made to rejoice when I received the news that you would once more be permitted to meet with us and bring a message of the glorious doctrine of salvation alone by the grace of God. Oh how thankful we should be that the Lord has spared our unprofitable lives for another year and blessed us with the wonderful privilege of meeting together once more and extending the hand of love and fellowship to one another in bonds of love. Your sermon this morning was food to my poor hungry soul, and I feel to thank God for enabling you to deliver such a sweet message to the dear children of God, whose hearts are prepared to receive the message by the power of God. Those precious words you spoke were sweeter than the honey from the honeycomb, and may you be enabled by the grace of God to stand on the walls of Zion and declare the unsearchable riches of Christ as long as you live in this world. May you be enabled to stand steadfast and proclaim the glorious doctrine of salvation by grace many years in the future, ever contending for the faith once delivered unto the saints and give God all the praise, honor and glory, both now and for evermore. I sometimes feel that if I could only have the evidence I can see in the faces of the dear old brethren I would never doubt again, yet though my hope be ever so small I would not exchange it for all the joys and pleasures of this world, which will all fade away and be no more. Thank God for the precious hope that he has given each and every child of God, though it be small it is an anchor of the soul, both sure and steadfast, and entereth into that within the vail, whither Christ, the forerunner, hath gone. The love of God is manifested in the hearts of

God's children when they come together from their homes many, many miles apart, and mingle their voices in hymns of praise, then their cup of joy is filled to overflowing when some dear brother speaks words of comfort in a way that this precious promise is fulfilled: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." A poor hungry soul meets at the house of God, hoping to receive a message of love as revealed in the glorious doctrine of salvation by grace, and if the Lord gives him an understanding heart and an ear to hear he goes back home with a heart full of loving words and thoughts that he can feast on for many days and months in the future. Your words of comfort and peace spoken to us this morning were a wonderful manifestation of the power of almighty God, for without the help of God we can do nothing, and without the Spirit of Christ our worship would all be in vain. He is all in all, the One altogether lovely; he is the first and the last, the beginning and the end, and no man is able to change one item in God's wonderful plan of salvation. He is an all-wise God, and needs not the help of puny man to complete the work. When Christ begins the work of grace in the heart of a poor sinner he will complete it, regardless of what man may say or do. Blessed be God for giving us a hope that we are included in that innumerable company that shall meet around the great white throne, where we shall ever be with him and be like him, then our joy will be complete. My greatest pleasure in this world is meeting with the dear saints of God for the purpose of worship of God in spirit and truth, and oh what joy it will be when we meet to part no more, if we receive so much enjoyment while mingling our voices together here

in words of praise and glory to our blessed Redeemer, who shed his precious blood to save poor unworthy sinners from death, hell and the grave. I need not tell you these things, for you already know them and I am only intruding on your valuable time. I only intended to write you a few words to tell you how much I enjoyed your message of love, and I hope you will pardon all mistakes and cast the mantle of charity over these rambling thoughts, for I am only a poor worm of the dust, and feel that this letter is like the writer, very unworthy and unprofitable. My prayer is that if we never meet again in this world of sin and sorrow we may be enabled by grace divine to meet in that heaven of bliss, that world without end, where we will never say farewell, but ever be with our blessed Savior where all tears shall be wiped away and sorrow and sighing shall be no more, then our joy will be complete. Give God all the praise, honor and glory if there be one word of comfort in what I have said.

Your unworthy sister in bonds of love,
ELSIE GALL.

JULY 24, 1927.

DEAR ELDER DODSON:—As I am much too happy for slumber, I should like to tell you by writing some of my thankful thoughts about to-day's heavenly services. I have never succeeded in finding words to express my religious emotion, therefore this note will of course be a failure which will need much charity from you. While I listened to you preaching to-day I wished so much to try to explain to you the divine bliss to which your message lifted me. You seemed to repeat every thought I have ever entertained about this, and if there were any phases omitted by you the beautiful hymns expressed these. You

know all about it any way, and you know how to say it. But it seems to me you fight such a furious battle, comforting so many, I wish I could tell you about my very small battle, then you would know that some one else in Vancouver falls down very far into despair, only to be lovingly lifted up to very high places where my happiness is speechless.

I shall probably burn this, because the fact of my writing it is going to make some one think I am good. However, I do wish you knew what a joke I really am, with my education and all my reasoning ability, which are handy for mercenary purposes, but very destructive for religious purposes. My sweetest experiences have brought me to many conclusions which were naturally unreasonable, but very beautiful to me. In my natural profession I hear much about discipline and justice, but God's discipline is very different from this, and I am satisfied that my little brain will never begin to understand his methods. I have worshipped so far secretly, so it is difficult to try to tell you about it. I remember creeping away trying to pray when about nine years of age. There was serious illness to be prayed about. Then throughout my school life prayer always came to me at crucial moments, such as examinations, despite the fact that my father's illness never disappeared as I had asked. I was allowed to be clever and to commune with heaven through the soul of music. I always realized that the music was God's, but he allowed me to play to other people, making them wonder what gripped their souls. I was often troubled because I knew that the listeners gave me the credit when I felt I had no control of the gift. I have been knocked down many times and always, always thwarted in my ambition by unsurmount-

able obstacles. Always I was allowed to doubt, became bitter, exhausting my natural power of resistance until I could only call for help, which always came at the right time. Then when my horizon cleared a little I would find myself wishing he would knock me down again so I could feel him lifting me up again. I suppose my mind could never stand the strong power of his presence for many consecutive moments, so he knows just how long to remain with me before he withdraws. But he has never failed yet, and never will when I really need help. In the last few years I have been favored by such frequent seasons of grace, because I was continually ready to cease striving, but he would not let me stop. He was there almost before I had time to try to ask for this. I am afraid I cannot describe this presence. It is too wonderful. I might mention one night when he came shining in the window to me in the moonlight. My mother was ill and she asked me to go to the telephone and call my brother, but I went to the window and found God ready for me. Then our doctor was stricken with serious illness. No other doctor could take his place, and I learned to lean on the one Doctor who has healed her sufficiently to come here three thousand miles with me. The longest time I have basked in that divine light was during an afternoon, two or three hours, I think. I was supposed to be asleep, but instead I was lying very still, afraid to speak or move or think, for fear he would withdraw, and well I knew I could not hold that spell. That was two years ago when he told me to come to New York alone and leave my frail mother, who would be well while I was away. I was very sure about all this.

I have been suppressed in my teaching

by an aggressive combination of people until the superintendents and inspector have wondered what the trouble was. Logically I should have advanced to a special position in music. This helped me to be bitter, because I wondered if God were in the school system. Last spring the stern leader (inspector) came in close contact with death in his family. When he visited my room I met a very human man, whose head was bowed a little, and I realized that God would very easily move any school system if he wished. I was weary of the fight, but now since I have heard you I think I will go back to Vancouver and fight some more. I know nothing that will not bow to the power that is in you. I wish I could just remember a little faith, but I am even incapable of that. I am sure you will never cease the struggle any way.

Sincerely,

CATHERINE M. DUFFUS.

[THE above was written after midnight on July 24th, by one who attended our services at Warwick and Middletown, N. Y., and on the second Sunday in August was baptized into the full church fellowship of the Ebenezer Church, in New York City. She had visited us once before, but this year brought her mother, who is a lovely sister and is a member of the Covenanted Baptist Church in Canada. We feel the Lord has wonderfully taught sister Catherine, and that he has most graciously brought her into the fold, for all of which we desire to render unto him praise.—R. L. D.]

LENOIR CITY, Tennessee.

DEAR EDITORS:—As I have changed my address again will write you to please send my paper to Route 3, Lenoir City, Tennessee. On account of my husband's

health we had to leave Chicago in July, and if it is the Lord's will to bless us with life we are going to stay in Tennessee for awhile. We have been visiting some of the Old School Baptist churches here in east Tennessee and have found some good sound Baptists. We went to the association held here in September and heard good sound preaching. All enjoyed it and we had a sweet meeting all through the association. How good it is that God has and does pour out his Spirit upon his people and cause them to feast upon him and to feel that they are yet remembered in love by their Savior. They are thereby strengthened and their love is increased in him, for according as he has chosen us in Christ we shall be holy and without blame before him in love. The only way we are perfect is in his love, and every one that is born of God is born of love, for God is love, and perfect love casteth out fear. There are times with us when we fear and doubt, and I have heard it preached that it is because of our disobedience we are found in darkness and fear, but I cannot believe it is so in every case, yet I do believe that these doubts, fears and dark times are good for us. I have not the words to express what I understand about these things, but if it pleases God to direct my feeble mind to see the truth it will also please him to give me a door of utterance that I can tell it in sound words. The love we feel in our souls is not of the flesh, but is of God, therefore it is perfect and will bear righteous fruit, for it is of God, and when it pleases him to cause the cold, wintry winds to blow, and we feel chilled and in need of food and find it is not in us to get these comforts we so much desire we are then made to know that it is all of God. We, if left to ourselves, are destitute of all, and cannot go forward nor

backward, but must stand still and know he is God. As Christ said on the cross, My God, my God, why hast thou forsaken me? We feel to be left alone, and oh how sad it is, but if we suffer with him we shall also reign with him. Naturally speaking, we do not want to suffer at all, be it pain or something else. There is no one who desires to suffer the things that time brings, and we would all, if we could, shun them, but it has pleased God to let it be so, and we are not able to deliver ourselves from them, neither are we able to deliver others. We must learn by experience, if it pleases God for it to be so, for thereby we grow in grace and in the knowledge of the truth. Therefore the love of God constrains us to follow after him, and because of that love we cry unto him for deliverance when trouble and fear come. We have been made to see ourselves so weak and full of sin, ready to fall if not held up by the power of God, until we feel afraid to be alone (that is, to walk in our own righteousness), because we realize we have none. That is why we beg to be led and desire to be kept by his power, and when it pleases him to cover this earth (the child) with a shower and cause the dark clouds, rain and wind to beat down over us what are we that we can stop it? We must wait until it pleases him to show his face again and give us hope that all is not in vain. It is good for the child that these rainy, dark, cloudy days come, for when the Sun shines again and causes the fruitful season to come it will bear its fruit unto God, and he is pleased with the work of his own hands, for he is the eternal Husbandman and will dig and work his vineyard to please himself, and will send the seasons as he has prepared them, for he is all-wise, declaring the end from the beginning, saying, My counsel shall stand

and I will do all my pleasure. I am glad he will, for it is a perfect work. We may not be able to understand it, or even think of it, but that does not change the handiwork of God. As time comes and goes it will unfold his purpose in all his creation, and not one thing will fail. Satan is the one that is fooled. He is the one that is making big promises and failing to keep to his contract. He is the deceiver, the antichrist, no truth found in him, and his delight is to boast of his power, but we see just how far he can go, even just as it pleases God to let him, then the work of Satan, with all his boasted power, is done away with and God shows himself as God of all. No power is able to go beyond the limits of God's eternal wisdom and knowledge, for he is from everlasting to everlasting, and his love is eternal, too, for it is all one.

Well, dear brethren, if you can feel this is true (and I believe you are able by divine revelation to discern the truth) do with it as you think best and it will be all right with me. May God's love and sustaining grace ever be with you all, and may it please him to deliver the church, the Lamb's wife, from false doctrine and false preachers, and cause her to grow in grace and in the knowledge of the truth, until it pleases him to come and call for his bride to live with him in his kingdom above for ever and ever, is my desire.

A sinner saved by the death and suffering of our Lord, if saved at all,

(MRS.) WILL MATHIS.

EL PASO, TEXAS.

DEAR EDITORS:—As it is time for me to renew my subscription for this dear old family paper I am inclosing a post-office money order for five dollars, two dollars for myself, the other three dollars

to be applied as directed on the inclosed subscription blank. As my mind is led to Elder Lefferts' editorial in the May issue, if the Lord will give me light, I feel a desire to write a few lines in connection with his article and also the letter he referred to, and will first say, as some of you know, I am not a member of the dear old Primitive Baptist Church, a church and people I hope I am made to love. I do know I am sometimes made to rejoice in being with them in their meetings, but that is not often, as there is no church near this place, but I hope I am thankful I am sometimes blessed with the sweet privilege of hearing a sermon from one of the dear Old Baptists, and I am often comforted with good letters from dear friends scattered throughout the country (I say friends because I do not feel worthy to say brethren). I have received many comforting letters from one dear friend in England who is far from me. I have never met him, and we are supposed to be strangers to each other, and are strangers in the flesh, but I am made to hope that I do know him in the Spirit of our Lord, and have some little hope that we both have been taught by the same great Teacher. He wrote me that he and Elder Ruston were old time friends.

But this is not what I had in mind to write, as I thought of telling a few reasons why I do not belong to the dear Old Baptist Church. I will say my best reason is I do not feel to be a fit subject for this church of God's chosen people, whom I hope I dearly love, and right here I must confess I believe in a way that the trouble in the church has had something to do with keeping me out of the church, but not in the same way as the friend of Elder Lefferts. As I have viewed those troubles and divisions in

the church it seems I could always see some one there a little like myself, who was causing the trouble. I was blessed with the privilege of being at Ft. Worth, Texas, the first Sunday in April, which is over six hundred miles from here, and I want to write some of my own feelings in that meeting. After hearing two preachers, old time friends, and one of them I heard preach thirty-two years back, and seeing that dear little band in peace and sweet fellowship, and after they had finished preaching they gave an opportunity for any who wished to join with them, and one lady went forward and gave testimony and a sweet experience of grace, and was received by the church for baptism, oh how I did long to be with them. It seemed I could hardly keep from asking them for a home with them, but the thought came to me, Here is a sweet, lovely, peaceful little band and you must not mar the peace and sweet fellowship of this lovely little band, but it is my desire that the God of all power, mercy, love and grace will fit and prepare me, a vile, unworthy sinner, for a home with those lovely people who are near and dear to me. I say again, when I see trouble in a church I feel there must be some one in that church just like myself, and I am unclean and among the chiefest of sinners, but I hope there are times when I can say, as did David, I will sing unto the Lord, because he hath dealt bountifully with me. I often think that if God had dealt with me according to my sins that his mercy and grace would have been withdrawn from me and I would have been cut off from among the living and from the presence of God. Is it not wonderful to think that we have a God of love, mercy and grace, who has dealt so bountifully with us and has given us a hope of life

eternal beyond this life of sin and sorrow? I find comfort in Paul's words, where 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. It is a glorious thought to me that Jesus saves sinners, for this is one thing I do know, that I am a sinner, and if saved at all it will be by grace and not of works. Oh sweet thought, for if it were of works then there would be no salvation for this old unworthy sinner. "Amazing grace, how sweet the sound that saved a wretch like me." When I look back over my past life, and think of how ungrateful I have been, and think of how God in his love, mercy and patience has so wonderfully blessed me, it is then I hope I am made to say, Praise God from whom all blessings flow. How excellent is thy loving-kindness, O God.

As I am making my letter too long, I will close by saying that if the editors see fit to publish this letter, and any of the dear Old Baptists feel like writing to this old, lonely, unworthy sinner, I will be glad to hear from them, and will try and answer them. I also wish to say any one passing this way will be welcomed in my home, 3115 Sacramento Street, El Paso, Texas. May God's love and mercy be continued with the household of faith, especially the editors and publishers of the dear old SIGNS.

An unworthy friend, in hope of God's mercy,

C. M. ADAMS.

CARTHAGE, Mo., Sept. 25, 1927.

DEAR BRETHREN:—I notice in the SIGNS for August of this year an article from the pen of J. C. Chester, of Brewsters, Ky., inquiring for the address of Grace Veech Smith. I am writing for

his information, and the information of any others who care to know, that really there is no such woman, though I write for the SIGNS over that signature. That was my name at one time, and during that time I sometimes wrote for the SIGNS. Ten years after the death of Mr. Smith I became the wife of H. N. Crosier, and feeling that the matter of my second marriage was of no interest to the readers of the SIGNS, and wishing to be known as the one who had signed her name Grace Veech Smith, I continued to use that signature when writing for our family paper. It never occurred to me that it might cause some one inconvenience. My present signature is (Mrs.) Grace V. Crosier, and my address is 1640 South Garrison Avenue, Carthage, Missouri.

I wish to thank brother Chester for his kind interest in me, and to add that owing to illness I was able to attend the next Bible Conference but very little, and I did not find the one discourse I heard as edifying as those of the first Conference had been.

You may publish this if you think it worth while. I had no thought of deceiving any one by using my old name. I wish to add that the SIGNS is still a comfort to me, and I am thankful it still circulates among the lovers of the truth.

Your unworthy sister, in hope,

GRACE V. CROSIER.

MONROE, Ga., Sept. 7, 1927.

DEAR BROTHER DODSON:—I just want to tell you after reading your Circular Letter of the Warwick Association in the SIGNS how good and comforting it was to me. While I heard you read it at the association at New Vernon it impressed me that it was written in the spirit of love, even to those who do not understand the old doctrine as you do.

It expresses the doctrine in a way that constrains me to love you for the truth's sake. The testimony was written by inspiration and left on record for our comfort by witnesses whose testimony cannot be altered in any way. I am still enjoying the good things that were given out to us last spring at your associations. The sweet fellowship, union and brotherly kindness bind me closely to all of you of like precious faith, and it seems to separate me from those who say hard things about this blessed old doctrine of predestination of all things. I wonder what thing comes to pass that God did not determine it should. He saw the end from the beginning and fixed everything just as it pleased him, and it is coming to pass just as he determined it would, and men and devils cannot unfix it.

All is well with us, and I hope this will find it the same with you and yours.

Your little brother,

JAMES M. ADAMS.

WHITE PLAINS, N. Y., Sept. 7, 1927.

MISS O. M. DUFFUS—DEAR SISTER:—You have been in my mind often since that beautiful day I saw you baptized, and truly I have rejoiced with you in your peaceful rest that none can ever describe but those who have the witness within, and they can say the half has never been told. The thought came to me this morning that we do weep with those that weep and rejoice with those that rejoice. None but the afflicted of Zion know about these joys and sorrows. The darkness comes first when the power of God is working in our hearts and we are awakened to see our lost and ruined condition, but when we are delivered from this dark state of distress and our blessed Savior appears, saying, Your sins

are all forgiven and your soul is set free, then we are free indeed. My friend and sister in the same faith, sister Hightower, who goes with me each time I can go to meeting, and is very kind to me in my affliction, said to me last week that she shed tears of joy with you one morning. It seemed you appeared to her and your face shined with much brightness, and the words came to her, Happy art thou, O Israel, who is like unto thee, O people saved by the Lord? Last Sunday was our church meeting and sister Hightower spoke about this in the meeting, but did not tell all of it as I have written here. I said to her on our way home, Why did you not tell all of how sister Duffus appeared in your mind that morning? She said, I could not.

I am much improved in health and feel thankful to the Lord that I am enabled to attend meeting again. Dear sister, I do hope some time I will try and tell you some of my travels from darkness to the light, if not deceived. Elder Dodson preached two wonderful sermons last Sunday, and I enjoyed your good letter to the church. I have, it seems, both you and your mother in my mind, and this letter is for both of you. The text Elder Dodson used in the morning was Isaiah xliii. 5-7, and in the afternoon 2 Kings xix. 3. The hymns sung were numbers 1184, 751, 495, 765 and 142.

Write me if you can and I will be glad to hear from you. Love to your mother.

Yours in hope,

MELISSA GRIMES.

(See obituary notice on page 261.)

W A N T E D .

First and second volume of Elder Gilbert Beebe's Editorials. Write, stating price for the books, to Box 3, Troy, Alabama.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER, 1927.

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*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***LUKE XVI. 2.***"GIVE an account of thy stewardship."*

These words were spoken by our Lord Jesus Christ to his disciples, and are a part of one of those parables which he spake, as it was written of him that he should open his mouth in parables and utter dark sayings. The parable from which the words under consideration are copied is one of a cluster of parables which Jesus took occasion to put forth when the Pharisee murmured because he received publicans and sinners, and associated with them, the first three of which were addressed to the murmuring Pharisees, viz: The lost sheep with joy returned to the fold; the lost piece of money found, and the prodigal son returned to his father's house; on each occasion producing great joy instead of murmuring. Next follows the parable of the unjust steward, and this with several in succes-

sion was spoken to his disciples in the hearing of Pharisees.

In the preceding parable the lost sheep, the lost money and the prodigal son, represented the lost sheep of the house of Israel, unto whom the Messiah was sent, and unto whom he sent the primitive pioneers of the doctrine of salvation by grace, including these poor lost publicans and sinners. These were originally a part of Israel, but, like the lost sheep, had strayed away from the government of the house of David, and become lost sheep; like the piece of money, they were lost and could not be reckoned among the doers of the law, and like the prodigal son, they had been prodigal of their privileges, had spent all, were reduced to poverty, wretchedness and extreme distress. These parables are given to show that Jesus came to seek and to save that which was lost. He came not to call the righteous, but sinners to repentance.

In the parable of the steward, we understand the "certain rich man" to represent the nation of the Jews, or the government of Judah. This portion of Israel had not revolted from, nor become lost to the house of David, but the ten tribes had, like the younger brother, taken their portion and gone into a far country, and at the time our Lord spake this parable were hired out to a citizen of that country (the Romans) to feed swine, (gather tax from the Jews to support the Roman government,) and had wasted their inheritance in Israel, &c. While the revolted tribes were reduced to poverty, the Jews remained in their original estate, as Jews, and boasted that they were rich. The law and the prophets were with them; "They have Moses and the prophets;" the ark and the temple, the priesthood and the service of the worldly sanctuary; and were compara-

tively clothed in purple, and fared sumptuously every day. But this rich man had in his house an unjust steward. The character of this steward answered well to the condition of these murmuring Pharisees and scribes, who occupied the place of stewards in teaching and expounding the law, and in dealing out to the household those things which were under their charge. But they had acted the part of an unjust steward, and were accused of wasting the goods (making void the law of God by their own traditions), were accused by Moses in whom they trusted. The day of reckoning had overtaken them and they were summoned to prepare their accounts, for they could no longer hold the stewardship. Being thus notified to render an account of his stewardship and give up the office, his wisdom, not his honesty, was commended by his lord, for like the scribes and Pharisees, whom he represented, he was an unjust steward, and his course in making provision for himself by defrauding his lord was well calculated to illustrate the wisdom of the scribes and Pharisees, in regard to those who are debtors to the law. As the unjust steward said unto that debtor who owed his lord a hundred measures of oil, Take thy bill and sit down quickly and write fifty, and to him that was indebted a hundred measures of wheat, Write fourscore, so these scribes had dealt with the debtors of the law, requiring them to be very exact in minor matters, tithing, of mint, &c., but remitting the weightier matters of the kingdom. Several examples of this kind are given by our Lord, the following for instance: "Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat with unwashed hands? He answered and said unto them, Well hath

Esaias prophesied of you, hypocrites, as it is written, This people, honoreth me with their lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men: for laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honor thy father and thy mother; and, whoso curseth father or mother, let him die the death. But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profiteth by me; he shall be free. And ye suffer him no more to do aught for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such things do ye."—Mark vii. 5–13. But the unjust steward, when about to lose his stewardship, made provision for himself, that when he should be destitute the debtors of his lord might receive him into favor, and it was in reference to this that his lord said he had done wisely. The Pharisees and scribes, were, at the time this parable was spoken, about to be removed from their stewardship, the temple worship to be abolished and the Jews as a nation to be scattered abroad, and their wisdom was displayed in making friends of the rulers of the Gentiles and in sending forth their foreign missionaries to make proselytes to their faith, by modifying the requirements of the law and suffering the Gentiles to sit down and write their bill as they saw fit. This ancient order of Pharisees and scribes were to give place to a more modern order of their brethren, which extends, we can all

witness, down to the present time. Our modern Pharisees and scribes are received and largely renumerated by the children of this word, by a corresponding system of craftiness, by accommodating their doctrines to the bills which men have made out for themselves, saying for an hundred measures, fifty, or fourscore. Pharisees of the present day who profess to be stewards, or expounders of the law, say for instance to sinners, How much owest thou the law? If the poor debtor reply, I have transgressed the precept, and am under the sentence of death, I owe my life, our modern crafty scribes and Pharisees will tell that debtor to set down quickly and alter his bill to the amount which he feels able and willing to pay. If the law demands your life, alter the bill and make it require your obedience, or your efforts to obey. If the word of God requires that you shall be slain by the law, and made alive by grace, through the quickening operation of the Holy Ghost, the bill is so altered as to place the whole settlement in the power and inclination of the delinquent. As the ancient stewards made void the law of God by tradition so do those of our day teach for doctrines the commandments of men, the devices and inventions of men. But as the day of the Lord has overtaken the ancient order of scribes and Pharisees, so shall the day of retribution come upon those mockers of the last times, who have gone in the way of Cain, and ran greedily after the error of Balaam, for a reward, and have perished in the gainsayings of Kore, for their judgment now, of a long time lingereth not and their damnation slumbereth not.

Some have found it difficult to understand the useful lesson of practical instruction which our Lord directed his primitive disciples to learn from this

subject, when he commanded them to make to themselves friends of the mammon of unrighteousness. He certainly did not direct them to copy the example of the unjust and wicked steward, for that would be in opposition to every principle of true religion, but he told them that "the children of this world are, in their generation, wiser than the children of light." They have none of the wisdom that cometh from above, but that wisdom which is peculiar to the children of this world, and which is opposed to the wisdom of God. The wisdom of this world is exemplified in the case of the unjust steward. The children of the kingdom of Christ have no occasion for that kind of wisdom, but still they are exhorted to be wise as serpents and harmless as doves. But if they lack wisdom, instead of seeking that which is from beneath, they are directed to ask it of God, who giveth liberally and upbraideth not. By the mammon of unrighteousness, we understand worldly riches, earthly possessions, &c. Some of the disciples of Jesus undoubtedly held some of this kind of mammon, which could be of service to them but a little while at the most, as, in consequence of their profession of faith in Christ, they were cast out of the synagogue, viewed as outlaws, no longer entitled to protection, persecuted and scattered far away from their houses and homes. As freeholders they were about to fail, and as stewards of good things bestowed on them in providence it was proper they should make such disposition of their estates before they were confiscated, as should render them availing when they should be driven out by persecution. It is believed that the disciples who sold their possessions after the day of Pentecost, and laid the money down at

the apostles' feet, acted in accordance with the instruction of this parable, and when they failed, or were reduced to want, poverty and distress, this common fund supplied the poor saints in general. We certainly are not at liberty to suppose that our Lord commended the dishonesty or injustice of the unjust steward as an example for his disciples to imitate, but rather for them to profit by the lesson of instruction taught in the parable and make to themselves friends of the mammon of unrighteousness by making such disposition of their property, which was subject to confiscation, as to secure a fund out of which the common necessities of the saints should be relieved.

[THE foregoing editorial was written by the late Elder Gilbert Beebe, and published in the SIGNS OF THE TIMES for November 15th, 1843.—ED.]

SUBSCRIPTION BLANKS.

IN each copy of this issue of the SIGNS OF THE TIMES we are inclosing a Subscription Blank as a convenient form for our subscribers to send in their subscriptions, the majority of which expire with the end of the year. If each one will examine the date opposite their name on the little pink slip pasted either on their paper, or the wrapper in which their paper comes to them, they can readily see to what date their subscription is paid. Dec. 27 signifies your subscription expires with the December, 1927 number; June 27 signifies your subscription expired with the number for June, 1927, &c. It would greatly encourage the editors and publishers to receive some new subscription, together with the old ones, and if each one would try and get us at least one new subscriber it would assist us greatly. Brethren, sisters and friends, will you see what you can do?

CIRCULAR LETTERS.

(Written by Elder J. N. Bartlett.)

The Tygarts Valley River Association of Old School or Primitive Baptists, now in session with the Valley Church, Randolph County, West Virginia, to the several churches of which she is composed, and to all with whom we correspond, sendeth christian greeting.

DEAR BRETHREN IN SWEET FELLOWSHIP:—It is through the goodness, mercy and long-suffering of our heavenly Father that we are again permitted to meet together in an associate capacity as messengers and correspondents, brethren and sisters, to hold sweet communion together, and with our heavenly Father, as we hope, in order that we may be comforted, edified and established in the word of God. As it is our custom to address you by way of a Circular Letter, and with this in view, may the dear Lord help us to call your attention to the doctrine of God our Savior on which our faith is founded. "It is an important tenet of our faith, to believe, &c. God hath decreed in himself from all eternity, by the counsel of his own will, freely and unchangeably, all things whatsoever shall come to pass; yet so as thereby is God neither the author of sin nor hath fellowship with any therein." (Philadelphia Confession of Faith of 1742.) We believe this, not simply because it is set forth in the Philadelphia Confession of Faith, but the substance is set forth in God's word to us by the apostle Paul: "In whom [Christ] 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. Also the prophet Isaiah says, "I am God, and there is none like me, declaring the end from the begin-

ning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." —Isaiah xlvi. 9, 10. The shalls and wills of Jehovah in God's word prove this doctrine of predestination and our eternal destiny is fixed according to the unchangeable purpose of our God.

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

The doctrine of election is also plainly set forth in God's word and is a fundamental principle of our faith. We believe God hath chosen whom he will to serve him. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." Those to whom the apostle Peter wrote his first epistle, he denominates them as "Elect according to the foreknowledge of God." The apostle Paul says, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." He also says, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." We also believe in the total depravity of all mankind since the fall of Adam, all by nature being dead in trespasses and in sins. All come under the sentence of death by the transgression of God's holy law. But God, according to his predeterminate counsel, even before the creation of the world and all things therein, entered into a covenant of grace. His covenant is an everlasting covenant ordered in all things and sure. His chosen ones being sinners in the sight of a just and holy God, children of wrath even as others, lost and helpless, yet they were God's, the Father's,

by choice. Jesus said, Thine they were and thou gavest them me. God the Father gave his chosen ones to Jesus that he should die for each and every one of them: to redeem them from death, redeem them from sin, redeem them from hell, and by his atonement satisfy divine justice, fulfill the law and be the end of the law for righteousness to every one that believeth; that is, all his chosen people. Yes, they are all redeemed to God by the blood of Christ out of every kindred and tongue and people and nation. Yes, through the atonement of Christ and by his grace we are saved in time, saved in eternity, saved in heaven at God's right hand, there to praise him forever. The Lord's chosen, redeemed people are called to a knowledge of this salvation, called with an holy calling, not according to their works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. They are called out of darkness into his marvelous light. They are born from above, born of God, born of the Spirit, and that which is born of the Spirit is spirit, and thus they see and enter into the kingdom of God where Christ the King of kings and Lord of lords rules in and over them, working in them both to will and to do according to his good pleasure. Jesus our Savior, our Lord and our God, will never leave us nor forsake us. He will keep us by his power. Oh blessed be God, he will be with us through life, be with us in death, hand us to our graves in peace, and in the blessed morning of the resurrection change our vile body that it may be fashioned like unto his glorious body. This mortal body is raised a spiritual body. It is raised an incorruptible body, raised in glory, there to be ever present with the Lord. Yes, forever present with the Lord

in that heaven of bliss, where there is no more sin, no more suffering, no more death, all will be peace, joy and praise to God for evermore in that world which will never end. Amen.

J. N. BARTLETT, Mod.

J. R. DENNISON, Clerk.

(Written by Elder L. L. Schenck.)

To the Elders and Messengers composing the First Regular Old School Predestinarian Baptist Association called Kansas, greeting.

DEAR BRETHREN:—In presenting this, our annual Circular Letter, we do so with a feeling sense of weakness and inability, with which being encumbered we tremble to proceed, and without which we realize one is not fitted to approach the sacred testimonies of our God. Thus the life of the Lord's people is a puzzle, a riddle which none of us are able to divulge, even to ourselves, in a satisfactory way. So complicated are our joys and sorrows, our fears and hopes, and so obscured is our pathway before us, that none of us are able to comprehend the measure of our own faith. Sometimes we are enabled to rejoice in the faith of God's elect, and sometimes we are doubting if we have any faith, and we are led to pray, "Increase our faith." But it may be a comfort to the tried souls to be reminded that the best evidence of your faith is a desire for more faith, and the best evidence of your hope is the fact that you constantly pray, "Revive our hope." There are three abiding elements in the christian life: "Faith, hope, charity, these three; but the greatest of these is charity." Although charity is conceded to be the greatest of these virtues, yet in the absence of either faith or hope the life and the walk of the Lord's people would be incomplete, for our imagination cannot

conceive of a christian without faith, nor of one without hope, nor one that is void of charity. Faith is indeed a heavenly virtue, and is the gift of God. Then if we are led to survey these gifts of God we find that the whole structure of our faith is based upon the sovereign mercy of God. It being a free gift he bestows it on whomsoever he will. For God is a sovereign, and he counsels no one as to where or upon whom he will bestow his gift. When we look for a manifestation of this gift we need not turn to men of high degree, but the meek and the lowly are the happy recipients of this heavenly favor. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." It is a well defined fact that this faith cannot be picked up nor laid down at the instance of mankind, for it is not of ourselves, it is the gift of God. God himself is the dispenser of this. He is the author and finisher of our faith. In this, as in all things, he is our Alpha and Omega, the beginning and the end. In view of this fact we are made to wonder why some, even men of intelligence, will insist upon the unregenerate and ungodly to exercise faith. We would naturally inquire, How can this be done? "All men have not faith." It would therefore be presumptuous to insist upon one to exercise something which he has not. What is faith? It is not a mere whim or fancy. It is not

merely a belief. It is not a mere notion upon which one may predicate his desires or ambitions. "Faith is the substance of things hoped for, the evidence of things not seen." Time and space would fail us to recite all that has been accomplished by faith. But so closely interwoven is faith and hope that it is evident the one does not exist where the other is not seen or felt, for the substance as well as the evidence is Christ the Lord. There is one Lord, one faith and one baptism, and we might add, there is one hope for lost and ruined sinners, and it is an anchor of the soul, both sure and steadfast and entereth into that within the vail, whither the Forerunner is for us entered. Indeed our hope is in the fact that he entered there, and for us. That is to say, "He died for us," and by that God-given faith we are enabled to trust in the efficacy of his shed blood. We can never doubt nor dispute the full accomplishment of that which was written of him beforehand, "He shall save his people from their sins." This is the end of our faith, even the salvation of our souls, and this is the blessed hope by which we live. While we live we live by hope, but "hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." The works of our hands are plainly visible. They can be seen, therefore we hope for nothing from that source. But our hope is in Jesus, "whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." Brethren, it is ours to engage in the full exercise of this faith, and to lay hold on eternal life by virtue of this good hope through grace. "Lay hold on

eternal life." This is a divine injunction, but should not be construed to mean that one may at his own pleasure put forth his hand and take of the Tree of life and live forever. The flaming sword and the cherubim forbid that. But inasmuch as God has given his people eternal life, it is theirs to lay hold upon it; that is, to attend to every duty and enter into every privilege incident to this eternal life. It is conceding nothing to Arminianism to say there is a work for each and every one of the Lord's little ones to perform. While we spurn the idea effecting anything in the way of salvation by our works, Baptists should not be blinded to the fact, nor seek to console ourselves with the thought that there is nothing to be done. To say you have not a work to do is equal to saying you have no duty to perform. Every wife has her work to do, as well as her husband, but his work is not her work. It is his to provide food and raiment and a comfortable home, it is hers to enjoy the same and to keep her house in order. It is hers to set the food before the little ones, and see that their garments are kept clean. It is his to stand for her defense and protection, to assume obligations and pay all her debts. It is hers to confide in him, to love, honor and obey him as her head and husband. This is the relation of a husband to his bride, and of a bride to her husband; but in the words of the apostle, "I speak concerning Christ and the church." It is a matter of true love for her that led him to suffer, to bleed, to die. He did it that she might live, and it behooved him to suffer these things and to enter into his glory. She had nothing with which to buy his favors. Behold her as a woman ten thousand talents in debt and not a farthing to pay. Indeed, our God has no

favors to sell or barter away, but he has much to give and he gave his bride all he possessed. "I give unto them eternal life; and they shall never perish." Yea, he hath said, "All things are yours, and ye are Christ's, and Christ is God's." Then let us "behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Let us pause and reflect on the manner of God's love. It has been urged that if you will love the Lord the Lord will love you. But this is not the manner of God's love. Inspiration informs us, "We love him because he first loved us." Moreover, it has been taught, If you will choose the Lord the Lord will choose you, whereas the words of Jesus are, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." The manner of his love is not based upon any merit or demerit of ours, but through his rich mercy he loved us even when we were dead in sins. The manner of his love is such it cannot be swayed even by the manner of our lives, but on the contrary our lives are influenced by the measure of the gift of his love to us. God is love, and whosoever is born of God is born of love. He is the great fountainhead of love, the source of all charity, than which there is no greater virtue. Through the providence of God it is ours to exercise this charity toward each other, forbearing one another in love. Charity is love, the love that is willing and able to forbear. It is the root of humility, the foundation of fellowship. It is a sign for those who have passed from death unto life. It is that which holds together the fragmentary parts of the house of God. If this crumbles the house will fall. It is the banner over God's little ones when they are brought into his banqueting-house. Our banner describes our nationality. It is an emblem of the cause we espouse. It is a diadem of beauty

upon the heads of God's little ones, a silent sentinel in time of peace and a weapon of warfare when we go forth to battle. It should be on display at all times. I cannot conceive of an army going forth to battle having not their banner, and neither can I conceive of brethren walking in peace where there is no love nor charity. I cannot conceive of a country which is ashamed to unfurl her banner, and neither can I conceive how a church can thrive where love and charity do not abound. Well has it been said, "The greatest of these is charity." It becomes the saints to look well to the upholding of this banner. The enemy will seek to destroy it, which if he succeeds, will result in utter confusion and consternation. "Finally, my 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 stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." If ye do this ye do well, so fare ye well.

L. L. SCHENCK, Mod.

MARY ELLISON, Clerk.

WANTED.

In order to place in the New York Public Library for permanent preservation every copy of the SIGNS OF THE TIMES since its inception in 1832 the writer needs the following papers: all of volume 11, year 1843; all of volume 12 year of 1844; all of volume 13, year 1845; and single copies of May 15th, 1852 and April 15th, 1858.

Any one having any or all of these to spare will please communicate with Cyrus Risler, 904 Ogden Ave., New York City.

CORRESPONDING LETTERS.

The First Kansas Association of Regular Old School Predestinarian Baptists, to those with whom we correspond, and to all who love us in the faith, greeting.

BELOVED IN THE LORD:—Through the ever-abounding goodness and mercy of the one God and Father of us all, we have again been permitted to meet in an associational capacity, and feel that we have truly been made to sit together in a heavenly place, with the one great Moderator and Head of the church in our midst, to own and to bless us with all spiritual blessings. Our visiting ministers have come to us as heralds of the King, proclaiming in no uncertain sound that the Lord God omnipotent rules and reigns supreme in the army of heaven and among the inhabitants of the earth. They have in their hands the one great chain which John saw in the hand of the angel, the Scriptures of eternal truth, not one link of which can ever be broken; and by it man has been thoroughly abased, and God exalted and crowned Lord of all. Mutual, fervent love in one delightful stream has manifestly pervaded every heart, and all speaking the same things, not a jar nor a discordant note has been heard. A dear saint of God in poetic strains has described our meeting in more beautiful language than we can command, as

"A place where Jesus sheds
The oil of gladness on our heads,
And as a scene where spirits blend,
And friend holds fellowship with friend.

Ah, whither could we flee for aid
When tempted, desolate, dismayed,
Or how the hosts of hell defeat
Had suffering saints no mercy-seat?

For there on eagles' wings we soar,
And sin and guilt seem there no more,
And heaven comes down our souls to greet,
And glory crowns the mercy-seat."

Our next session is appointed to be held with West Union Church, at the residence of brother W. I. Zinn, two miles north of Meriden, Jefferson County, Kansas, to begin on Friday before the second Saturday in September, 1928, where we ask you, if it is the Lord's will, to meet with us again. To Providence Church in Kentucky in particular we wish to say we feel great concern and anxiety as to why we have had no report from you for so long, nor have we been able to elicit an answer to letters of inquiry sent by some of our members. Sincerely hoping that all may be well with you, we beg you to give us some information of your welfare, and may the God of peace abide with you and with us, is our prayer for Jesus' sake.

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

L. L. SCHENCK, Mod.

MARY ELLISON, Clerk.

MEMORIALS.

WHEREAS, it hath pleased almighty God in his wisdom and providence to remove from his labors our dearly beloved brother and Elder, James H. Hammons, and

Whereas, our brother was held in high esteem in the First Kansas Association as an able minister of the gospel of Christ, and also as an humble follower of the Lamb, therefore, be it

Resolved, that we express our gratitude to God for so noble a gift, and also express our sorrow, which is occasioned by his departure from this life, in January, 1927. We wish to be resigned to the will of Him who giveth and hath taken away, and say, "Blessed be the name of the Lord."

Resolved, that a copy of this Memorial be spread upon the Minutes of our Association, and that a copy be sent to our beloved sister Hammons, commending her to the care of him who will ever be Husband, Brother and Friend in every lonely hour of need.

MARRIAGES.

By Elder H. C. Kex, at his residence in Delmar, Md., September 21st, 1927, George Henry Truitt and Miss Bernice Evelyn Ball, both of Snow Hill, Md.

OBITUARY NOTICES.

Mrs. Harriet L. Bellows died of pneumonia, May 6th, 1927, at the home of her daughter, Mrs. James Bradley, Edgewater, New Jersey. She was born in Conesville, New York, June, 1862, the daughter of Edmund and Louisa Davis. When a young girl she was adopted by Mr. and Mrs. Arnold Hill, of Roxbury, where she lived until March, 1883, when she married Sniffin K. Bellows. They resided at Halcott, N. Y., until 1900, when they removed to Roxbury, where she was still living at the time of her death. She was the mother of fourteen children, of which large family twelve remain: Arnold H. Bellows, Mrs. Martin G. Cantwell, Mrs. James Bradley, Mrs. Robert Daley, Merrick W. Bellows, Casper S. Bellows, Mrs. Harvey Travis, Miss Hazel Bellows, Miss Elizabeth Bellows, Mrs. Howard Lawrence, Mrs. Malvin Wright and Charles Bellows. At the time of her last illness she was on a short vacation, visiting two of her daughters. She leaves to mourn their loss, her aged husband, who is nearly eighty-five years old, twelve children and seventeen grandchildren, also two brothers. She united with the Old School Baptist Church eleven years ago, and was a faithful and consistent member, always in her place whenever possible, manifesting in every way that she loved the brethren. She was a woman of rare and excellent qualities, and is greatly missed by her brethren and friends, but especially by her aged husband and family, who feel that their loss is irreparable. May the Lord reconcile them to his will, enabling them to say, "Thy will be done."

The funeral service was held at her late home and was very largely attended by those who knew and loved her. Interment was in the Old School Baptist Cemetery, Roxbury, New York.

GEORGE RUSTON.

Melissa Grimes, a member of the Ebenezer Church in New York City, passed away at her late residence, 53 Brookfield St., White Plains, N. Y., September 14th, 1927. Several months previous she suffered a paralytic stroke, and the second one proved fatal. She came to New York from Williamston, N. C., about twenty years ago, where she was a member of the Missionary Baptists, but after coming to New York she asked for a home with the Primitive Baptists. The writer was present when she asked for a home in the visible church over thirteen years ago and well remembers the good reasons she gave of the hope that was within her. This was on January 4th, 1914, and she was baptized on the 25th of the same month by Elder John McConnell. She adorned the profession she made by a well ordered walk and was very highly esteemed by the church of her membership, as well as others with whom she became acquainted and with whom she corresponded, because

of her clear understanding of the truth. One of the last letters she wrote, to sister Catherine M. Duffus, Vancouver, B. C. appears in this issue of the SIGNS.

Several members of the Ebenezer Church attended her funeral in White Plains, N. Y., where a large congregation had gathered to pay their last respects to a friend whom they held in high regard. Hymn 1092 (Beebe's collection) was often referred to by her, and the writer read this at the services and endeavored to speak with such ability as God gave from the words: "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." She leaves a husband, William Grimes, and many friends to mourn their loss. As a church we have sustained a great loss, but we desire to bow in humble submission to the will of him who doeth all things well.

Written by her pastor,

R. L. D.

(See communication on page 251.)

Samuel H. Berry was born April 14th, 1844, and died June 4th, 1927, aged 83 years, 1 month and 21 days. He professed a good hope in 1880, and soon united with the Primitive Baptist Church, and lived a devoted life with the same until death, as was evidenced by his walk and talk. He and his dear wife were baptized at the same time by the late Elder J. B. Hardy. He was a staunch pillar of Zion Church, in Livingston County, Kentucky. Not only did he attend his home church when possible, but he and his wife visited many churches and associations in western Kentucky, western Tennessee and southern Illinois. Brother Berry much enjoyed singing and his voice was clear and melodious, even after he was blind and had to be led by his devoted son Moten, or loving daughter Iona, who tenderly cared for him in old age, and especially did Moten render respect and loving care for him in his last days and until the death of this faithful old servant of the Lord, who kept the faith until the end, and we have much reason to believe the Lord he so much loved, honored and served welcomed him by saying, Well done, thou good and faithful servant, enter into the joys of the Lord. Truly it can be said of him, He fought a good fight. We feel sure he is the rich recipient of that crown of righteousness laid up for all who really love the appearing of the Savior. He was married to Mrs. Mary E. (Brown) Franklin July 28th, 1867, and to that union were born three sons and five daughters. Two sons and three daughters survive.

ALSO,

Mrs. Mary E. Berry, his devoted wife, was born October 24th, 1843, and died June, 1923, aged 79 years, 7 months and 29 days. She professed a hope about the time of her companion, and was blessed to adorn her calling by an orderly walk. Sister Berry was in-

deed a jewel of great price to her home, neighborhood and church. The Baptists far and near were always glad to welcome this father and mother in Israel into their homes and had sweet fellowship for them. They two were one, as to the service of God and in the esteem of their friends, who were numbered by their acquaintances. We feel to join with inspiration, and say, "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." May the Lord in mercy sustain and comfort the dear children, and all who mourn, is the prayer of their unworthy servant,

J. C. CHESTER.

J. N. Shelton, my dear father, was born February 9th, 1853, and died July 2nd, 1926, making his stay on earth 73 years, 4 months and 21 days. He was a member of the Old Baptist Church for twenty-five years, and if he had yielded to his inclination he would have been a preacher, but for some reason he never did, but his family knew he had a calling. Dear father and mother were married May 4th, 1882, and to that union ten children were born, of whom six preceded him to the grave, leaving four, together with our dear mother, to mourn our loss. He was a kind husband and a loving father and we miss him much. Father was well read and could enlighten his family on almost any subject we went to him with. He was a good neighbor and much liked by all who knew him. Mother is left with a grandson she and father were trying to raise. He is now twelve years of age. As her children are all married, mother had to break up her home and is now living with her children. Father's death has made us all very sad, for we feel that a pure gem is lost to us in this life, but we feel that our great loss is his eternal gain, and how comforting it is to know that our loved ones are at rest.

Written by his daughter,

(MRS.) DONIE MEADOWS.

S. P. Smith, our beloved brother, departed this life January 22nd, 1927, at his home, near Sadieville, Kentucky, after a lingering illness, in the full hope of eternal life. He was born at Tazewell, Tenn., November 2nd, 1842, and consequently was 84 years, 2 months and 20 days old. He came to Kentucky in 1865 and lived the balance of his life on the same place where he first secured employment. He and Miss Eva Burgess were united in marriage November 15th, 1868, and to this marriage were born two children, a son and daughter. He was baptized by Elder J. M. Theabald in the fellowship of Elk Lick Church, the second Saturday in August, 1881, and was chosen a deacon of the church the first Saturday in April, 1889. He was a true and faithful member of Elk Lick Church for nearly forty-six years, and his house

was always open to the Old Baptists and he was glad to have them with him. He was always ready to bear his part of any burden that fell upon the church, and did it cheerfully. He attended all the meetings of the church except when providentially hindered. Brother Smith was a firm believer in the doctrine of predestination and was at all times ready to defend it. Elk Lick has lost a true and faithful member, his widow a loving and kind husband, his children a kind and loving father, and while we deeply feel our loss, we mourn not as those who have no hope, for we believe our loss is his eternal gain. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

With short funeral services at the grave we laid the body away, there to remain until "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."—1 Thessalonians iv. 16-18.

A. M. M. BRADLEY, JR.

Martha Enline Osteen was born near Roanoke, Texas, March 2nd, 1872, and died at her home, near Perrin, October 4th, 1927, making her stay on earth 55 years, 7 months and 2 days, dying without a struggle, and as the last breath left her body a smile came over her face, which remained until after we took our last look at her, giving evidence that she was sleeping in the Lord, asleep in Jesus, blessed sleep. It seemed I could not give her up, but oh how short the arm of poor puny man. I cannot seem to be reconciled to his will, but must be submissive, believing that whatsoever the Lord does is right, for he does as he pleases in the army of heaven and among the inhabitants of the earth, and none can stay his hand, nor say, What doest thou? for man that is born of woman is of few days and full of trouble. He cometh forth like a flower and is cut down. He fleeth also as a shadow and continueth not. But the reconciling thought is, If a man die shall he live again? Yes, Job says, all the days of my allotted time will I wait till my change come. I believe that when Jesus comes the second time without sin unto salvation she will be among that number that is shouting everlasting praise unto God and to the Lamb for evermore. She received a hope about the year 1900, and united with the old Denton Creek Church on Saturday before the first Sunday in May, 1902, and was baptized by old Elder A. D. Bourland, one of the noblest men I ever knew, and was loved by all who knew him.

The funeral service was conducted by Elder J. H. Smith, who preached a very appropriate discourse.

A large concourse of people gathered to view her face for the last time, and I heard many say they had never looked upon a more peaceful face in death. Brethren and sisters, one and all, pray for me if you can, for I need your prayers.

Written by her husband,

C. Y. OSTEEN.

Nellie Frances Easton, widow of T. Horton Easton, died at 10:10 o'clock p. m., Saturday, October 15th, 1927, at the home of her daughter and son-in-law, Mr. and Mrs. H. A. Holley, Otisville, N. Y., where she had made her home during the years of widowhood. Afflicted, many years a patient sufferer, with rheumatism, release came at the age of 72 years, 2 months and 11 days. She was born at Otisville, N. Y., August 4th, 1855, the daughter of Dimmick and Sylvia (Cadwell) Wilkin. March 24th, 1875, Nellie Frances Wilkin married at Otisville, Thomas Horton Easton, son of James and Hannah Elizabeth (Corwin) Easton, of Otisville. The surviving members are their three daughters, Harriet D., wife of Henry A. Holley, Nellie Easton, wife of Joseph Knapp Corwin, of Otisville, and Sylvia Elizabeth, wife of Bruce Arthur Penny, of Montague, N. J.; thirteen grandchildren: Henry E., Elizabeth C., James Easton, Richard Arnoys and Grace S. Holley, Gilbert S., Francis E., Josephine, Louise and Sylvia Corwin, Charles, Frances and Harriet Penny, and two great-grandchildren: Henry J. and John Easton Holley, sons of Mr. and Mrs. Henry E. Holley, also John Wilkin, a brother, of Mrs. Easton, living at Matamoras, Pa. Mrs. Easton lived and died in the Old School Baptist faith.

Funeral services were held at 1 o'clock p. m. Tuesday, October 18th, at Otisville, conducted by Elder R. Lester Dodson, of Rutherford, N. J., pastor of the Old School Baptist Church of New York city. Interment at Howells, N. Y.

She was a dear mother, loved grandmother, and a friend beloved by all. Our loss is her gain.

Written by her lifelong friend,

E. J. K. PENNEY.

Mrs. Wm. Tanner was born November 7th, 1865, and departed this life at Melbourne, Ontario, Canada, March 15th, 1927. Beside her husband she is survived by two sisters, Mrs. W. A. Jones, Tillsonburg, and Mrs. W. C. Young, Toronto, and one brother, James Carter, Pontiac, and other relatives. Our sister was very quiet and unassuming in her disposition. She was not a member of the church, but a believer in God as a sovereign of the universe. At times we have been in conversation with her and have felt much impressed that she knew and loved the truth as it is in Jesus. She had no confidence in the flesh, but enjoyed hearing the name of God exalted and the doctrine of salvation by grace pro-

claimed. She was a subscriber of the SIGNS for years, and showed an interest in church affairs. The funeral service was conducted by Elder George Ruston, of Kelly Corners, N. Y., who spoke comfortingly from the twenty-third Psalm. The high esteem in which she was held was manifested by the large attendance from the different denominations.

HER SISTER.

CONTRIBUTIONS TO HELP SEND THE "SIGNS" TO THE POOR OF THE FLOCK AND TO AID THE "SIGNS."

Mrs. John T. Cockrill, Va., \$2; E. E. Staggs, Tex., \$1; Melissa Grimes, N. Y., \$1; Mrs. Fannie Muir, N. Y., \$2; E. H. Richardson, Iowa, \$3; Mrs. M. Perry, Ark., \$1; A. F. Jones, Ga., \$3; Mrs. Georgie Carruthers, Va., \$2; John W. Rockafellow, N. Y., \$8; Mrs. F. J. Gray, Texas, \$10.

M E E T I N G S .

The Second Church of Roxbury, New York, will, the Lord willing, hold a two days' meeting the second Sunday, and Saturday before, in November (12th and 13th), at the Halcottville meetinghouse. A cordial invitation is extended to all.

ESTHER RUSTON, Church Clerk.

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ALL WELCOME

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

JOSHUA T. ROWE, Pastor.

Ft. Worth Primitive Baptist Church meets every first and third Sundays at 11 a. m., also Saturday before third Sunday at 2 p. m. in each month. Take South Main car, go to end, walk one-half block north to meetinghouse.

E. A. MORELAND, Pastor.

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"FEAST OF FAT THINGS."

This pamphlet contains the following articles, viz: First. "Minutes of the Proceedings and Resolutions, Drafted by the Particular Baptists, Convened at Black Rock, Md., September 28, 1832," at which time the division ("or split") took place between the Old School and the New School Baptists. Second. The "Everlasting Task for Arminians." By the late Eld. Wm. Gadsby, of England. Third. "A Dream-Tour Through the Arminian Heaven." By Eld. H. M. Curry, of Lebanon, Ohio. Fourth. "Fatalism." By Eld. H. M. Curry, of Lebanon, Ohio. Fifth. "The Celestial Railroad." This allegory, after the style of "Bunyan's Pilgrim's Progress," is written to show what wonderful improvements have been made since his day, in journeying to the "Celestial City." Please do not confound this with the Arminian poetical effusion of the same title. Sixth. "A Riddle." By the late Elder Gilbert Beebe. All the above six articles are bound in one pamphlet of 128 pages, in handsomely colored paper covers, and cloth binding.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

SELMA, North Carolina, Sept. 6, 1927.

DEAR BRETHREN:—This rainy day I have a desire to write on a text that has been as badly misunderstood as any part of the Bible. I know I have to face a proposition that has been rooted and grounded in most people's minds for ages, and a great many may think any one who would deny the erroneous idea that has been instilled into the minds of the people on this language is a presumptuous, silly person. The text is “Train up a child in the way he should go; and when he is old, he will not depart from it.”—Proverbs xxii. 6. This has been written on by our people, and some have said, This is not to teach a child to be a christian, nor to become a child of God, but to teach it to be a moral, truthful person, honest and upright. I beg leave to differ on this point. It is all right to try and teach your children to be truthful, honest, honorable, virtuous, &c., but this text is not on that subject. If it means you must teach your children honesty, morality, &c., and they will not depart from it when they are old, Solomon was mistaken, for a boy I went to

school with was the model for all the boys in the town. His parents took him to Sunday-school and to preaching nearly every Sunday, and did their best to train him right, and after I began to try to proclaim salvation through a once crucified but now highly risen and exalted Savior, I met this boy, then a grown man, and he said with an oath, “I don't believe there is any such thing as religion.” There are hundreds of thousands of cases where the parents did their best to train their children up in the way they should go who did depart. Then the text must refer to something you have not seen. At that time Solomon was not writing to the Gentiles, but to the Jews, and telling them to train their children up according to the Mosaic teaching. Teach them to observe the law and keep it, to go once a year with their offering and give it to the high priest, and he offer it to God, and if it was accepted by the Lord their sins were forgiven for that year. But the Scripture says there was a remembrance of sin every year. Hebrews x. 3: “But in those sacrifices there is a remembrance again made of sins every year.” Teach them they must be circumcised, they must be purified according to the custom

of the law; train them up in the doctrine of the Jews and they will not depart from it. You never knew a Jew to depart from the teaching of the priests and the fathers unless God taught him Jesus was his Savior and he learned the law was only a shadow of things to come. Heb. x. 1: "For the law having a shadow of things," &c. Again, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ."—Col. ii. 16, 17. When a child was born to Jew parents if it was a boy it was circumcised the eighth day, and all of them, both boys and girls, were taught the doctrine of the Jews just as soon as they could understand what their parents meant when they talked to them. Their parents never tried to teach them before they were born, like people do now, trying to teach their children the things of the Spirit before they are born of the Spirit. Paul says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. Just as soon as a child of God is born of the Spirit it has an understanding and can hear and understand the gospel. 1 John iv. 6: "We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us." What does he mean by this language? He means, if you are not born of God you cannot hear "us," the apostles. "He that knoweth God, heareth us." Now turn to John xvii. 3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hath sent." Then if they can hear they have eternal life, and can both hear and see. "He that hath an ear, let him hear what the

Spirit saith unto the churches." Then if he is born of an incorruptible seed he is ready to be taught, and trained up in the way he should go. God teaches all of his children they are sinners, lost, ruined and helpless, but evil men and seducers shall wax worse and worse, deceiving and being deceived. When the children of God are born of the Spirit and taught by a sound ministry they do not depart. I heard an Old School Baptist preacher say, When God gives a church a sound preacher it is a sign he is going to establish that church in the doctrine. Paul says, Eph. iv. 11-14, "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: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Then the true ministry train them up in the way they should go, and when they are old they will not depart from it. Peter says, "As new born babes, desiring the sincere milk of the word, that ye may grow thereby."—1 Peter ii. 2. Paul says, 1 Cor. iii. 2: "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." First verse, same chapter, Paul says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes." So if we have babes among us do not set up bars, but feed with the sincere milk of the word. 1 Cor. xiii. 11: "When I was a child, I spake as a child, I understood as

a child, I thought as a child; but when I became a man, I put away childish things." Hebrews v. 11-14: "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Many of our brethren have to be fed on milk; they cannot discern both good and evil, and so many are frightened by teachers who are beating the bush and crying, "Look out there, that doctrine is horrid, we teach the old doctrine," when a part of it is not fifty years old, and they themselves are as much afraid of the real old doctrine as I was when I first joined the Old Baptists. They would read the Minutes of the meeting, and read "The Regular Predestinarian Baptist Church of Jesus Christ at Sebree called Salem." I thought of all the long, horrid words I ever heard that word predestinarian was the longest and most terrible. It would make me shudder and cause my flesh to almost crawl on my bones, but when I became a man, if I was ever anything, I put away childish things. "If the foundations be destroyed, what can the righteous do?" I learned that God predestinated to build a world and built it, and that Jesus was delivered by the determinate counsel and foreknowledge of God, and you by wicked hands crucified and slew him. I learned God determined before the world this should be done, and that the wicked men

who killed him were wicked before they crucified him, and it made them no worse to do this, the wickedest thing that ever has or ever will be done; that their hatred of him, with the devil to aid and influence them, caused them to do this awful thing. My Bible says they hated him without a cause. Isaiah says, "He is despised and rejected of men," and Jesus said, "This is your hour, and the power of darkness." "Of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Herod and Pontius Pilate were enemies before this, but when the Savior was to be killed they were made friends. Just get into an argument with one Arminian, and if there are a dozen standing around who had been enemies, as soon as the battle begins the whole crowd will join in to try to overthrow the Old Baptist. They will all be made friends, and the Gentiles were there to help, when it was unlawful for the Jews to have anything to do with the Gentiles. "They are of the world; therefore speak they of the world, and the world heareth them." Train up a child born of the Spirit in the way he should go, and when he is old he will not depart from it. So many little ones are like our little baby girl was. She went into our sitting-room, looked into the closet, ran out in the center of the room and began to scream. Her mother ran in, and said, what is the matter, Mary? She said, Oh there is something in the closet; there is something in the closet. Her mother looked, and it was a striped kershaw, or squash as some people call them. Her mother took her by the hand to lead her up to where it was, saying,

Mary, that is a kershaw, we make pies out of that. Mary took a step or two, and then pulled back, and said, "Yes, kershaw; yes, kershaw." She was a little baby girl then, but she grew up and her mother taught her how to make pies out of squash and kershaws. Then when she had learned there was no harm in squash, or kershaws, she could sit up to the table and eat the pies. So it is with the children of God, when they find out how glorious and how wondrous the doctrine of predestination is they can feast upon it, for it is found on God's table he prepares for his people and for his little babies. If my wife had not known what a kershaw, or squash, was no doubt she would have told Mary to run, and she would have come after me to get me to kill the thing, like a great many of our brethren do in regard to predestination. Train them up in the way they should go. When some go too far, and say, The lust was in Adam, and he was a sinner before he ate the forbidden fruit, and the bad seed was in the dirt when God made Adam, and lust caused them to eat, they certainly need a little training. One thing sure, I am not going with them in that path, for God only knows where it will lead to. The first command given Adam was, "Be fruitful, and multiply, and replenish the earth." Marriage is honorable in all, but whoremongers and adulterers God will judge. (Heb. xiii. 4.) Lust is sin, and if Adam and Eve lusted after the forbidden fruit before they ate God created sin in them, and I am sure our great preachers never taught any such thing. "For as by one man's disobedience many were made sinners."—Rom. v. 19. "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.

Here we are told positively how sin came into the world. Elder Gilbert Beebe never said or wrote that God created a sinner when he created Adam, or rather that Adam was a sinner before he ate the forbidden fruit. I have his editorial published in Hassel's history before me. He says, on page 948, "Men act voluntarily when they commit sin." Page 949: "If sin has entered this world in opposition to his will, or because he had not the wisdom and power to prevent its entrance, what assurance have we that it will not also enter the world to come?" but he never taught God created lust. Lust is sin, for James says, "When lust hath conceived, it bringeth forth sin." The first time I visited the Beebe Baptists one of the first things they said to me was, Brother Greathouse, do not run predestination too far. James says, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin." Eating the forbidden fruit was not raising children, as many think, for God married Adam to Eve, for God said, "Because thou hast hearkened unto the voice of thy wife," &c. If Eve was Adam's wife and God did not join them together in the holy bonds of matrimony, please tell me who did. Love is as high above lust as heaven is above earth, as God is purer than the devil, as light is brighter than darkness, as righteousness is better than sin. When God made Adam he was upright, for Solomon says, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." There is not an upright man on earth since the fall, except so far as the grace

of God causes them to walk uprightly. Do not run predestination too far. If you do, you are the ones who are widening the breach. "Remove not the ancient landmark, which thy fathers have set." Long years ago Baptists wrote, "Man by reason of the fall hath lost all ability of will." Again, "By the transgression of the law * * * * so that man has not only become dead in sin, and incapable to keep the law, or to restore himself to the same state of moral uprightness, but wholly unable to accept of salvation by Jesus Christ." Do not say, God created us like we are, for if you do, you had better ask wisdom of him who giveth to all liberally and upbraideth not. He can train you in the way you should go.

Your brother in hope of mercy,

ISAAC R. GREATHOUSE.

OTEGO, N. Y., Jan. 28, 1878.

DEAR ELDER BEEBE AND SON:—In the month of May, 1873, the church of Otego, together with brethren of sister churches, met in council, and by solemn ordination set apart the unworthy writer to the work of the gospel ministry, since which time I have been deeply sensible of the fact that I but faintly expressed to them the bitter and sore conflicts my soul endured for eleven long years, before I felt a real willingness to come forth and declare to the saints the glad tidings of salvation through Jesus Christ our Lord. Many times since the impression has been on my mind to give through the SIGNS OF THE TIMES a brief relation of my exercises on that subject, but for many reasons have kept silent. One is, I fear it would not honor the Lord; and another is, I fear it would be unprofitably occupying space in the SIGNS, and fearing also of getting out of my place. Again, brethren do not commonly

indulge in writing their experience in the way of preaching, and I do not wish to break over general rules. But with these, and very many more pleas, the impression still remains, and I will with much trembling make the attempt.

I had been in possession of a hope, and had stood in the fellowship of the brethren about ten years, before there was any trouble on my mind about preaching, and then it did not seem trouble, for I was entirely ignorant of what was signified by what was presented to my mind. Elder St. John was our pastor, and while I sat listening to the truth proclaimed by him there appeared to my mind such an inexpressible glory and beauty in the doctrine of the gospel that I was lost to all the surrounding circumstances of the occasion, and my joy was so great at this view of the way of salvation that I found my soul deeply anxious to be able to go and tell what I had just received at the Lord's hand; for it was to my heart as a precious plant, a lovely jewel, and my heart swelled with gratitude at thus being so delightfully favored in viewing the whole work of the Redeemer in the salvation of his people. But before reaching home I was strangely arrested and bound by these words, "Go, stand and speak in the temple to the people all the words of this life." There was a wonderful power that attended these words, and I felt quite powerless to resist, and said in my mind, What does all this mean? It is not possible that the Lord would call such a poor, ignorant thing as I to preach. Yet I trembled under the sacred power of these words, and a secret fear arose that even so was the will of God. But to forget, or in any way get rid of the meditations of this Scripture, was impossible. By day and night they haunted me, and I felt that they would tire me

out. I asked the Lord that I might be released from them, for there seemed room in my mind for nothing else. But instead of this being granted, that saying in the prophets, "I will search Jerusalem with candles," came with such sovereignty that I felt myself quite undone and greatly burdened, and felt fully determined that no one should know anything of what a terrible tempest was within; and such awful rebellion as I indulged in against the Lord makes me now blush at the remembrance of it. I said in my own mind that I would die a thousand times, rather than obey, and sure I am that could a gratification of my then present mind been granted, never to this day should I have opened my mouth in his name. My proud heart forbade the thought that a poor, unlearned, obscure creature like me should ever think of such a thing. Like Moses, I was a stammerer; like Gideon, my family was poor; like Jeremiah, I was a poor child and a weakling. All this I pleaded with the Lord, and often told him that my terrible ignorance would debar me from doing honor to his sacred cause. Oh, thought I, how I shall have to pity the poor saints for the mortification they will have to feel (and I still share largely of that pity). All the comfort I could get in the matter was that no mortal knew of the terrible state of mind I was in, and my firm resolution was that though I died it should never be known. At about this time our pastor left us, and now an increasing responsibility seemed to fall upon me as to the welfare of Zion. My mind soon became greatly impressed to ask the Lord to watch over the church, and often I pleaded with him to send us a pastor to go in and out before us, for the thought that the cause might go down was by me much dreaded, and my

daily cry was, Come, good Shepherd feed thy sheep. I said nothing to any one about my anxious feelings that the Lord would send us a pastor, and being the youngest of the brethren, I thought it becoming for me to keep silent. As we were assembled at the church meeting, one of our old brethren spoke of our destitute condition, but, said he, I have not felt to ask the Lord for a preacher. Now, thought I, why need I worry any more about the matter? I will be quiet like he is. But instead of quietness, behold there was still a constant cry in my soul that we might be blessed with a preacher from the Lord. While thus burdened with anxiety for the church, and not being able to understand my own trial of my mind, I was awakened in the night by these words, spoken within, with a strange solemnity, "Blow ye the trumpet in Zion." But my proud heart quickly replied, I cannot, neither will I. It must be that the Lord will call some one of our brethren, but not me. I looked them over, and could see any of them far my superior, and much better able to fill such a position. Oh, thought I, let me be banished to some lonely, far off island of the ocean, or become a vagabond upon the earth, to beg my bread from door to door, rather than to preach. My earnest reply was, Not so, my Father; not so, my Father. I could not think of asking to be made reconciled, but to be excused. I told the Lord of my weakness, of my ignorance of the Bible, that I had no education, how I should dishonor his cause, how much the church would be ashamed of me, how the world would sneer, and many such like objections, but all these were swept away by his powerful word, "If we believe not, yet he abideth faithful: he cannot deny himself." I now thought, Perhaps if I am right dili-

gent in the cause, if I give liberally of my goods for the support of the cause, and look after the general good of the church, that may do; but with no such sacrifice was I excused. Then I thought, You have brought all this upon yourself, and are making a great fool of it; so I will stop reading the Bible, and cease thinking about the subject altogether. This rule I adopted for a time, but oh the misery I felt. When in the field his word followed me; in the night I was scared with dreams and terrified with visions; when I came into the house my eyes would involuntarily rest upon the dear, neglected Book as it lay on the table; but I said, No, I will look therein no more. Now all my evidence of a hope seemed gone, and that I was given over to Satan altogether. Awful and wicked thoughts filled my mind, temptations to doubt the existence of God, doubts of the authenticity of the Scriptures, or the reality of revealed religion. A horror of great darkness covered my guilty head, and still my rebellion against the will of God was unabated, until I was afraid some awful calamity would come upon me. Yet I said, I cannot, I will not obey, though he slay me. The thought of that word "preach" was clothed with an awfully solemn sound, and when I heard men say they preached at such a time, I could but wonder how they could speak so unqualifiedly. I was a constant reader of the SIGNS, and I think in the year 1867 brother George W. Staton wrote his exercises therein of his call to the ministry, which was the first I remember reading. His leadings of mind were so very much in harmony with my own that I felt astonished, for now, thought I, it is evident that he is called of the Lord; for as he had written often for the SIGNS I had become much attached to him,

thereby I was overpowered in this testimony, and yet I would not consent that such a poor thing as I could be called, and this plan I fully resolved to adopt: I will go away to some far off country, where no one ever knew me, settle there with my family, and never say to any one that I ever professed a hope, or had any relish for spiritual things, and surely that will end my trouble. Accordingly in the fall of 1868 I left my friends behind, with darkness in my soul, and a guilty conscience attending me, but as I started it seemed that the little church of Otego was with me, and my love was increased ten-fold towards it. As I bent my course westward my heart wandered back to count over the mercies of the Lord to that dear, chosen band, to the many refreshing seasons we had enjoyed together, and my soul within me did mourn, and a more wretched, unhappy creature than I could not exist. In traveling up the Mississippi River I was made to feel ashamed and confounded before the Lord. As we sailed along I frequently noticed small huts along the bank of the river, denoting much poverty and a low way of living, and from a feeling of curiosity to know, I asked who lived in this secluded way. Oh, said my friend, these men are fishermen. At the word fishermen my mind immediately reverted to the scenes of Gallilee, when the great Redeemer passed that way, and speaking with the voice of Zion's King, said to just such poor worms, Follow me: and straightway they obeyed him. This served, measurably, to put an end to my pleading ignorance, and much weakened my opposition to the way and wisdom of God. He then made me see his glories shine in taking a poor, weak fisherman to be mouth for him, far more to his glory than if an angel from heaven

should declare his truth. Then the words of the psalmist came home to me, and were my companions for many days, "Whither shall I flee from thy presence?" After I arrived at my stopping place in Minnesota, although the country was fine, and much to be desired, yet my spirit had no rest. Up, and away, for this is not your rest, continually sounded in my ears, and the thought of having left my dear brethren behind embittered all my prospects, and I saw my great folly in trying to escape from my impressions to speak in the name of the Lord. After spending a few weeks in the western States I returned, feeling dejected and disappointed, and a terrible bitterness in my mind to all worldly pursuits, so that to engage in worldly affairs seemed to me a deadly poison. Nothing of my affairs went well or pleasantly, my earthly effects began to dwindle away, and I felt indescribably miserable as to the future prospects of my family. The word of the Lord was in my heart, and often in the watches of the night I was awakened by my own voice, speaking to the people of the wonders of grace. Many times my own name was called with a strange power, as from the Lord, and seemed to me a reality that I must preach or die; but I said to the Lord, Let me but be a footstool, or some low servant, as a pack-horse in thy house, for I was willing to do anything else but preach. But now I dared not say any more that I will not, but, Lord, I cannot. My mind was in awful darkness still, but there was yet a little comfort, that no one knew my mind's agitation. Brother Staton's letter was much on my mind, and I felt so drawn to him that I wrote him some of my trials, with the strong injunction that he should forever hold it as a secret. An answer came, and he told

me I should obey the call, for he was sure it was from the Lord. I felt a measure of relief in having told him my mind, but with a new trial, fearing it might get to the public. My wife had often asked me if it was not on my mind to preach, and I strongly forbade her to address me more on the subject. I called on one of our sisters on an errand, when with much earnestness she said, "Brother Bundy, how would you feel were you called to preach?" To which I hastily replied, "I would rather die." After a few days, meeting another sister, she said, "You will have to fish, I think that many of our brethren think so, too." This was more than I could bear, for what, thought I, have I done or said that any one should entertain such thoughts of me? My strength was exhausted, and I consulted my physician, thinking he would tell me I had consumption, or some other fatal ailment. Sometimes the thought would come that I had never experienced a hope, and that this was the work of grace. At this time there was an increasing interest in the church. We had occasional preaching, and the saints seemed to be revived. One brother spoke on the subject of preaching, and said it was often the case that if one had the gift of exhortation he would think it was a preaching gift, and make himself and the church trouble. I heard it all, and now the story was told. Surely, I thought, I will never be guilty of that trouble in Israel, for my gift is but exhortation, and weak at that. So I made all I possibly could of the gift of exhortation, and now called myself a fool for not having found it out before. Matters were prospering in the church, and some were added to our number. We saw the necessity of calling a pastor, and did so by choosing brother S. H. Durand, who

came to us in the fullness of the blessing of the gospel. I soon found my heart much interested in him, and felt confident that the Lord had sent him, and that I would be relieved of much responsibility in the church, and could once more settle down and rest. But in this I was disappointed, for the searching word of the Lord followed me still. That portion in Ecclesiastes xi. 6 took full possession of my mind: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." I earnestly asked the Lord to make me feel a satisfaction whether he designed me for the ministry; and if not, that he would be gracious and relieve my troubled mind, and not suffer me to have such thoughts any more. But all that came were these words, which only made me wonder the more, "What I do thou knowest not now; but thou shalt know hereafter." I sought diligently to find even one qualification in myself to preach, but alas, it was not there; and thus again I did plead with the Lord for a reason of my disobedience. My friends indulged more and more commonly in hints and sly suggestions about my having to preach, while others told me plainly their minds. At last my mind was so full that I felt I must tell brother Durand my trials, and he also, like brother Staton, said plainly to me that I would certainly have to come forth and proclaim the salvation of God, which had the effect to relieve me in some little degree of my burden. Finally I told the affair to my wife, who readily said that she was not at all surprised. But yet the same unwillingness remained, and I said, Lord, I cannot. While thus agitated, and feeling unfit for the company of any one,

while at work in the field, there was presented to my mind a new view of the matter, and of my standing in the church, my relation and obligation thereto. I saw Jerusalem to be my own mother, and the question came to me whether I ought not to obey my mother (the church). An humbling view of the long forbearance of the Lord to me, in not casting from him as a rebellious worm, his goodness in giving me to hope in his mercy melted my heart to thankfulness and my eyes to tears, and my tongue spoke out, and said, Lord, do just as thou wilt with me, only let me glorify thee. If to be a poor, little, weak preacher will do it, even so let it be. God will be the director in this solemn affair, and now let the brethren do as they shall see fit, and all will be right. A strange willingness came over me, and for a time a spirit of submission took the place of opposition, and sweet rest from all my labor was given, and if ever the time was that I did preach surely it was then and there, with no living creature present but my team.

But I must close, for I have taken too much room already. Let me say that the church saw fit to liberate me to preach. Brother Durand gave out an appointment for me in my presence, which at first quite shocked me, and for the time almost angered me, for he did not ask my consent; but I was quickly reminded of that feeling of willingness I had felt, and the desire that the Lord would take the supervision of the affair, which served to close my mouth. On the second Sunday in July, six years ago, I made my first attempt to speak in public, which was as great a failure as I had anticipated, and seemed to me terribly mortifying; but a little comfort was mingled with it, for I felt sure the brethren would know they were mistaken, and I would dishonor God

no more in that way. But still the word was with me with great power, and often in my sleep I was before the congregation speaking of redeeming love. My next effort was so different, and such liberty of soul given, that I thought I had told all, and should therefore have to speak no more in his name. And so continues the strife to this day, trying to preach, and yet trying not to preach.

Dear brethren, I submit this to your judgment, to dispose of as you think best. Although my name seldom appears in the SIGNS as a correspondent, it is not from any feeling of disinterestedness that I have, but to the contrary. I have received it for twenty-five years as a highly valued medium of correspondence for the dear saints of the Lord. May grace, mercy and peace be abundantly given to you and all the followers of the Lamb.

Yours in gospel bonds,

BALAS BUNDY.

(See editorial on page 283.)

ATLANTIC, North Carolina.

DEAR BROTHER DODSON:—If I were left to decide the case, I would say you should stay always on the rough and restless sea, for from the bosom of the great deep we have received many things which we might otherwise have not known. When Jonah was received upon the dry land he was a witness of the time our Lord lay in the heart of the earth, and he gave it in an everlasting testimony of the death, burial and resurrection of our Lord. Thus on his voyage to Nineva to do the commandment of our God he received this witness, though in himself he was rebellious. This proves that God was not dependent on Jonah. Jonah had to do the word of God, though he did it in his rebellion. I do not know that

Jonah was sick, but he must do the will of our God, even if he had to become whale-vomit to do it. Our Lord had to go in the heart of the earth to save his elect, even though he had to be persecuted of wicked men to do so. I am sure that was the path the Father had marked out for him and he could go no other. We find Paul at one time on a ship which was destroyed and the seamen thought to save themselves from the ravages of the sea by escaping, but Paul, being a predestinarian, told the shipmaster that the only salvation was for them to abide in the ship, not one must escape. But all of them should go on a certain island. Our God is the Ruler of the sea as well as the dry land, and had given Paul all that were with him in the ship. Our Lord walked on the sea at one time when his disciples were in trouble. Peter thought if it was the Lord he could walk on the rough waters. This he could not do, though the Lord bid him. Peter was too full of doubts and began to sink. However the Lord demonstrated that he had power not only to save Peter, but himself also, and not only Peter and himself, but all who were on the boat with him, for they were immediately at the other shore, whither they went, and there was great deliverance, and the sea was calm. Even so our Lord in saving himself has saved all who were in him. Satan could have no power over him nor destroy one of his chosen people. He may tempt them, as he did our dear blessed Jesus, but our God will serve his heart's delight. This world was a great deep to him, and it is to his people, but he has overcome the world, both for himself and his people. Thus he has saved them. I cannot believe that some acts of mine will in any way, for good, or for worse,

change our God. He has said, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." This shows to us that our only salvation is in the fact that our God knows no change. "By grace are ye saved." Brother Dodson, write again. Wife and I have both very much enjoyed the article in the September SIGNS.

Your brother in the Lord,
L. H. HARDY.

PALISADE, N. J., Dec. 6, 1926.

DEAR EDITORS:—Inclosed find check for renewal of my subscription to the best paper (to my mind) printed, the SIGNS OF THE TIMES, for when reading the many good letters from the dear ones they divert my mind for a time from the worry and turmoil of this life of vanities and lusts of the flesh, which cause me many hours of doubt, fear and sadness of heart. Many times I am in doubt and ask myself, Can it be God has chosen such a poor sinful worm as I as one of his chosen vessels?

"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?"

Surely if it is so it is all of the grace of God; not by my works. I often wish I could talk as do the brethren and sisters of the New York Church, but who hath made us to differ?

I did not think to write thus when I began, but having so far to go to attend meeting, and the day being stormy, I am at home with my thoughts and with a restless, drifting mind, and when I turn my eyes within all is dark and vain and wild, which makes me ask, Can I deem myself a child? I fully believe God has predestinated all things, even babes to praise him. When in the depths to whom can we go but to the blessed Jesus, who

bled and died for our transgressions? If he has begun the work of grace within our hearts surely it will be a finished work. I will be your God and ye shall be my people? I love to think of the determinate "wills" and "shalls" of the heavenly Master.

I wish I was financially able to send more for those unable to take the SIGNS. May all be as prompt as possible in renewing their subscriptions, for we would not wish to part with the dear old paper.

From an unworthy sister,
(MRS.) M. COONS.

SPRINGFIELD, Ill., Oct. 11, 1927.

DEAR BROTHER DODSON:—Your most inspiring letter of September 5th only reached me less than a week ago. After reaching Mattoon, Ill., my old home, it fell into the hands of my son and was soon delivered. Words are too feeble to express my gratification and unstinted appreciation of your assuring words on the eve, to all human appearance, of my departure, as I humbly hope, to be with Christ, which is far better. My life of sixty-seven years in the service of my blessed Lord has not been what my ideals pictured it should be when I started out in my early ministry. It seems now in looking back over a long pilgrimage that very little, if any, has ever been added to the one talent received. Sometimes I find myself wondering if Paul's language to which you refer and quote can in a true sense be applicable to my case. Yet if I have ever earnestly contended for the faith once delivered unto the saints, and under the guiding hand of God delivered messages of peace and comfort to the household of faith, then it seems plain that what the apostle said must be true, viz., "The husbandman that laboreth must be first partaker of the fruits."

Thus then I have been enabled to witness of the blessed fruits, love, joy, peace, longsuffering, gentleness, meekness, faith. This faith, my brother, never was more strongly entrenched in my heart and soul than now, and I am, I trust, patiently awaiting the summons of the Master to come up higher. He has been my very present help in all times of need along the entire journey, and he does not leave or forsake me now.

Again I thank you for your encouraging message, and will say, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ."

I should have written more at length but for the fact that it is getting to be quite an effort for me to write. My correspondence is quite heavy, and while I have my strength physically I feel to answer my correspondents, even though it be but in a brief way. Brethren and sisters in a number of States and in Canada write me. I am as well physically as one need expect to be at my age. If I live until March 1st next I will pass my ninetieth mile stone. I am blessed with a lovely loyal family, three daughters, and one son who lives in Mattoon, Ill. My companion's death was the first break in our family, and the first in her father's family. She passed away last January. My home is still in Mattoon, but I will spend most of my time here with my widowed daughter, as she is alone and in a comfortable home. Many of my friends address me at Mattoon and my son forwards their letters at once. A letter addressed to me at Springfield, without the street and number, as yours was, cannot be delivered, for my name is not in the

directory, but if addressed 1929 South 4th Street, Springfield, Ill., it will reach me. I beg your pardon for imposing all this upon you.

Your brother in the blessed hope,
J. G. SAWIN.

RULE, Texas, Sept. 23, 1927.

DEAR BRETHREN:—I see my time is up for renewal for the SIGNS. I am now traveling on to my ninety-fourth mile post, and have my second eyesight and cannot get any glasses to fit my eyes. I will send one dollar when my time is out, but in case I should fail to send the money then you can stop the paper, because my eyes are in such condition I cannot read. I feel I got double pay in the January, 1927, number. When you commenced sending the paper it came in my mind I had lost trace of brother Greathouse. We were together half of the time for eighteen months, in New Mexico, near Potallus. We had no church, but preached to the two branches of brethren every month. Not knowing about brother Greathouse or the brethren, I got in a carnal stupor. Do not ask me why, for I do not know, nor do I know how low I got, but when the message of brother Greathouse to me, at Rule, Texas, with the doctrine of God our Savior that I serve, the carnal stupor lifted from me. The darkest hour is just before day. Then came the foundation or identity of the church, when the name of Dear Park Church was changed by the brethren and called New Vernon; it settled what I had been hunting for and desiring to know, and was certainly another message to poor unworthy me.

I must stop, for I cannot see to write any more.

A sinner saved by grace, if saved at all,
BENJAMIN R. HARRIS.

MILLER, Ala., June 7, 1927.

DEAR PUBLISHERS:—I wish to write a few lines and thank you for continuing to send the SIGNS to me. I appreciate your kindness more than I can tell, but feel unworthy of such a favor. The SIGNS is a great comfort to me, as I live far from any church and seldom meet with any one who loves the cause of Christ. It is now two years since I have heard preaching, so I look forward to the coming of the dear SIGNS, and many are the times I think if I could write in a way to tell the editors and correspondents what comfort I enjoy when reading from their pens, I would love to write and tell them to write on, for they know not how many poor souls they feed and comfort; but I cannot write as I would like to. The Lord has blessed them and filled their hearts with spiritual food to feed his lambs. May he continue to bless all his people. I will gladly send money order for the SIGNS this year if I can.

Thanking you again, I am your sister,
I hope, in eternal life,

L. E. ROGERS.

WALLA WALLA, Washington.

DEAR BRETHERN:—Will you please change my paper from Freewater, Oregon, to 108 N. Touchet St., Walla Walla, Wash., and give notice of my change in the SIGNS OF THE TIMES? I moved here on account of my wife's health. She still is very poorly, but we have two daughters living here who can help me attend her. I am very thankful to you for continuing the SIGNS to me, for I dearly love the doctrine it sets forth. It was quite humiliating to me to be a burden to you while you are passing through such a hard strait. I was truly glad to see so many were able to come to your rescue.

Trusting that God will continue his blessings upon you that you will be able to continue to send the dear old SIGNS to the household of faith, I am, I truly hope, yours in gospel bonds,

J. T. BARNES.

CIRCULAR LETTERS.

(Written by Addie Livingston.)

The Lexington-Roxbury Association, now in session with the First Roxbury Church, Vega, New York, September 14th and 15th, 1927, to the several associations and churches with which we correspond, sends love and fellowship.

DEAR BRETHERN:—At the last session of this Association it seemed to fall to our lot, much against our mind and judgment, to write the Circular Letter for this year. The thought came to us if we must write we will write of love, and there has no thought come to change that first impression, but when we ask, What is love? and read that God is love, then we know that subject is too great, too high, too wonderful for us to even grasp the meaning, much less to write of it. But let us look for a few minutes at some of the effects of love, the love of God. "Love is the fount from whence all true obedience flows." "Love is the golden chain that binds our hearts in christian love." Charity suffereth long, and is kind. When the love of God is shed abroad in the heart of a poor sinner he is made to see the hidden evils there. Yes, hidden, for he would not have believed his heart was deceitful and desperately wicked; no, he thought his heart was good, perhaps better than many of his friends' and neighbors', but the light, the love of God, reveals to him what a wretched state he is in: lost and undone, ten thousand talents in debt and not one farthing to pay. Try as he may to extricate himself from this terrible condition only seems to sink him deeper in the mire of sin and guilt, and he finds himself at the end of the earth, the end of all hope of any earthly help, and he is made to cry to God for mercy. The very breathing of his

heart is, God be merciful to me, a sinner; God save or I perish. Then this same love that first showed him his lost condition comes in a still small voice and speaks peace to his troubled soul, and says, I am the way, the truth and the life, take my yoke upon you and learn of me. Oh what wonderful love is this that takes a poor sinner from the filth and mire of sin and uncleanness and places him among princes. Not in his filth and dirt, but washes him, makes him clean, puts a new robe on him, even the robe of Christ's righteousness. Wonderful love! But the enemy is still in the land seeking whom he may devour. He will pursue, he will overtake and perplex, but, blessed be his everlasting love, he is ever watchful and will deliver his little ones, his chosen ones, his elect, and will not suffer them to be destroyed or tempted above what they are able to bear, but will with the temptation also make a way of escape. How often we find the barrel of meal and cruise of oil is almost gone, hardly a handful left, and we feel hope is almost gone, but the same God that ruled in Elijah's day is our God, and the promise is fulfilled, That as thy day thy strength shall be. God has not promised to fill the barrel that we may have to waste or give, but it shall be just according to our need. Then what manner of person ought we to be? How often Paul in writing to the churches entreats and exhorts them to love one another, to let brotherly love continue. Love worketh no ill to his neighbor. One of the best evidences that we have passed from death unto life is because we love the brethren. Then let us lay aside every weight and the sin that doth so easily beset us and let us run with patience the race set before us, ever looking unto Jesus, who is the author and finisher of

our faith. Charity suffereth long and is kind.

This Association believes in and proclaims the same Bible gospel truth it ever has: Salvation for poor sinners by grace, and grace alone, without the help of poor, weak, puny man. Our God needs no help. He has all power, all wisdom; he rules supreme in the army of heaven and among the inhabitants of the earth, and none can stay his hand. He will do all his pleasure, and "not a single shaft can hit till the God of love sees fit." Oh how safe are all his chosen ones. If God be for us who can be against us? The God who created the heavens and the earth, and all that therein is, is able and will govern, control and dispose of all things and beings just as he purposed when he saw the end from the beginning. His power and wisdom are unlimited.

This Association indorses and is in fellowship with the writings contained in the book lately compiled and published by Elder R. Lester Dodson, which proves they believe in God's predestination, foreknowledge, immutability and personal election. "Blest be the tie that binds our hearts in christian love," and how beautiful

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

Charity suffereth long and is kind. What a blessed privilege to meet in these assemblies called associations! What but love has drawn us at this time from the north, south, east and west to meet and greet our kindred in Christ and hear of their welfare and hear the true gospel proclaimed by God's servants, God's mouthpiece, and hear of the wonderful love of God, matchless love? When love abounds we are not looking for faults in our brethren. Charity (love) suffereth

long and is kind. May these sweet gatherings continue from year to year in unity of spirit and bonds of peace.

“Led as a lamb to meet the sword,
He bowed beneath the stroke;
Not one revengeful, angry word
The dear Redeemer spoke.

Oh may his meekness be our guide,
The pattern we pursue;
How can we bear revenge or pride
With Jesus in our view?

May love, that shining grace,
O'er all our powers preside,
Direct our thoughts, suggest our words,
And every action guide.”

GEORGE RUSTON, Moderator.
AMASA J. SLAUSON, Clerk.

(Written by Elder C. W. Vaughn.)

The Salisbury Old School Baptist Association, in session with the Little Creek Church, to the several churches, associations and meetings with which we correspond, sendeth greeting and love in the Lord.

DEAR BRETHREN:—Another year with its many changes has passed, and many of us are highly favored of God to assemble together, and we trust we are made thankful unto God for the manifold blessings bestowed. We are rejoicing to note we are dwelling in the unity of spirit and bonds of peace, and also God's servants are of one accord, declaring unto us the gospel. They stand under the commission of God from on high to preach the word. Paul in his charge to Timothy commanded him to preach the word. (2 Timothy iv. 2.) We would call attention to the above charge; as we feel the matter of vital importance we will offer some thoughts. To preach the word we preach that which was with God in the beginning. When the beginning is spoken of we are minded of God's eternal purpose in all things, predestinat-

ing from ancient times the things that are not done, saying, My counsel shall stand and I will do all my pleasure. According to the good pleasure of God we were chosen in Christ from before the foundation of the world that we should be holy and without blame before him in love. What a great love we have in our hearts and to comfort one another in. That word was God. What great delight the Father had in his Son, insomuch Jesus declared, I in the Father the Father in me, we are one, and all the saints are one in Christ Jesus. When we hear the gospel's joyful tidings what a glorious message: the power of God unto salvation to every one that believes. As long as we are guided by the Spirit the church rests in peace. We have no other reason to offer why this Association is resting in peace and harmony than that we are kept by the power of God. In the preached word Jesus as God gave him 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 head over all things to the church is wonderful indeed, for it embraces both nature and grace, hence we have the declaration, He directs all things, and maketh them work together for good to them that love God, who are the called according to his purpose. This glorious blessing is bestowed upon us we hope, but feel unworthy of these blessings. For us to realize such unworthiness keeps us esteeming our brethren better than ourselves and we are ready to serve one another. We feel there is no greater service than serving the bride of Christ, and as we have witnessed the passing to their reward of so many of our faithful servants we question how those remaining are given the strength to meet with and endure so much, but often we note they are

overtaxed, so, dear brethren, we ask you, with us, to consider our undershepherds, and provide for their necessities, that they should have our manifested appreciation in the natural as well as the spiritual. Dear brethren, as we close this epistle is not enough to embrace our love to you, and we hope the same manifested virtue may continue in us.

H. C. KER, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Ass't Clerk.

CORRESPONDING LETTERS.

The Lexington-Roxbury Old School or Primitive Baptist Association, now in session with the first Roxbury Church at Vega, New York, September 14th and 15th, 1927, to the associations and churches with which we correspond, sends christian salutation.

DEARLY BELOVED BRETHREN:—Another season blessed with tender mercies and manifest favor of a sovereign and covenant-keeping God has passed, and once more in an associate capacity we enjoy the precious privilege of meeting together. It is in spirit rather than in form that we are assembled, earnestly desiring that God's will shall be done in us, that we shall more fully realize the fellowship of the sufferings of Christ and the power of his resurrection, being made conformable unto his death. The preaching of the gospel in its purity and beauty and the peace and order of our churches are among the priceless blessings for which we are thankful. We have feasted upon fat things upon the mountain of God's holiness and partaken of the mingled wine of the old and the new dispensations and found the banner over us to be love. Therefore we do earnestly

desire to continue our correspondence with you, and to rejoice together in the things hidden from the wise and prudent of this world and revealed unto babes in Christ. May peace and loving fellowship abound to the praise of the glory of his grace. Our Minutes will announce the date and the place of the next meeting of our Association.

GEORGE RUSTON, Mod.

AMASA J. SLAUSON, Clerk.

The Salisbury Old School Baptist Association, in session with the Little Creek Church, Delmar, Sussex County, Delaware, October 19th, 20th and 21st, 1927, to the associations with which we correspond, sends greetings.

DEAR BRETHREN:—Once more in the providence of the all-wise Creator, God of heaven and earth, we are gathered together in an associate capacity, to mingle together and talk of the things pertaining to the kingdom of God and to listen to the precious gospel of the Son of God proclaimed. This session has been one of peace and quietness, our attendance has been good and the preaching has been with the demonstration of the Spirit and with power. We appreciate the presence of your messengers and the continuation of your correspondence. May the God of truth keep us in this fellowship is our sincere prayer.

Our next session is appointed to be held with the Snow Hill Church, Snow Hill, Maryland, beginning Wednesday after the third Sunday in October, 1928, at which time and place we hope to meet your messengers and receive your correspondence again.

H. C. KER, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Ass't Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER, 1927.

**SIGNS OF THE TIMES
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Elder George Ruston, Kelly Corners, N. Y.

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

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***JOHN X. 27.***"My sheep hear my voice, and I know them, and they follow me."*

The Shepherd of the sheep spake this language of his flock, which testifies of the wisdom of the Shepherd to know his sheep, and also the wisdom of each sheep to know the Shepherd, the binding relations between the Shepherd and his sheep. The Shepherd here considered gives a wonderful description of Jesus Christ as the Shepherd of the flock of God. Brethren, this theme does not bring out anything new to the child of God, but merely points out the things you have both seen and heard. We hope the above Shepherd referred to is our Shepherd, and truly we believe he is the Shepherd of every son and daughter of Adam's race that will sing the praise of God in glory. We wish to pen a few thoughts regarding the calling of this Shepherd. The Scriptures

testify of this Shepherd's call, and the discriminating virtues by which his sheep will hear his voice, but the multitudes know nothing of it at all, for it is very much to the opposite of nature, as to compare light with darkness. A voice to call out every one close enough that the vibrations of the air are audible will hear the sound, but the voice of Jesus, the Shepherd of the flock of God, goes direct to those called, and the individuals know they are the ones called, for he calls them by name. They realize the power of his voice, for it separates, commands and draws, all at the same time. The separation brings each sheep in paths not known and ways past finding out. The animal sheep will travel from place to place in the pasture in such a definite route that very smooth, beaten, narrow paths are made, and they know these paths and where they lead. The paths of the flock of God are not known, and the sheep of the fold of God cannot pass along these paths only as the Shepherd leads, guides and directs their steps. We witness that we often feel to be alone, and wander to and fro, when we are brought (by his Spirit) to know where we are and note our condition we know we have wandered from him, and the cry comes from this poor one, Lord, restore thy wandering sheep. Often we note members who have walked with the church and from an outward sense seemed to bear fruit as the manifested fold of God, but for some great cause they are separated from that standing in the church that church fellowship no longer could be meted out to them, and they are no more in the embrace of fellowship in the church than a heathen and publican, and as members of the church of God or the household of faith none have the right to step out of the way to console such individuals and

spread to them regrets for the action of the church of God, for she is his flock, and guided by him, but some find fault with the church, and say we should labor with them. The church labors with every erring one in the secret emotions of her heart, and prays her Husband to restore and heal the diseased member. If it is not his will to heal, and they perish to the fellowship of the church they can no longer remain in the body. We often hear some brethren speak of the ninety and nine and one had strayed, and infer that the duty of the church is to seek after this wandering sheep, but that is contrary to the plain teaching of the word of God, for the Shepherd is the only one who has knowlegde of where his sheep has strayed, and the only one who can pay for the trespasses and take away its sin. If the sheep are after these wandering ones, and they are trying to find where they are by following up their footsteps, they are all gone astray and are in by and forbidden paths of unrighteousness. This erring one must be brought back by the Shepherd, and when his flock beholds him and the erring ones He comes right to her and the whole flock is safe in the fold. No part of the salvation of one of his flock depended upon one of the sheep, but the flock's entire salvation is of her Shepherd. When we behold our salvation thus we can repeat the twenty-third Psalm, and enjoy the sweetness of the expressions, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: * * * he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies;

thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever," which is good enough for the entire flock of God. But we hear there is so much good we can do for the brethren. Mark the words of Jesus: "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother; and sister; and mother."—Matt. xii. 49, 50. Now we answer the interrogator, Why and how do we do the will of Jesus' Father which is in heaven? By the working of his mighty power in us, which is both to will and do of his good pleasure, and not by the works and righteousness of the flesh, which is the carnal mind. All these manifestations are manifested in his bringing to the fold his wandering sheep. There is no question regarding fellowship in the perfect work of the Shepherd that makes them one fold. The good Shepherd gave his life for the sheep, and redeemed them with an eternal redemption. He declares, I give unto them eternal life and they shall never perish. Brethren, what fellowship has light and darkness, righteousness and unrighteousness? So this wonderful flock (his sheep, the church of God, which is the pillar and ground of the truth,) has no fellowship with the powers of darkness in which the entire human race is involved by reason of transgression, and when one is manifested as led by that power the church is in disorder to hold that one. There is but one name given under heaven among men whereby one of these sheep are saved, and only one way, one truth and one life, which is our blessed Shepherd. Jesus Christ the Lord, and to him may we ascribe greatness, in our walk and

conversation, which must be directed by the Spirit of the life of the Shepherd, which permeates the whole flock of God. Brethren, we feel to reflect the thoughts and expressions we have, and weigh them in the testimonies we have in our hearts, but we are always found wanting, and if we are not kept by the power of our Shepherd we are lost. The word declares, Ye "are kept by the power of God through faith unto salvation, ready to be revealed in the last time." There is one fold and one Shepherd. Every one brought into this fold by the Shepherd had manifested to them by his love shed abroad in their hearts, meekness, gentleness, long-suffering, kindness and there is no fleshly animation in it.

C. W. V.

AN EXPLANATION.

CONTRARY to our usual custom, we are republishing on page 269 in this issue the personal relation of the late Elder Balas Bundy's call to the ministry written by himself, printed before in 1878. Very many times before this, we have refused requests to republish old articles; and while we are now, for the second time, publishing this letter of Elder Bundy's, we serve notice hereby on all concerned that we are not changing or annulling our rule to not reprint old articles. We simply could not comply with every one's request to publish again articles previously published. It would be a physical impossibility to do this: first of all, the SIGNS is not large enough to give space for reprints; further, nearly all the readers of the SIGNS have old copies reaching years back and nearly all these readers have some favorite article which they would like to see reprinted. If we let the bars down and accede to all these demands the SIGNS would resolve itself

into a mere review of years gone by and there would be no room for the articles of those written to-day. Still further, subscribers, many of them, feel it is unfair to pay their yearly subscriptions merely to read over again articles for which they have paid before in other years. But in the case of Elder Bundy's relation of his exercises of mind regarding preaching, what he writes is especially apt just at this present time; and he expresses himself in so honest and sincere a manner concerning himself that we believe it will do all of us good to carefully read what he writes; especially will it do those of us good who are ourselves yoke-fellows in the ministry, many of us able to witness for ourselves to the personal truth of what brother Bundy has written: this testimony of one dead these many years, whose life and ministry still live in the hearts of those who knew and loved him. Elder Bundy's testimony is undying, just as infallibly true to-day as when he wrote it. Being the truth, it can never grow old. As long as God sees fit to continue calling mortal men to preach the Word, just so long will this testimony of the dear brother find ready response from the souls of those engaged in the ministry. When the gospel of Jesus Christ ceases to be preached anywhere in all the earth, then, and not until then, will Elder Bundy's testimony be out of date and no longer valid. Never in all ages has a man ever been called either to prophesy or to preach but what that man has felt a drawing back from the work to which the Spirit impelled him. Our churches will do well ever and always to treat with suspicion any man who manifests too much readiness to enter the ministry. It is a calling which requires equipment which Israel's God can afford. It stands

to reason, that if God really impresses a man's soul with the call to preach, that man cannot help but have such a view of his own unfitness for the great work that he will draw back from attempting it and will resist the impulse to preach with all his might. The Bible proves this to have been the case with all the prophets as well as with the apostles. Not necessary for us to name specific instances, your own Bibles will show them to you if you care to look them up. It is a well-known fact that the direct cause of nearly all the dissensions and contentions that have ever come within the ranks of the Old Baptists throughout the United States has been the ministry; and in the ministry it has invariably been those men about whose genuine call to the ministry there has been some question. One of the vital things for our people to observe is to have their ministers prove their gifts before ordination. If a man does not preach before ordination, he is almost sure not to preach afterward. Ordination should not be given to a "novice," that is, to one who has not been proved. Let him be proved as to the doctrine he preaches, as to the gospel order he maintains, as to his daily walk and behavior before his fellow-men. If these things are found to be satisfactory to the household of faith, then lay hands on him in ordination, but not otherwise. It is a well-known fact that among the churches of our faith and order in the eastern and northeastern sections of the United States, ministers are much scarcer in number than among our people in the south and west. This scarcity of preachers is not due to the fact that we believe and preach the predestination of all things, though our enemies affirm so, but to the fact that Old School Baptist churches in the north and east are much

more careful as to the men they ordain to the ministry than are our churches in some other sections. Talking experimentally or in the way of exhortation is not necessarily preaching, though it is often mistaken for such. We have some most excellent brethren throughout the churches of our northern and eastern correspondence who talk very well indeed, and to the comfort of the church, in our regular conference or covenant meetings, but the churches have never felt these men were called to preach. We believe, however, that if these brethren were among churches in other sections, the brethren would ordain them without hesitancy. It might be that no harm would result from so doing, but we feel assured many a good brother with a gift to speak in conference or covenant meetings has been spoiled by ordination to make a poor or indifferent preacher. Some excellent deacons, instead of being left alone to fill their office as such, have been by ordination thrust into a ministry they could not fill. These things ought to be seriously considered by all of us.

We have written these convictions of our own, not to stir up opposition, but in the hope of furthering, if we may, the peace and prosperity of Zion.

L.

CLOSE OF VOLUME NINETY-FIVE.

NINETY-FIVE years is a long time for a publication to continue, but with this issue of the SIGNS OF THE TIMES it has attained that age. Why has it been allowed to exist so long? We feel the answer is, Because God has had use for it. Surely it would not have survived all these years had it not been according to his plan to have it do so. We can but hope it is his will to continue it longer, otherwise it will go down. The year just

closing has had its problems and discouragements, but God has blessed us with the strength to overcome them, for which we are thankful, and his watchcare over us in the past makes us hopeful that he will be with and guide us in the future so we may publish nothing that will bring strife or confusion among the churches, but to the contrary, will enable us to feed the flock with wholesome food that will strengthen and encourage them.

There is nothing new to tell you regarding the business condition of the SIGNS. Our subscription list remains about the same as last year, which means our receipts have remained about the same. We have been blessed with plenty of sound matter for publication from our editors and correspondents, and blessed with health and strength to perform our duties connected with the paper, for all of which we sincerely thank our heavenly Father, and, if it is his will, hope he will continue to bless us with the same during the year 1928.

Before closing we wish to thank all who have in any way assisted with the publication of the SIGNS during the past year (not forgetting our faithful editors), and hope the Lord will put it into the hearts of the brethren to continue to write for the paper.

Praying that God's blessing be with you all, and that he will be with and guide us in our future work on the SIGNS, we will now bid you farewell for the year 1927.

CHANGE OF ADDRESS.

Elder J. B. Bowden having changed his address from Boerne, Texas, to 322 Victoria Street, San Antonio, Texas, requests his correspondents to address him at the latter place.

OBITUARY NOTICES.

Deacon James Riley Meadows was born in Pike County, Alabama, March 3rd, 1856, and died at his residence in Bowie County, Sept. 19th, 1927, aged 71 years, 6 months and 16 days. Funeral services were held at the residence, conducted by his beloved pastor, Elder W. T. Meador, and Elder D. J. Talley, a former pastor. Both delivered very beautiful and comforting discourses in the presence of all the family now living, and a great concourse of brethren, friends and neighbors, in which the life and work of the deceased was beautifully portrayed, after which the body was conveyed to the Sand Hill Cemetery for burial, there to await the resurrection day, when all that are in their graves shall come forth. Brother Meadows leaves surviving him his sorrowing wife, sister Sarah J. Meadows, and three sons: Charles C., Hubert L. and Carl T., and several grandchildren, all residing near-by in Bowie County, also one brother and one sister, residing in Texas, and one sister in Florida. Two daughters, Eula Lee and Della L., two very beautiful daughters preceded their father in death, both dying about the year 1900. Brother Meadows married Miss Sarah J. Hudgins in Pike County, Alabama, December 16th, 1875. He moved with his family to Cass County, Texas, January, 1889, where they resided until the winter of 1899, when he and wife and three sons moved to Bowie County. The writer of this notice professed a hope in Christ on Saturday before the second Sunday in November, 1890, and on the next day at the water brother and sister Meadows professed a hope in Christ and all three of us were baptized into the fellowship of Beech Creek Church by Elder J. H. McWilliams. When the dear brother and sister moved to Bowie County they united by letter with Siloam Church. Brother Meadows was ordained deacon of Beech Creek Church in May or June, 1896, which office he filled to the satisfaction of the two churches, and with the ability given him by the great Head of the church. He was very useful to his church and to his community, as he always stood for the right in the church and in his community as he saw it for the betterment of all. Brother Meadows and the writer began to live our lives together in Alabama. We could always agree, it seemed that our souls, like Jonathan and David, were knit together in love. I can think of no one of whom I can more truthfully say that he was a good man in all his walk of life. I considered him the best friend I had living. For quite awhile before he was taken sick with heart trouble he often spoke to his dear companion, and more especially to his son Carl, about the reaper death; he felt that his stay on earth was short. The writer was with him during the last three days of his life and we talked freely concerning the goodness and mercy of God. He said

that while his life had not been satisfactory unto himself at all his faith in God was strong and he was ready to go at any moment. He died after walking from his bed to a rocker by the fireside where he sat down, filled his pipe with tobacco, dying with the pipe in his hand. To the sorrowing wife, I would commend you to God, for it is he only that can heal and comfort the bereaved. To the dear children who I so much love, your dear sainted father has left you the richest of inheritance: a life of sincere piety and love, which I hope God will enable you to emulate. To my precious sister Meadows, I hope that our God will enable you to place your trust in him at all times. Your suffering will not be long, when you, too, will lie down to rest in sweet sleep until our blessed King will come again to carry his dear children to receive their great inheritance. My desire is that God may reveal himself to all the beloved family.

J. S. McLEOD.

Miss Elizabeth Lee Davis, our sister in Christ, departed this earthly life November 9th, 1927, at the home of her nieces in Clarendon, Arlington County, Virginia, after a long and painful affliction, the culmination of which confined her to the bed for the last five weeks of her life. She was the daughter of Edwin and Jane Davis, and was born near Leesburg, in Loudoun County, Va., December 19th, 1871. She is survived by three sisters and one brother: Mrs. Minnie Thomas, Miss Ada Davis, sister Lena Davis and Gilbert Davis. She was baptized by the writer in June, 1912, into the membership of the Frying Pan Old School Baptist Church. At her funeral we used as a text the words in the eighth verse of the twenty-sixth Psalm, "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth." This Scripture came to our mind with especial force at this time, because sister Lizzie was a most devoted member of the church and esteemed the assembly of her brethren above every other thing in this world. She would go through thick and thin and suffer any inconveniences whatever in order to get to her meetings. She regularly came to the meetings long before she knited with the church, keenly felt her littleness and unworthiness, and was favored of God to maintain an upright walk and conversation, both before the church and before the world without. She was patient, meek and mild, charitable always toward the weaknesses and failings of others, never being heard to speak harshly or unkindly of any one. Thus did the grace of God make its saltness the savor of her life. In her affliction she was patient and submissive to the will of her Savior. She was uncomplaining and thoughtful of those who waited upon her, not exacting of them more than she could possibly help. I want to bear witness in this notice to the self-sacrificing devotion

of her three sisters, who gave up everything else and made sister Lizzie their special care, doing for her everything humanly possible to make her last days on earth as comfortable and as easy as they could. Seldom indeed have we ever seen four sisters who loved each other more than these, who seemed to live for one another as much as they. The going of their sister into the realms of eternity leaves the three sisters sad and bereft indeed. In writing this, I am not unmindful of the love and interest of the brother Gilbert, but he, having his own life and family to care for, could not give his undivided attention as could the sisters. Likewise, the two nieces at whose home sister Lizzie died, were most careful in their love and attention, providing for their aunt the things needful. I called to see our sister a few days before her death, at which time she was perfectly conscious of all that was said, although too weak to talk herself. With emphatic nods of the head she affirmed her faith and hope in Jesus, showing unmistakably that the same truth which had been her support in life was still holding her fast as the ebbing of her life-tide bore her slowly out into the vast unknown sea of eternity, her frail bark under the management of the faithful Pilot who had guided her life and who was not failing her in death. She was buried in the cemetery adjoining Andrew Chapel, the same ground in which lie the remains of her parents and other ones loved in life. She was a precious gift to the church, and we pray for strength to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." May the Spirit of him who raised Jesus from the dead reveal the comfort of the resurrection in the souls of the sorrowing family and of the bereaved church.

H. H. L.

William R. Sellers passed away at his home, Troy, Alabama, March 31st, 1927, after an illness of two weeks. He was born near Perote, Bullock County, Alabama, December 16th, 1860, being 66 years, 3 months and 16 days of age at the time of his death. He was married November 23rd, 1881, to Edie Doray Carter, who preceded him to the grave seven years ago. To that union were born eight children. In 1921 he was married to Miss Sophronia Brannen, who survives him. He is also survived by two sons: Hubert and Leon Sellers, one brother, John A. Sellers, Montgomery, Alabama, two sisters: Mrs. N. R. Jenkins, of Banks, and Mrs. N. C. Wilkes, of Coffee Springs, Alabama. He was a member of Benlah Primitive Baptist Church of Troy, Alabama, for about thirty-five years, being baptized by Elder J. E. W. Henderson, and was a devout christian man. He always enjoyed having the Old School Baptists in his home. He was ordained deacon in June, 1925. The presbytery consisted of brethren Ward, McLeod and Wilson.

The funeral service was held at the home April 1st, 1927, conducted by his pastor, Elder B. J. Wilson, assisted by Elder H. M. Curry. Interment was in the family lot in Oakwood Cemetery.

(MRS.) NANNIE R. JENKINS.

Janet Gillies died at the home of her nephew, Duncan B. Gillies, 41 Dinnick Crescent, Toronto, Ontario, March 23rd, 1927. She had reached the age of 98 years, and until quite recently was exceedingly active and took a deep interest in passing events. At an early age, she being the eldest of twelve children, and owing to the mother being called by death, the care of the family, to a considerable extent, rested upon her, and later on, owing to the death of a brother's wife, by whom seven children were left, she, regardless of personal consideration, took charge and filled the place of a mother to those children, and left ample evidence of her capabilities in such undertaking. She never united with any church, but was an adherent of the Particular Covenanted Baptist Church in Canada, where both her father and mother were members.

Written by request.

JOHN T. KERR.

Mrs. John Beamond, who was Elizabeth J. Rimer, daughter of Jacob and Elizabeth Rhodes Rimer, was born October 23rd, 1843, near Rimer, Ohio. She was a respected citizen and an old pioneer in the community. She died October 25th, 1927, at the age of 84 years and 2 days. Interment at Ottawa River Cemetery, October 27th, 1927. She was not a member of the Baptist Church, but firmly believed in it throughout her life. She was a reader of and a subscriber to the SIGNS OF THE TIMES all of her life. She derived great comfort from reading letters from old friends and church members. Two sons, one daughter and two brothers survive.

Dictated by

L. J. BEAMOND.

CONTRIBUTIONS TO HELP SEND THE "SIGNS" TO THE POOR OF THE FLOCK AND TO AID THE "SIGNS."

Albert Garber, N. Y., \$3; S. W. Shipway, N. Y., \$3; J. A. Tandy, Okla., \$5; Attie Curtis, Me., \$1; Durwood H. Bradley, Texas, \$2; Belle Neal, Va., \$3; Henry Hayman, Md., \$2; W. H. Chaney, Texas, \$1; Mrs. A. C. Morse, N. Y., \$3; Mrs. E. J. Bolton, Mo., \$1; Anna E. McConnell, Pa., \$1; James A. Ashnet, Ill., \$3; Mrs. Maria Rees, Ky., \$3; G. C. Jordan, Mo., \$3; Annie Parker, Md., \$3; Mrs. George T. Davis, Del., \$1.

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J. W. HAYNES, Moderator,

O. P. SPEIRS, Church Clerk.

The Regular Old School Absolute Predestinarian Baptists (unconditional) meeting every second Sunday of each month, at 11 o'clock, at 245 Lacadana Drive, Riverside, California. C. G. MILLER.

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.

Ft. Worth Primitive Baptist Church meets every first and third Sundays at 11 a. m., also Saturday before third Sunday at 2 p. m. in each month. Take South Main car, go to end, walk one-half block north to meetinghouse.

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