

# SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

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MILTON, Oregon.

DEAR EDITORS AND PUBLISHERS:—I have a desire to express to you the great sadness it gave me to have to give up the precious SIGNS in its semi-monthly visits to my humble home, but am truly thankful for its visits once a month, and sincerely hope and pray it has enough faithful supporters to hold it and not let it fall entirely. It certainly is painful to see brethren who love the truth as it is in Jesus, so ably set forth in the SIGNS, fail to support the same by not paying their subscriptions.

In connection with these remarks I have a subject in my mind which I would love to express to the precious ones who read the SIGNS, if the dear Lord will enable me to express it in a way that will be profitable to them and glorifying to the worthy name of our Redeemer. This being my feeling, I submit it to the inspection of the editors, feeling they are able to decide the great problem. The thought is this: The prophecies of God in olden times, or in the prophetic day, and the testimony of the apostles who are the witnesses of God in the gospel day.

First, I will say prophecy is something which tells of future events. Second, the gospel is a witness to the events which prophecy declares. Now with this thought let us first notice the burden of the prophets, for truly prophecy was a burden, as also is the gospel. Almost all the old prophets introduced their prophecies by saying, The burden of the word of God came upon me saying. Isaiah, in the second chapter, says the word he saw, or which came upon him, was concerning Judah and Jerusalem. Judah and Jerusalem embraced God's people in the prophetic or law covenant, and there was no other nation under or embraced in that covenant. This being so, this word of the prophet is to them, and to no one else. While there were many other nations of people, yet Israel was the only nation which had the oracles of God, and the word which the prophet here speaks is to and concerns them, and no one else. In the second verse is the word which I first wish to notice: "And it shall come to pass in the last days." Notice the prophet says something is to take place, or come to pass, in the last days. The question is, What does he mean by saying, The last days? He means the last

days of prophecy, when the things he here prophesies are fulfilled. This we will notice when we come to the gospel day. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established." This establishing is in a specific place, not here or there, but it is in an exalted place; it is in the top of the mountains, showing its supremacy over the hills (the high place which Israel then occupied). "And many people [all nations] shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." In consideration of what is to come to pass the prophet in the fifth verse says, "O house of Jacob, come ye and let us walk in the light of the Lord." This request of the prophet to the house of Jacob has a secret I wish to notice. He does not say, O house of Jacob, come and walk in the light of the Lord, but says, "Let us." The prophet is one with the house of Jacob. Now my purpose is to find when this house of the Lord shall be established, and I hope that I, as the prophet, am one with the house of Jacob, and will say to my brethren, Come, let us walk in the light of God (prophecy), and in so doing we will find it a house which is established, and all the gates of hell cannot prevail against it. The prophet Daniel speaks of it as being diverse from all other kingdoms, and this difference which Daniel sees is the same as Isaiah saw when he said it was established in the mountain of the Lord, above the hills and all other kingdoms. Daniel says it is an everlasting kingdom and shall break in pieces all other kingdoms.

I wish to notice one more prophecy,

and then will take up the gospel which establishes this prophecy. In the sixty-second chapter of Isaiah God reveals his mind to the prophet in the certainty of his purpose and the surety of the fulfillment of this prophecy: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness therefore go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory." Here are the many people which shall come and say, Let us go up to the house of the Lord. In the thirty-second chapter the prophet tells us that the time is coming when a king shall reign in righteousness and princes shall rule in judgment. In the twenty-sixth chapter the prophet tells us what shall take place in Judah when God establishes his house in his holy mountain: "This song shall be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks." Salvation, then, is the defense of this house of God which is exalted in the top of the mountain of God's holiness. This house spoken of by the prophet is the church of God which he purchased with his own blood, and while the prophet's prophecy of its being established or set up in this poor old sinful world did not make it the house (church) of God, it was ever his, it stood in the mind and purpose of Jesus Christ just as perfect and secure as it did in the last days spoken of by the prophet in our text, but at the time spoken of by the prophet it was shut up under the law, not visible to the house of Israel and Judah, but by the prophet it was said, The days cometh when I will make a new covenant with the house of Israel and with the house of Judah. This is the time when his (God's) house shall be es-

tablished, and as Jesus is the covenant of God's people we must look to him for the fulfillment of all these precious promises. We can go back before the prophets and find that God himself appeared unto Abraham and made promise to him that in him and his seed all the families of the earth should be blessed. This promise was not to "seeds," as many, but it was to "thy seed," which is Christ. By following the prophets down through the prophetic or law day and watching and taking note of the signs and events which were to take place before the great and notable day in which all these precious things which filled the hearts and minds of not only the prophets, but the house of Israel and Judah, were to be fulfilled, we come to the dawn of a day above all days. While Zechariah was attending to his priestly duties an angel appeared unto him and made him to know that the time long looked and hoped for by Israel was now dawning: I (God) will perform my oath to my people. God's way is not man's way. Elizabeth, Zechariah's wife, was barren, and like Sarah, was old and well stricken in years, and this is where God performed his wonder, it is where all human power failed, and by his angel God told the priest that Elizabeth shall (please notice the "shall") bear him a son, and you shall call his name John. How shall I know this? says Zechariah. "All thy children shall be taught of the Lord; and great shall be the peace of thy children." Notice the firmness in which these precious truths are established. Let us leave these precious signs and follow on in this highway which is made for the redeemed to walk in. The God of Abraham, Isaac and Jacob is fulfilling his promise to his prophets. He sends his angel Gabriel to a maid of Bethlehem, in the land of Judah, and

this maid is not like Elizabeth old and past age, but is young, and the impossibility of the promise is just as great and unsolvable as with her near kinsman. The angel says, Hail (stop; be still, and hear the word of the Lord), thou that art highly favored among women, the Holy Ghost shall overshadow or come upon thee, and thou shalt conceive and bring forth a son (notice the old prophet said long before this, Unto us a son is given), and thou shalt call his name Jesus, for he shall save his people from their sins. (Not make him a house, but exalt his house.) At this precious promise Mary was astonished, for she had never known man, and she, like Nicodemus, could only say, How can these things be? and like Zechariah, How am I to know? Dear ones, this is the work of God and it is marvelous in our eyes. Look down deep in your soul and see if you cannot find these precious evidences in your own experience. The angel lets her know that while things are impossible with man that all things are possible with God. While the world is afraid that God will not be able to establish his blessed kingdom (church) with every member without their help, they are running to and fro crying, Help, help. But worse than all, they are climbing the walls and trying to spy out the liberty of this blessed people, by bringing in perverse things to lead and decoy disciples. Such is painful to the humble poor here, but bless God, every one is in that blessed house which is established in the top of the mountain (God's sovereign power). One more thought in regard to this wonderful display of God's work with Mary, the mother of Jesus. The angel does not leave this dear woman to ponder these wonders alone, but tells her of the same work of grace being wrought with a near kins-

man of hers who lives up in the hilly country. (Dear brethren, this is so figurative of where we live in this marvelous work of grace. It is not all valley, neither is all hills.) When it was made known to Mary that Elizabeth was blessed she went to visit her, and when they met please note how faith was revealed from faith to faith, at the salutation of Mary the babe John leaped forth for joy. In the new covenant they all shall know me, says God. Under the precious evidence could these help believing it is the work of God that brings belief?

We must now pass by many monuments which God has established along this precious highway for the comfort and peace of those who seek this safe and firm abiding city, for space will not admit of noticing all, so we will just notice a few of the many evidences of Jesus, who came to do the will of his Father: remove the old covenant and establish the new. We can take all four of the disciples who gave a true record of the life and work of Jesus and they all harmonize in their evidence concerning the work which Jesus did in establishing his Father's house: the kingdom. It is declared, "The law and the prophets were until John: since that time the kingdom of God is preached." John, who was to go before Jesus, came crying in the wilderness (just where the Lord found Jacob, Israel), "Repent ye: for the kingdom of heaven is at hand." Not to come, but is now here. At this marvelous work many wanted to know if he were the Christ, and he confessed and said he was not. He said, He who comes after me is preferred before me, whose shoe's latchet I am not worthy to unloose. I indeed baptize you with water, but he that cometh after me shall baptize you with fire and with the Holy Ghost. While John was

baptizing in Jordan Jesus came and demanded baptism, but John, as all who have tasted of the heavenly gift, felt too unworthy for the sacred and solemn obligation, but Jesus made him strong in spirit by saying (he speaks and it is done), "Suffer it to be so now: for thus it becometh us to fulfill all righteousness," and John baptized him and the promise of the Father crowned the act by sending the Holy Spirit in the form of a dove, and it abode on him (Jesus), and spoke in a voice which John understood, saying, This is my beloved Son, in whom I am well pleased. From that time on Jesus was ever manifesting himself both in word and deed as the Son of God, and fulfilling the will and purpose of his Father in establishing the house (church) of God. He demonstrated the fact of the Godhead being in him by miracles and signs and wonders, which not only confounded the world, but astonished those he called to be subjects and occupy this house of God. Many times did they say, We cannot understand what he means by saying and doing such deep things. The blind are made to see, the lepers are cleansed and the dead are raised to life. Oh such wonderful things never man spake as he, even the winds obey him; and wonderful and marvelous, after all these wonderful works he tells them he is going away and where he is going they cannot go now, but shall hereafter, and after calling them to be eyewitnesses of this wonder, he now tells them that the time has come that they who have loved him and followed him shall be offended and deny him. O, dear brethren, this is the work of God, and he by his dear Son, our blessed Savior, is establishing this marvelous work in the hearts and minds of his witnesses, those whom he has chosen to go and bring

forth fruit which shall remain, and my soul doth magnify his holy name while I feast upon that precious fruit; it is living fruit which grows upon the tree of life (Jesus). While the disciples could not understand at that time his wonderful words and what he did, he told them they should know hereafter. He said, I tell you these things now, that when they come to pass may you know them. When Jesus was glorified (risen from the dead) they remembered his words. When he told them he was going away he also told them he would come again and take them to himself, that where he was there they should be also. This he said while he was here in the flesh. The word, which was God, was made flesh. This was the God-sacrifice which atoned for the sins of this house (church), which through this atonement is established in the top of the mountains. When Jesus arose from the tomb he came forth in his glory conqueror over death, and he came to his disciples and made them know that it was him, and not a spirit as they supposed. It took the wounds in his hands and sides to convince them, and just so we must have the same evidence to believe to-day; we must feel the suffering of Jesus before we can share his glory. When he had opened up the great mysteries of the prophecies to their understanding he commanded them to tarry at Jerusalem until they were endued with power from on high, and then they were to go into all the world and preach the gospel to every creature, "and, lo, I am with you alway." He promised if he went away he would come to them again, and this time he is coming in Spirit and not in flesh. The flesh is not a permanent abode, but the Holy Ghost, which my Father will send, shall abide, says Jesus. On the day of Pentecost they

were all in one place and of one mind, and that mind was the mind of Christ, and the promise of the Father came as a mighty rushing wind, "and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as fire, and it sat upon each of them: and they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." At that time there were dwelling at Jerusalem devout men out of every nation, and at the report of this wonderful manifestation the multitude came together and every man heard them speak in his own tongue, or language, and they were so astonished they said one to another, What does this mean? While some were amazed at what had taken place, others mocked and accused the apostles of being drunk. We wonder to-day at people who mock and ridicule the publishers of salvation in Jesus, which is the wall around this house of God, which does establish it against all who try to invade it. It was demonstrated by the apostles when they could with established faith say, These men are not drunken, as ye suppose; but this is that which was spoken by the prophet Joel: and it shall come to pass in the last days, saith God. The prophets looked forward and spoke of these last days, and told of what now is established. God's everlasting covenant, which is ordered and sure in all things, is now established with the house of Israel and Judah (church), and the apostles here declare the fruit of this church by saying, or quoting the prophet Joel, "I will," says God, "pour out my Spirit upon all flesh," and this is the very reason the "many," spoken of in our text shall say, Come, let us go up to the mountain of the Lord, to the house of Jacob. As the first covenant was given

to Israel as a nation and embraced them as God's people as a nation, so the new covenant is made and established with his spiritual Israel, and as his natural blessings were bestowed upon old Israel as a natural nation his Spirit is poured out upon spiritual Israel, and her blessings are now in heavenly places in Jesus Christ, just in accordance with his choice, which was in Christ before the world was. This shedding of the Holy Ghost on the day of Pentecost was a seal of God which established all the work of Jesus that he did while here in the flesh. He was verily God in the flesh and he was verily God in the Spirit when he came to establish his house (church), and in this coming we have his precious promise that he has come to abide. I will, says God, never leave nor forsake you; and Jesus' last words were, "Lo, I am with you alway, even unto the end of the world."

In conclusion, let me say that the evidence that the house of God is established is that it has stood through all the persecutions the dear Lord suffered Satan to bring against it, and it stands to-day as the beauty of all the beauties to Israel, the chosen of God. May the blessing of the Lord rest upon every inmate of this established house, is my prayer.

In gospel bonds,

J. T. BARNES.

ATLANTIC, N. C., Nov. 26, 1924.

DEAR BROTHER LEFFERTS:—Because of the very serious condition of my dear wife I am now confined to and about home nearly all the time, and as I sat upon the side of her bed just now I had some thoughts on, "Absoluteness" as I see it pertains to God and his works and his ways. There is a sweetness or a something about it which I cannot discover to my own mind, nor declare it to

others, which makes my poor heart rejoice, and forever seals my lips against calling in question anything that is God or of God, or even anything of the all things which come to pass in time and in eternity; in the earth, in heaven or in hell. There is no place where God is not, either in his tender love and eternal mercy, or in his fiery wrath taking vengeance. I have just searched out the word, "absoluteness," and find it to mean the things which pertain to God in all his attributes, and that there is not an attribute which is not absolute. The true meanings are: independence of everything extraneous; unlimitedness; absolute power; independent reality; positiveness.—Webster. When we think of God we cannot rationally think of one who exists by the permission of another, or by any other power but that which was altogether in and of himself. Therefore he is absolutely self-existent, and being such he is absolutely independent of any other power to do all his will and purposes. HE IS GOD. In the divine power God is absolute. He does not get any of that power from any other source, nor can any other power prevail over his divine power. That power prevails over all other powers so that there is no power but of God. The powers that be are ordained of God. Whether they be thrones, or principalities, or powers, things present, or things to come, or the things which are past (to man), they are all of God and are God's. God is absolute in his presence. He is forever present at all times and in all places, both here and hereafter. He is the beginning, therefore he is before all things, and by him do all things exist. All things shall work together for his glory, and for the good of them that love God and are the called according to his purpose. It is all embraced in the "absoluteness" of God.

All these things exist by the absolute wisdom of God. His wisdom is eternal, and absolute. There is nothing of any nature or character which is strange to him. He not only knew it, or them, but he declared them. To him they were, and are just as sure before they actually come to pass as they ever are afterwards. One thing, however tiny it may be, which would be new or strange to God would be the eternal destruction of the great Godhead. There is nothing, however so little, however so weak, which might be unknown to God if it were to get tangled up in the great wheels of his salvation which would not fully and completely destroy the whole of the great work of salvation. Thus the Godhead itself would be destroyed, and everything would go away into nothing, the prevailing idea of infidelity. Therefore if we believe in God we believe that he is absolute in his eternal wisdom. Knowledge is jointly coupled with this, for it would be folly itself to know a thing and then to not know that that thing would surely be, and not only to know that it would surely be, but to know just how, and just when to have it to be for the accomplishing of his divine purpose, and to have no confusion in anything pertaining to his works and his ways. This is knowledge coupled with wisdom, and both are eternal, and are complete in God, and in no other. Then it is sweet to know that the "absoluteness" of God is as perfectly stable and as completely unchangeable as is his eternal existence. All heaven, and earth, and hell, with all their combined forces, can never make the least change in him in any of his attributes. He is God, and he will ever be in all time and in vast eternity. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Therefore the

assurance of our salvation is altogether hinged on the unchangeableness of our God. We are sinful every day, and every second of time. We are sin itself, and of ourselves we are cut off. But thanks to God, in him we are saved by the sacrifice of his Son, who is perfect satisfaction in all his works and all his ways. I in you, you in me, and I in the Father, and the Father in me. What a blessed eternal life unity between the God, the Father, through the Son, and for and in the church. A life which preceded any and all of them only in the eternal mind of the ever-adorable Jehovah, the ever-merciful God. Through all his attributes his love is so interwoven that they are joined one in another. They are not a stuccoed wall, nor city, but solidly built up in him to stand forever. Principalities, powers, things present and things future, as well as things past, will all fall before this sacred city which God has built, and which God has blessed. In all of his "absoluteness" he is ever underneath her, and she is as sure as he is sure. He will not be angry with her, nor will he ever cast her off. She is the object of his eternal love. She is very little, but it is in part this which identifies her with his mercy. He has promised to carry the lambs in his bosom, and to put his hand (power) on the little ones. By experience we do know that the older we get and the nearer we get to the end the smaller we feel, and the more we feel the need of divine power to uphold us and to save us. Also we are taught that when the Lord has much use for us to do hard work in his field he takes us through the deep waters, where we hear the roaring of his waterspouts, and where his waves go over us, and we, as islands, have the billows go over us. But in all these things God will surely bring us out more

than conquerors, for the absolute purposes of God are upon us forever, and in his name will we rejoice to his praise. I am glad that our God is absolute in all his attributes and in all his purposes. Here I have hope in him, but outside of this I have nothing.

With love and the best wishes for your prosperity in our Lord Jesus Christ, I am, I hope, your brother in his holy kingdom, and under his banner,

L. H. HARDY.

PALESTINE, Texas, Feb. 8, 1924.

DEAR BRETHREN EDITORS, and all the household of faith, scattered, as it were, to the four winds:—I have read somewhere, Ye are the salt of the earth, and I believe it. Salt is principally used for preserving meats, but as we think on the substance we find its uses are varied, and very little of earth's productions are found but what have sufficient percentage of salt to aid in their growth or their preservation. In this particular my mind was wondering on the scattered condition of our people. The salt we know in its application must be distributed entirely over the substance being treated or preserved; thus we find that in God's well arranged purpose we are living and are being planted in the different parts of this vast domain according to his all-wise counsel and predestinated arrangement. When John was allowed to look into this glorious revelation he saw people out of every nation, kindred and tongue, and seeing it in this light reveals to us who are yet travailing in this low land that the redeemed of the Lord are to be found wherever it has pleased God to place mankind, and when the powers of the country become so tyrannical, and sin becomes so unbearable that the saints can no longer be found, we may expect a

dissolution, or a decay, to set up at once, for when the salt has lost its savor it is thenceforth good for nothing but to be cast out and trodden under foot of men. Salt has another effect. In Colossians iv. 6, the apostle exhorts the brethren to speak, letting their speech be seasoned with salt. I have noticed when salt is placed upon snow or ice that it causes it to melt and return to water. In my opinion just here is a very beautiful example for many of us when we are attempting to defend the glorious doctrine of our Master, and desiring to speak to the comfort of our hearers; sometimes we possibly become harsh, when it would be more to the honor of Christ and to the good of his people could we season it just a bit with the salt herein spoken of by the apostle. While it may appear in this instance to have a different effect, we find all coming forth from the same divine power, and never failing in its application when properly applied. I have heard some of our most able gifts in expounding the true word of prophecy, and appearing in the most wonderful light of wisdom from on high, fail to feed the little lambs only because of the lack of seasoning, but I do not want to appear in the attitude of criticising my brethren in the ministry. For as the rain cometh down, and the snow, from heaven, and watereth the earth, and causeth it to bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth, it shall not return unto me void, but shall accomplish that which I please, and prosper in the thing whereto I sent it. So, my precious brethren, rest assured that the gospel, which is the power of God unto salvation, cannot be stopped, or man refuse it, when this word goes forth, and for this let us go forth

shouting his praises, rejoicing in tribulation and persecution, for the Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment to be punished.

Allow me a few words now touching upon a little visit I made during the month of October back in the State of Kentucky. I left home with the view of attending the Old Soldier Creek Association, which met with Frost Chapel Church, in Wingo, Ky., arriving there Thursday late in the evening. The brethren began to gather, and by Friday at eleven o'clock a large crowd had assembled for the meeting, which increased every day throughout the association, and by Sunday, which was the second Sunday in October, there was an overflowing of people, as well as a time of great rejoicing with all who had come with the spirit of love, which seemed to be manifested throughout the meeting. This carried me back to the home of my boyhood days, but when approaching the brethren many were absent whose faces once shone with the brightness of the faith and the care and love for the cause, who had passed on to their final reward, but others were still there who were worn with the storms of many winters, and the passing through the turbulent waters of former days, as touching the church, who had come through, as it were, the refining fires of those days, and found as the smoke cleared that they stood shining brighter and brighter, clothed in the purity of the doctrine of simplicity of love and sweet fellowship one for another, which characterizes, in my opinion, every heaven-born child of grace. I was told there were at this association sixteen ordained Elders, among them, Elders J. M. Oliver, Curley, Clark, Prince, Jenkins, Perkins, a nephew of the late John M.

Perkins, a young brother Darnell, twenty-six years old, evidently one of the anointed of the Lord, loved much by the brethren for his humble and contrite spirit, Elder J. C. Chester, clerk of the association, another great gift to the church. Many of the dear brethren I met there I would like to mention, but have taken too much space already.

May the Lord bless, comfort and prosper his people everywhere, is my prayer for Christ's sake.

Brethren, I have written these rambling thoughts to send along with my remittance for the SIGNS another year, cast the mantle of charity around them, and if deemed worthy publish, if not, all is well.

I am, I trust, your unworthy brother in gospel bonds,  
L. D. ROSE.

COLUMBUS, Ga., June 5, 1923.

DEAR EDITORS:—Here is a letter from my sister-in-law which was most comforting to me, and I feel it might be read with interest and edification by others of like precious faith. It truly sheds forth that spirit of love and forbearance in meekness and humility that never fails to conquer, for it comes direct from the fountain of life (Jesus). It is pervaded by that sweet spirit of humility so necessary to show one's immediate presence with the Savior of sinners and the Lord of glory. Oh why cannot we always speak and write in this kind and loving spirit that is of Jesus? But as this was not so to be, let us feel that all things are working together for good to those who love the Lord, and to his own ultimate glory.

Publish if you like, otherwise all will be well.

In hope of life,  
(MRS.) C. M. THETFORD,

AMITY, Ark., May 29, 1923.

DEAR SISTER EVER:—I have felt a desire to write you again, not only since receiving your good letter several days ago, but ever since I wrote you last, for I want to tell you that I have been made to feel ashamed and rebuked for taking up one of the vital questions of doctrine, in which I know we all believe, and disagreeing with you on some particular point connected with same. You who have always given unmistakable evidence of having been taught of the Lord in all these things and made rich in knowledge and experience, whose love and christian fellowship I value so highly; in fact, second to none. How much better and sweeter it is for us to speak and write of those things which we hope we have tasted and felt and been taught in our own experience of the unsearchable riches of Christ, and not try to dig into and explain the unrevealed mysteries of God, which we are assured we shall know and understand in full when we awake with his likeness and shall see him as he is. It is this upon which our precious hope is based. Truly no words can be found more expressive than those of Paul in speaking of this: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail." Even when we feel to be left alone in darkness in the midst of the tempest, and our God seems not to hear our cries, the anchor is still there, not by any might or power of our own, but by the almighty power and sovereign, eternal love of him who has said, I am the Lord, I change not, and we know that if we are anchored on the everlasting Rock we cannot drift away and be destroyed, but our Deliverer will come to us in time, and even the winds and the waves obey his voice. When he speaks,

"Peace, be still," we are filled with praise and thanksgiving, and made to know that in him alone is salvation.

Elder Lefferts' editorial in the May 1st SIGNS on unity among the children of God was good, and especially comforting to me, for these things have always seemed sad and perplexing to me, and have been on my mind of late. While I do not belong to the visible church (and oftentimes feel that the Lord would not permit one so unworthy and ignorant to become a member, even if there were a church at our very door), yet I have often thought of what you wrote once, that although we were denied much joy and sweetness in communion with the saints, we were also doubtless spared much sorrow and sadness which would be ours as active members of my visible organization. Surely Elder Lefferts is one who has been given more than ordinary wisdom and understanding in all things pertaining to the church of Christ, and an unusual measure of the gift of imparting to others, unusual even among those who have received the divine command, "Feed my sheep." I know grandma is enjoying her privilege of attending the meetings in north Georgia. She seems to look forward all winter to the time when she can get out with the Lord's people again with so much pleasure, and I feel to know how it is with her. Yet she is more fortunate than some who cannot have this blessed privilege at all, any time of the year. Now that the days are longer, we are planning to get over to hear the "Limited" preach, as that is all within our reach. They treated us nicely, and we heard many good things spoken, yet we were made to feel sad, and like an outsider, by hearing them say that God predestinated all the "good" only, and not the "evil," that takes place, thus, to

our minds at least, denying the absolute sovereignty of God, and weakening the "firm foundation" of a poor, weak sinner's hope.

Dear sister, I cannot find your last letter, so perhaps have not answered it, but accept the above as the sincere promptings of my heart, and my feelings toward you. I am not writing so soon to rush you, but because I have wanted to ever since I wrote last. I hope this finds you all well and enjoying your new car, &c. All well here, but very busy of course. We have had lots of heavy rains lately, crops damaged and washed away to some extent, yet things could be much worse, and we do hope the Lord enables us to thank him for his mercies and manifold blessings we feel we are so far from deserving through any merit of our own. Perhaps you can tell from my letter that I am feeling very much cast down and poor in spirit at present. Surely no one has more of a "thorn in the flesh" than I, for I am made to grieve continually over the sin that is mixed with all I do. I find I have no power to control the seasons of spiritual light and darkness, for if I could I would dwell continually in the blessed presence of Jesus. But our God, who is God of all power, as well as justice and mercy, controls our spiritual seasons as well as those of nature. My comfort is in the hope that the Spirit maketh intercession for us with groanings which cannot be uttered, and as the Spirit maketh intercession according to the will of God, these poor prayers will be answered in his own good time, and I shall yet rejoice in the light of his countenance. Pray for me. May the love of God keep our hearts united in meekness and humility.

Your little sister,

ETHEL NORRIS.

### THE TWO "MUSTS."

IN our Lord's discourse with Nicodemus he twice makes use of the word "must," a word of immense depth and moral power in both cases. Let us ponder it for a few minutes, for, though but a word of one syllable, it contains a volume of most precious evangelical truth, in whichever light we view it.

First, then, we read, "Marvel not that I said unto thee, Ye must be born again." There we have the total setting aside of man, in his very best estate. The "must" of the third chapter of John, like the flaming sword of the third chapter of Genesis, turns every way to keep the way of the tree of life. It completely shuts out the first man and all who are linked with him from the tree of life. If I must be born again, if I must have a new life, a new nature, then it matters not in the smallest degree what I am or what I have, I am shut out. Man, as born of woman, enters this world with the image of his fallen parent stamped upon him. Man, as he came from the hand of his Creator, was made in the "image of God." Man, as he issues from the womb of his mother, wears the image and likeness of a fallen creature. Hence the force of our Lord's expression, "Ye must be born again." It is not said, Ye must amend, ye must try and be better, ye must alter your mode of living, ye must turn over a new leaf. Had it been thus, Nicodemus would never have asked, How can these things be? A man of the Pharisees would have understood any or all of these things. A change of character, of conduct, any moral reform, any self-improvement is perfectly intelligible to a Pharisee of every age, but to be told, "Ye must be born again," can be understood only by one who has reached the end of himself and his doings, who has been brought

to see that in him, that is, in his own flesh, dwelleth no good thing, who sees himself a thorough bankrupt, a bankrupt without a certificate, who can never set up on his own account. He must get a new life to which the deed of bankruptcy cannot apply, and he must trade in the wealth of another, on which the creditors have no possible claim. There is an immense power in this little word "must." It bears upon all alike. It speaks to the drunkard and says, "You must be born again." It addresses the most rigid teetotaler and says "You must be born again." It speaks to every class, to every condition, to every grade and shade of character, to man in every rank and every clime, to every creed and every denomination in its own clear, emphatic, sweeping style, and says, "You must be born again." It bears down with more weight upon the conscience than any appeal that could be made on the ground of moral conduct. It does not interfere in the least with the question of moral reform in any of its many phases. It allows as broad a margin as any philanthropist or moral reformer may desire. It does not disturb the various distinctions which society, public opinion, law or equity has established. It leaves all these things perfectly untouched, but it raises its clear and commanding voice above them all, and says to the sinner, to the man born of woman, to the worst and to the best of men, "You must be born again." It demands not reformation, but regeneration; not amendment, but atonement. Some say that this rebirth means immersion in water. Then if water saves the soul, why upon the name of Jesus call?

Second, what, then, may be asked, are we to do? Whither are we to turn? How soon are we to get this new life? Our Lord's second "must" furnishes the

reply: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life." This makes all plain. A second man has entered the scene. There are two men and two "musts." As to the first man, he must be born again; and as to the second man, he must be lifted up. In a word, the cross is the grand solution of the difficulty, the divine answer to the "How." Am I completely struck down by the first "must?" Am I overwhelmed by the insuperable difficulty which it proposes to me? Am I only on the very verge of despair as I contemplate the apparent impossibility of what nevertheless must be? Oh, then, with what power does the second "must" fall on my heart? The Son of man must be lifted up. Why must he? Because I must have a new life, and this life is in the Son, but it could only be mine through his death. The death of the second man is the only ground of life to the first—life to me. One look at Christ as lifted up for me is life eternal. The soul that truly believes on the Son of God, as dead and risen, is "born of water and of the Spirit." The water that springs up into everlasting life, not born (immersed) in the dirty, filthy water we have flowing down our creeks, which has no life, but the water of life. When thus born of God he hath everlasting life, he is passed from death unto life, from the old creation into the new, from the first man to the second, from guilt to righteousness, from condemnation to favor, from darkness to light, from Satan to God.

May God the Spirit unfold to the reader's heart the beauty and power, the depth and comprehensiveness, and moral glory of the two "musts."

C. W. J. WALKER.

## AN EXPLANATION.

ILAMENT the sad mistake of the Pocatlico Association, of which I was Moderator at the 1924 session, in adopting the Circular Letter for this year containing some expressions which we as a body of orderly Baptist churches do not believe. Just how those expressions got by the committee without being noticed, I am unable to tell. I myself at the time was suffering with rheumatic misery and in such pain that I scarcely knew the association was being held. The inclemency of the weather at the time the letter was read compelled the people to crowd into the house, and this disturbance to some extent took the minds of our able thinking brethren from the reading, the committee appointed to examine the Circular Letter being composed of the Moderator, Clerk and our corresponding brethren. I am now writing this for no other reason than that we may appear as a body of Baptists who have not departed from the true principles of doctrine. We trust we are holding the truth in righteousness, believing the Scriptures of the Old and New Testaments to be a thorough furnisher to every rule of faith and practice that is necessary to be observed by the church as an organized body of believers, especially as to the doctrine contained therein, which is to be closely observed. We are taught in the word of truth that if any should come unto us bringing any other doctrine than that which Christ and the apostles preached, we are commanded not to receive them into our house (church), neither are we to bid them godspeed. I am now an old man, nearing my seventy-sixth year of age. I have spent the larger part of my life trying to preach among the churches of the Pocatlico Association, and among the Old School Baptists in eight other

States beside West Virginia. My manner of preaching, I hope, has been to comfort the redeemed of the Lord, and it has been the uppermost desire of my heart to preach to the living children of God, as God is not the God of the dead, but of the living. The Lord's portion is his people, and his people are a part, not all, of Adam's posterity. Jesus came into the world for the express purpose of saving his portion from their sins. They were his by gift of the Father, given to Christ before the world began; therefore, the right of redemption rested with Christ. Hence, we believe that the offering of the body of the Lord Jesus Christ and the shedding of his blood on the tree of the cross have forever perfected the redeemed family of God, who were from eternity set apart to this end in the eternal and unchangeable purpose of God. The question now comes up, What about those who were not chosen in Christ before the foundation of the world? As to these, Jesus himself tells us in John viii. 21: "Then said Jesus unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." This, then, is the condition of all sinners not embraced in the covenant of grace. They cannot live the life of the redeemed, because it takes eternal life to do that, and this eternal life is the gift of God through Christ Jesus to his elect only. Therefore the "wicked" shall die in their sins. The natural element of the natural man is sin, and he cannot exist out of it, nor be free from it a bit more than a fish can live out of water, which is its natural element. All the wicked can do, or have ever done, is to work iniquity. Let us hear the words of Jesus uttering their sentence: "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. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. vii. 21-23. The Lord never knew them in the covenant of redemption, never knew them as his portion. Paul, in his defense before Felix, said, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." The thirteenth Article of Faith of the Pocatolico Association reads, "We believe the joys of the just will be eternal and the punishment of the wicked everlasting." We know that such an expression as that the redeemed sinner is the only one who sins is not the truth. Those who were not embraced in the covenant of redemption are sinners under the sentence of death as transgressors, being equally guilty with Adam, who is their natural head. They are transgressors of the law God gave Adam in the garden of Eden, Adam being the head of every man, woman and child who have ever lived or are living upon the earth. All became guilty before God in the act of Adam; his act was their act. Thanks to God, he made choice of a part of the fallen sons and daughters of Adam's posterity, in the second man Adam, the Lord from heaven, a quickening Spirit. These Jesus came to save, they having been given him in covenant-contract by the Father. He redeemed them from under the curse of the

law, and by this atonement made by the Son of God they are free from the law of sin and death. We have no account of the non-elect ever being made free from sin and death. I must say that the Pocatolico Association has never before had such an idea advanced as that the non-elect are not sinners, and cannot sin, and that they are all just as the beasts. Dear brethren, we are very sorry such expressions went out as appeared in our Circular Letter. We hope you will cast the mantle of charity over our imperfections by pardoning us for this mistake. Oh, may we be found at all times standing firm on the doctrine of the Bible, earnestly contending for the faith of God's elect.

I have written this, I trust, through no other motive than love for the cause.

J. W. McCLANAHAN.

TUSTIN, California.

DEAR EDITORS:—Inclosed you will find three dollars for the SIGNS. I have been a delinquent, but am paying up all I owe and six months in advance. You brethren have been very kind to me to keep sending the dear old paper. I am not a member of the Old School Baptist Church, but they are the only people I have found in my experience who give God all glory. They preach a finished salvation, and his children's names are written in heaven. The other religious denominations of to-day preach that you have to do something. If that is the case I know I am lost eternally. I joined the Christian Adventists, but they did not satisfy me, and when I heard the Old Baptists preach it satisfied my poor soul. They seemed to preach my travels of mind perfectly. Dear brethren, if I love a church it is the Old Baptist. It often makes me wonder if I am included in that wonderful covenant of grace. If I

am a child of grace, the least of all. Salvation is of the Lord, and none can hinder or stay his hand. I believe he can save the vilest sinner. No one can understand this glorious gospel only by revelation, and if I have a hope it is small. The Bible says we have passed from death into life if we love the brethren. There is no one of the faith living near me, and they wonder why I do not agree with them, but oh there is no comfort in their doctrine. All his dear people have the same sweet story to tell. The SIGNS is the only preaching I get, and I hope I will be able to take it as long as I am on earth. I love to read the experiences, for they tell my experience better than I can. Dear brethren, the more I see the beauty of Christ the more I can see the depravity of man, for he is unclean, unclean, and cannot speak of spiritual things unless led by the Spirit, or Holy Ghost.

I will close, and I hope the dear SIGNS will keep on being published, declaring the all power of God.

(MRS.) CLOYD PETTIT.

DANVILLE, Va., Nov. 25, 1924.

DEAR BROTHER DODSON:—I am inclosing two dollars to pay for the SIGNS OF THE TIMES another year, for I do not want to miss a single issue. I have received my paper regularly this year, and every time one comes it brings with it a fresh kind thought of you. The dear old sister and I both have enjoyed it much, and want to thank you again for sending it to us. I surely appreciated the letter you wrote me early in the year, and have thought many times of trying to answer it, but my feeling of nothingness has caused my silence, and that you should ask me to write for your paper has humbled me indescribably. A desire to write has followed me for years, but I am sure it is of the flesh, and there would be no

comfort in what I would write to the little hungry lambs, such as I find from the gifted writer of our dear papers. Where God needs me he will place me, and make me fit.

With best of wishes, I hope I am your little sister through grace,

BELLE NEAL.

BURDEN, Kans., Sept. 16, 1924.

DEAR EDITORS:—As my subscription for the SIGNS has expired and I am sending two dollars to renew, will say a few words to express how much I enjoy its columns. Having been gone two months in the mountains of Virginia in hope of helping my husband's health and his eyesight, we returned home to find the SIGNS all here to read, and I have been reading and feasting on the contents of same. I have been in prison, as it were, for some time, but such articles as "Benjamin's Cup" and "The Wedding Garment," and a lot of other good preaching (I call it) is grand, and I have had a feast of fat things and almost can say, I know "my" Redeemer liveth. I got to the place where I was afraid it was all a mistake, that I had not tasted the good word, but some way my little hope revived. Praise his holy name, my cup was made to run over.

"Was ever love so great as this?  
Was ever grace so free?  
This is my glory, joy and bliss,  
That Jesus died for me."

I am so unworthy I feel the cup was not for me. Jesus said, The cup my heavenly Father gave me shall I not drink it? and so the sinner for whom he died shall go free. Does that include me? If so, no man can pluck me out of his hand. Blessed thought. What am I that I should attempt to address the people of God? A sinner saved by grace if saved at all.

Your unworthy sister, if one at all,  
(MRS) V. A. EDWARDS.

**EDITORIAL.**

MIDDLETOWN, N. Y., JANUARY, 1925.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

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

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

**J. E. BEEBE & CO.,**

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**NEW YEAR'S GREETING.**

AS we stand upon the threshold of another year, it may be a good time to look back over the road we have come and recount some of the mercies of God toward us; for to recount all the goodness of God would surpass our limited ability. First then, we may well mention the cordial relations which seem to prevail between the members of the editorial staff of the SIGNS one toward another and toward the publishers. If there have been any unpleasant frictions or misunderstandings during the past year, the same is not known to us and has not been brought to our attention. Second, we want to thank God for the astonishing forbearance and love manifested toward publishers and editors during 1924 by the readers and subscribers of the paper. Many have been your words of encouragement and commendation, few indeed have been your faultfindings and criticisms. During 1924 we came face to face with the fact that the SIGNS could not be continued longer as a semi-monthly without substantial financial aid, which was not forthcoming, therefore there seemed nothing to do but change the paper to a monthly issue, which was

done. Naturally we dreaded making this change, and thought we might thereby arouse dissatisfaction among the subscribers and readers of the paper, but nearly all seemed to take in the situation and to reconcile themselves to it as to the inevitable. We were much amused by one letter received, which said that the writer had long thought the SIGNS to be a money-making proposition. How surprisingly little does any one know about the arduous duties devolving upon those who endeavor to keep up a paper like the SIGNS. The editorial staff has served during 1924 without remuneration, and we very much doubt if the publishers have much more than made a living. But enough of looking backward; let us look forward to the year just opening. As we know the help of the Lord has never failed the SIGNS in all the past years of its long history, this emboldens us to hope and trust the grace of God may continue to be with us and strengthen us to maintain the principles for which the SIGNS was started forth in 1832. Not by any means as ably as the founder, the late Elder Gilbert Beebe, do we hope to do this, but we do trust that the very God who gave him his wonderful ability as minister of the new testament may in our measure grant to us the same courage and love for the truth which animated him. We well know that without Christ we can do nothing. All our understanding of the Scriptures and all our ability to write upon scriptural themes must come from the Spirit of him who is risen from the dead and exalted at the right hand of God. No matter how much education, or how much reasoning power, or how much intellect a man may have, none of these faculties will help him in his understanding of the Scriptures. John wept because there was found no man

able to loose the seals and open the book held in the right hand of him who sat upon the throne, but the angel told him not to weep, because the Lion of the tribe of Judah had prevailed to loose the seals and open the book. This is the book of the law and the prophets and Jesus risen from the dead holds the key, the only key that can unlock its sacred mysteries. The Holy Ghost sent down from heaven enlightened the apostles as to the meaning of the written word of God, and that same Spirit to-day is the only Instructor in the things of God. Only by revelation can these holy things of God be known. Not through the natural senses nor through the imaginations of the heart do these things come. How blessed to read the Bible when one can see the testimony of Jesus written all over it and all through it; how discouraging to read it when naught but the bare letter of the word can be seen. All the Scriptures in some wonderful way testify of Jesus, and no matter what text may be taken, and what may be said about the text, if Jesus be not seen in it we have not caught the substance of it. No man has any control over the Spirit of God, but the Spirit of God does control whom it will and when it will. Therefore it cannot be expected that any of the editors can at any time write upon this or that text as may be requested. We shall, in the future as in the past, try to write upon such passages of Scriptures as we may be requested so to do, always providing we have any light upon them. If we feel to know nothing about such texts as may be proposed to us, or feel that we have no light upon them, it is better that we lay such aside awaiting the time when it may please the Spirit to enlighten us upon them. We do not believe there ever has lived any one man, always ex-

cepting the Lord Jesus himself, who has known about every text throughout all the Bible. For this one reason, if for no other, we have always been afraid of commentaries written by men upon the Scriptures. A commentary [proposes to explain all the Scriptures, and many such have been written by men, but men at best are fallible creatures and no dependence to be put in them. Thus, we have never relied upon commentaries to enlighten us in the meaning of Scriptures, but have desired to wait upon the Lord, trusting to him to give us light upon them as may best please him to do. During the past year one brother wrote to us that he thought the SIGNS had somewhat relaxed from its original position, because he had not noticed as much said about "absolute predestination" as formerly. On the contrary, we had ourselves thought the subject of predestination had been very much to the front lately in the articles in the SIGNS. Not a number comes from the press, we are sure, in which the matter of doctrine is not mentioned. Predestination, election, salvation by grace and other kindred points of doctrine thoroughly permeate every article which appears in the paper. We do not see how any reader of the paper can help noticing this. Nor would there be anything left of the gospel were these things left out. The gospel could not exist without these vital principles, for they are the very life of it. Right here, another matter comes into our mind which we want to tell you about. Whenever any letter is sent to us for publication, it is of course always understood that such is subject to the approval of the editors, and it ought to be further understood that the editors are under no obligation whatever to publish any letter which they deem not suitable for the paper. A let-

ter may be unsuitable for several reasons; it may be unsound in doctrine, or it may be too lengthy, or it may be too full of personalities, or it may be so badly written as not to be readable. But when once a letter is approved by the editors and passed for publication, it still may need revision as to spelling, punctuation or grammatical construction. This work of revamping falls either on the publishers or on some one of the editors. Even after all this is done, the letter may be a good one, yet may not represent the views of any one or all of the editors upon the subject it seeks to present. It is not right nor fair to the editors that the readers of the paper should take it for granted that because a certain letter is published, that therefore the editors are in accord with its views. We do not believe that every letter published should be so censored as to bring it wholly into line with the views of the editors. A letter should present its writer's viewpoint. In correcting manuscript in readiness for the printer we seek to cull out errors, but we do not seek to destroy the individuality of the writer nor to change his point of view to accord with ours. A letter may be wholly sound in doctrine, yet may present some view upon some portion of Scripture which we may never have seen just that way, but so long as the letter is sound in doctrine it is approved for the paper, provided it is not inadequate in other ways. We do not mean to publish anything in the SIGNS which is at variance with the principles for which the paper stands, yet granted that a letter fills this qualification it still may differ in the presentation of some Scripture from the manner in which the editors might treat upon it, but for this reason it is not disqualified from publication. Brethren, write on. We want your letters. Espe-

cially do we want the ministers to write. Our readers enjoy not only experimental articles, but they particularly want letters expounding the Scriptures. For that reason we greatly desire the ministering brethren all over the land who have obtained like precious faith with us to write for publication their views upon passages of Scriptures into which the Holy Ghost may have led them. This kind of writing cannot help but be comforting and edifying to the Lord's people scattered over this country. So many, many of our readers are isolated from meeting privileges and do not get to hear much preaching. To these the SIGNS comes as a real boon and we want, for that reason, the paper to carry to them good and sound expositions of Scriptures to instruct them in righteousness and to build them up in their most holy faith. Brethren, we crave the charity and forbearance of all of you. We are but very weak, fallible men, and constantly need round about us the embrace of your love and fellowship. If we err, we want you to tell us about it; do not go to some one else and talk about us, thereby prejudicing our friends against us, but write us and let us know wherein we have erred. On the other hand, if we ever write anything that is especially blessed to your comfort and edification, let us know that, too. A kind word goes a long way at times. May the Spirit of God put it in your hearts to pray for us that we be not wavering in the faith of God's elect, may you have it given you of God to desire earnestly the welfare of the publishers and of all connected with the paper, that this medium of our correspondence may be maintained to the glory of God in the midst of a dying and gainsaying world. May our God grant to you and to all of us all things needful in his sight

that we may lack nothing essential to our profession as children of the Most High God. Above all, may the reality of the truth be manifested in our lives among men, may our lips and lives express the holy gospel we profess. Our religion is naught but a theory if it prevail not in our lives.

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JEREMIAH XXX. 1, 2.

“THE word that came to Jeremiah from the Lord, saying, Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.”

The testimony of the word of truth that the Lord God spake to Jeremiah was what he was commanded to write. We cannot have the personal feelings that Jeremiah felt, but other writers have given some expression as to how the weakness of their flesh was realized, and as we are brought in the way we can fellowship their words and are comforted in our hearts with the words they have penned for our encouragement, and the sweet fellowship in these things which were by the word of the Lord rests with the writer and the reader. “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.”—Rom. xv. 4. All that was written was by the command of God, and was for the comfort of the people of God throughout all ages, and the theme was Jesus and the salvation of his people. When we come to the time of the fulfillment of all the old testament, Jesus says, “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”—John v. 39. Those who read the Scriptures as a manuscript, or a group of manuscripts, thought from the wording that they, by acts of creature performances, could merit eternal life; and men of to-day, when they read the

words of Jesus to his people, deem them addressed to the world. When the apostles wrote to the church of God exhorting the brethren to live after godliness, they are to-day turning these exhortations to the world. We find from the writing of the Scriptures that the word, or command of God was the moving power, and not a mere invitation, as some men lay stress upon; and the burden of the word of the Lord was not a mere written page, but in power and demonstration of the Spirit. When his word is spoken to one it is done. When he commands it stands fast. All the writers of the Scriptures hold to this theme, both in the Old and the New Testaments. When we hear one professing to be a minister of the gospel proclaim these things according to the Scriptures, we acknowledge the proclamation as the words of truth, though the speaker may have just the letter of the word as it is written, and not have the true realization, because he has no life (spiritual life), and cannot witness with those who are moved by the Spirit of God to act in service to God. Paul in writing to the church of God addressed the brethren in different places, and spoke to them in the sincerity of Spirit, exhorting them to live as becometh the gospel of Christ, and to take heed to themselves and the doctrine, and to continue in the things which they had learned and had been assured of, knowing of whom they had learned them. In the summing up of the power by which the truth in the gospel is written, dear brethren, we cannot comfort you with a multitude of written words if they are not written by a power that moves us in realization to write. We often see writings which we are constrained to testify are of the flesh, as the design of thought is to give a personal feeling of self-justi-

fication, and their writings are not for the unity of Spirit and bond of peace, but division and destruction of the assemblage of the saints, and some would destroy the servants of God and scatter the sheep until they would never hear of each other, nor their welfare would not be known to the great mass of brethren. The church of God in different sections has brethren grouped together in common organizations called associations, for the convenience of each other, that they may have the strengthening presence of their brethren. Paul admonishes us to forsake not the assembling of ourselves together, as the manner of some is. We enjoy the associated presence of the people of God everywhere the spirit of love is manifested. We have been hearing from brethren in different localities, but to visit and come together with the church of God in one great company brings us face to face, and we can speak to each other, and out of the abundance of our hearts we can speak and it reaches the heart again. Strive to keep the unity of the Spirit in the bond of peace. Those who proclaim there is no Bible authority for associations must think Paul's admonition to forsake not the assembling of ourselves together meant that they would not have an association. We have had the pleasure of attending five associations this fall, and enjoyed meeting the brethren in all these associations. The records of such meetings are kept and passed on to coming generations of such that God calls from darkness to his marvelous light, that they may have the testimony of the course and progress of the church of God in the generation preceding them. All the manifested life of the people of God that is written is of comfort to his people and will be to the honor and glory of his grace.

In writing unto you our desire is to impart some spiritual gift to the comfort of the church of God, and honor and glorify God. We cannot do as we would, but it seems necessity is laid upon us. We attended three associations in the State of Georgia, where we met many good and faithful brethren and sisters. This visit among the brethren was a great pleasure. We can recall from memory the places where we spent the nights, partook of dinners, and other places we visited, and all are stored in precious memory. We would like to mention all the names here, but space forbids. Our visit was arranged by Elder James M. Adams, who is a faithful minister of the gospel, and the qualifications that Paul wrote are manifested in his life, and lived among the brethren, so we are made to love him for the truth, together with all the dear brethren we met there.

Brethren write of the commands of the Spirit, which are contrary to the flesh, and bring us into a feeling of power that constraineth. John while on the island called Patmos, received by the revelation of God the manifested power of the Most High and wrote the book called Revelation, which is acknowledged by all Bible readers as very deep spiritually. He wrote the testimony of God given to him in the opening and closing of the seven seals, the same of which no man was worthy but the Lamb that was slain. We have rejoiced much in the wonderful testimony here written, which is in direct accord with our experience, as no man could open up to us the vision of His glory, nor take away the darkness and gloom that oppressed our soul. When this event, or realization, took place in our life we rejoiced within our soul and praised God from whom all blessings flow. In the testimony of His power and

love, as expressed by the holy men of old as they wrote, and as we are now considering in God's word to Jeremiah, we have been led to lay aside personal designs, and consider the truth as it is in Jesus, and the church of God as far superior to any relations of men.

We wish to say to those who have written for publication in the SIGNS that they have been very comforting to us. By these communications we are encouraged, and desire the continuance of their writings.

May the abundance of God's mercies rest with you and his love constrain you in the path of righteousness for his name's sake.

C. W. V.

THANK YOU.

WE are indeed thankful to all who have sent contributions to help the SIGNS in its hour of need, for we were much discouraged, and felt our feeble efforts in publishing the paper were of little comfort to God's children, but since receiving so many letters from our friends, containing not only financial assistance, but words of encouragement and good wishes, we feel to take new courage in our work, and hope that the God of all good still has use for the SIGNS, and that it is to be continued as a medium of correspondence among our people.

For convenience's sake we are acknowledging the contributions received to help the SIGNS, and those to help send the paper to the "poor of the flock," under the same heading.

We also thank our subscribers who have paid up and renewed their subscriptions, or sent us new subscribers, and we request all to examine the date opposite their name on the little slip on which their address is printed, and if in arrears to send us what they can. If they do not

feel they can pay it all at one time, just send what they feel they can in small installments. As some of our subscribers may not understand just what the date opposite their name means, we will say that it shows the date to which their subscriptions are paid. For example, 15Dec24 signifies their subscription is paid to the 15th of December, 1924; 1Oct24 shows their subscription is paid to October 1st, 1924; 15Dec23 signifies their subscription is paid only to December 15th, 1923, &c., so by looking at the date opposite your name you can readily see just when your subscription expires, and whether you are paid in advance or are in arrears.

Once again thanking all who have in any way assisted us, and hoping the year 1925 has many good things in store for our brethren and friends, we hope by God's help to continue sending the SIGNS to you.

J. E. B. & Co.

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

Josephine Culpepper, Tex., \$4.00; Mrs. M. Jackson, Iowa, 25 cents; Mrs. T. H. Youngs, Ohio, \$1.00; Mrs. Effie J. Bolton, Mo., \$1.00; Jessie C. Ellis, Ohio, \$3.00; P. M. Sherwood, Del., \$1.00; J. R. Cox, Okla., \$1.00; Miss S. I. Rittenhouse, N. J., \$3.00; Mrs. A. C. Morse, N. Y., \$3.00; Attie A. Curtis, Me., \$1.00; J. J. Okes, Va., \$1.00; G. C. Jordon, Mo., \$3.00; Mrs. J. D. Shafer, N. Y., \$1.00; G. E. Coulbourn, Md., \$2.00; Mrs. W. R. Davis, Del., \$2.00; Sarah A. McColl, Ont., \$3.00; Mary E. Pittman, Kans., \$1.00; Mr. and Mrs. A. W. Bloomfield, Mo., \$2.00; Mrs. M. E. Drake, N. J., \$1.00; Mrs. Val Werner, N. J., \$2.00; J. A. Tandy, Okla., \$5.00; Miss S. A. Stone, N. J., \$2.00; Hubbell Bros., N. Y., \$10.00; Mrs. Sarah R. Johnson, N. J., \$3.00; J. H. Shambaugh, Ohio, \$3.00; A Brother, Md., \$1.00; Mrs. J. W. Garrison, N. J., \$2.00; Miss E. Annie Parker, Md., \$3.00; Alfred Titus, N. J., \$2.00; C. Stevens, Ark., \$3.00; Mrs. Georgia Carruthers, Va., \$1.00; Mrs. Jennie Cole, Va., \$1.00; Mrs. Maria Rees, Ky., \$3.00; Mrs. W. O. Harris, Okla., \$2.00; J. D. Welborn, Ind., \$15.00; Jno. F. Davis, La., \$24.00; Mrs. F. J. Gray, Tex., \$25.00; J. W. Longfellow, Colo., \$2.00; J. W. Newton, Ga., \$5.00.

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**OBITUARY NOTICES.**


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Sister **Mary V. Guernsey** was born April 8th, 1834, and departed this life August 23rd, 1924. For a number of years she was a member of the Middletown, Delaware Co., N. Y., Old School Baptist Church, where she was baptized. She and her first husband, brother Peter Delameter, were received by letter from the Middletown Church to the Otego Church, November 3rd, 1872. Brother Peter Delameter died at Otego in 1875. Sister Mary married for a second husband William Guernsey, who many years preceded her in death. She leaves to mourn their loss a son and daughter by her first marriage: Mr. Reid Delameter, of Margaretville, New York, and Mrs. Lee Strangeway, of Andes, New York, also one son by her second marriage, Mr. William Guernsey, of Lancaster, New York. She was very highly esteemed by both the Middletown and Otego churches. She loved the brethren, and it was her delight to entertain them in her home in the years that are past. She was firmly rooted and grounded in the truth as it is in Jesus. Her brethren will miss her good counsel and advice, but they believe that for her to die was gain. It was my privilege to visit her occasionally during the last few years, most of which time she had been confined to the home of her daughter, Mrs. Lee Strangeway, who with her husband nobly cared for her in her declining years, trying in every way to make her as comfortable as possible. I always found her glad to visit, and the theme dearest to her soul was to hear the name of Jesus exalted. She felt to be small and poor, and often her lack of heavenly-mindedness was a grief to her. She had a sweet disposition, was very affectionate toward her children, and was loved by all who knew her. In spite of her advanced age, having lived a period of over ninety years, her mind was very bright and clear. The writer was requested to preach at her funeral, which was held at the home of her daughter at Andes, New York, taking for his subject John xiv. 1. Her mortal remains were laid away in the Margaretville Cemetery.

GEORGE RUSTON.

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**Mrs. Elizabeth Catherine Money** (nee Cornell) was born in the State of Georgia November 3rd, 1833, and was married to J. A. Money in 1855. To this union were born twelve children, six of whom survive her, namely, H. T., J. A., Samuel G., N. E. Money, Mrs. Martha Merrick, Mrs. Jemima Samples. She received a good hope in Christ in the year 1849, and joined the church of the Primitive Baptist faith and order in 1879, and was baptized by Elder Jeff. McBride. She lived a consistent member, always filling her seat when not providentially hindered until the end came, October 31st, 1924, when she fell asleep in Jesus. She was a staunch believer in the doctrine advocated

by the SIGNS OF THE TIMES, and her home was a home for her brethren and sisters, whom she was delighted to entertain. Her friends were numbered by her acquaintances. She did not suffer long, being stricken with paralysis about five days before she died. Her husband preceded her about forty years. She was buried in the Money cemetery by the side of her husband in the presence of a large concourse of relatives and friends. The writer tried to speak words of comfort from the fourth chapter and thirteenth verse of first Thessalonians. I would say, Weep not, dear children, as those who have no hope, for mother is not dead, but sleepeth in Jesus, from which none ever wake to mourn, and is gone from the evil to come.

W. W. SLAUGHTER.

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**James Earl Bartlett** was born June 14th, 1909, our home being at that time 27 Marcus St., Atlanta, Ga. He was a fine boy, full of life, yet very studious, and was ready for the third grade High School, having passed the other grades with good marks. On August 7th, 1924, he was run over by a very large truck, and was in the hospital for more than six weeks, suffering great pain, which he bore with christian fortitude, until the afternoon of September 22nd, when he passed away. He told us he had begun to understand the preaching, and wanted to go with us to meeting every Sunday. Among the last words he uttered was, "Jesus." He tried to talk more, but he was too weak, and only lived about four hours after that. Earl set a good example for all who knew him. He was a good, obedient boy, and every one loved him. We have sweet evidences that he was a child of God. Those of the family who survive are, Walter Bartlett, Sr., Lenna E. Bartlett, father and mother, Walter Bartlett, Jr., now of Washington, D. C., Mrs. Hallie Blackshear, Waco, Texas, Mrs. Annie Christian, East Lake, near Atlanta, Ga., and George D. Bartlett, Atlanta, Ga. We all miss him much, but are looking to our heavenly Father for strength to bear this great bereavement. Pray for us.

WALTER AND LUNA BARTLETT.

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**David Slusher** was born June 20th, 1853, and departed this life August 18th, 1923, making his stay in this world 71 years, 1 month and 29 days. Brother Slusher was married to Miss Marie E. Self June 23rd, 1871. There were ten children born to this union. Six of the children and his wife preceded him to the grave. Two sons and two daughters are left to mourn the loss of a dear father. The surviving are brother W. L. Slusher and Mr. J. F. Slusher, two daughters, Mrs. Dora McNabb and Mrs. L. E. Jackson. Brother Slusher joined the Primitive Baptist Church in the State of Arkansas, Newton County, in

the year 1883, and was baptized by Elder A. R. McPherson. When about forty years of age brother Slusher was badly hurt, and from that time until he passed from the walks of men he was a great sufferer. Brother Slusher was a strong believer in the sovereignty of God, and a lover of the SIGNS OF THE TIMES, which came to him free of charge the last two or three years of his life. The writer was at his bedside when he fell asleep. He passed from time to eternity without a struggle. All that kind hands and medical skill could do was done for him, but his appointed time had come and he went home to be forever with his Lord and Master. I would say to his loved ones left behind, Be ye reconciled to God's will. The writer tried to speak words of comfort to the weeping mourners gathered around his lifeless form, after which he was laid beside his wife in the Rushsprings Cemetery.

L. E. SKINNER.

**Mrs. Emma C. Pilchard**, widow of Wryxau Pilchard, departed this life at her home, in Pocomoke City, Md., November 4th, 1924, aged 81 years. She was the daughter of the late Isaac and Eliza Jones, and was born in Worcester Co., Md., October 10th, 1843. Mrs. Pilchard was a firm believer in salvation by grace, and it was her delight to attend Old School Baptist meetings, and she was seldom absent until age and infirmities prevented her presence. She was a kind-hearted woman, a devoted, faithful and loving mother. She is survived by two sons: H. T. Pilchard, of Pocomoke City, and William N. Pilchard, of Philadelphia, Pa., also one daughter, Mrs. Janie Boston, of Pocomoke, with whom the mother made her home, and who sadly misses her companionship and counsel.

The funeral services were conducted by the writer in the presence of a large congregation which had gathered to pay the last tribute of respect to one dearly beloved. The interment took place in the family burying ground at Cross Roads. May comfort and peace be given the family through the Holy Spirit.

H. C. KER.

**Mary A. Shoemaker** departed this life September 22nd, 1924, at her daughter's home, Montrose, W. Va., aged 73 years, 7 months and 13 days. She was the daughter of Adam and Mirah Fancler. She was united in marriage to John W. Shoemaker in 1868, and to this union were born three children: Leonora D. Murphy, Nancy C. Phillips and Ingeba J. Ferguson. She united with the Leading Creek Old School Baptist Church April 27, 1873, (making her membership 51 years) and continued faithful and steadfast until the end. Her husband preceded her in death in 1904, and her daughter Nancy in the year 1921.

She was highly esteemed by all who knew her, and will be greatly missed in our church, but we must be submissive to the will of God, who doeth all things well. She leaves two daughters, two brothers, sixteen grandchildren, besides many relatives and friends, to mourn their loss.

She was laid to rest in the Baptist Cemetery at Montrose, W. Va., there to await the call of the blessed Master.

Written by her grandson,

BENTON MURPHY.

**Mrs. Catherine McIntyre McMillen**, widow of John McMillen, departed this life September 16th, in her ninety-fourth year. Mrs. McMillen had suffered from a long illness and weakness from the infirmities of age. She was afflicted in many ways, having lost her sight. She was almost totally blind for eight years, yet bore her affliction without murmuring. She was given a spirit of reconciliation to be still and know that he is God, and that he would give grace according to her days. The subject of this notice was the daughter of Angus McIntyre. Her mother's maiden name was Walker. She was united in marriage to John McMillen some sixty years ago, and to this union were born five children, three daughters and two sons. All are still living, who are left to mourn the loss of a kind and devoted mother. Mrs. McMillen never made a profession of religion, but was a believer in salvation by grace. In my absence her funeral was conducted by the Presbyterian minister of Duart. Burial was in the Duart Cemetery.

Written by request.

J. B. SLAUSON.

**Angus McCormick**, husband of Helen McCormick, died at the family residence, 134 Park Avenue, New Castle, Pa., December 2nd, 1924, in his 59th year. His death was very sudden, coming after a short attack of heart trouble. In addition to his widow he leaves four children: Mrs. T. O. Hogue, of New Wilmington, Pa.; Archie G., of Pittsburg, Pa.; Donald W., of Chicago, Ill., and Russell A., at home. Father was not a member of the church, but attended many of the meetings with mother, and always enjoyed being with the people of mother's faith. Always a loving husband and father his absence is keenly felt by all of us, but we take consolation in the belief that he has passed on to a place much better than his earthly home.

Funeral services were conducted by a Presbyterian minister, Mr. Kirkbride, and the remains laid to rest in Graceland Cemetery, New Castle, Pa.

Written by his son,

DONALD W. MCCORMICK.

## MEETINGS.

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

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11:00 A. M.

2:00 P. M.

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Meeting every Sunday 10:30 a. m.  
A L L W E L C O M E

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

A. S. ROWE, Church Clerk.

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

JOSHUA T. ROWE, Pastor.

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EACH MONTH

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY  
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Elder H. H. Lefferts, Leesburg, Va.

## ASSOCIATE EDITORS:

Elders R. Lester Dodson, George Ruston, Chas. W. Vaughn.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 93. MIDDLETOWN, N. Y., FEBRUARY, 1925. NO. 2.

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## CORRESPONDENCE.

### PSALMS LXXVIII. 9.

“THE children of Ephraim, being armed, and carrying bows, turned back in the day of battle.”

“Armed, and carrying bows.” In all apparent readiness to meet the foe. Many of the babes in grace having heard of the many foes that we have to encounter have thought it will be well for me to have my armor on, and that I have in my hands the weapons of our warfare, and then I shall be able to face the enemy, and fear no evil. Bear with me awhile if I tell you some of my early experience. Perhaps to some big believers, who were never babes, weak and ignorant, what I may tell may be foolishness; but I am not thinking of writing for their benefit, but desire to communicate a few things that might be useful to such as are sometimes weak and faint in their warfare with the world, the flesh and the devil. Do not think because I am taking upon myself to relate some of my early experiences in battles that I am now without fears, and ever behave as a good soldier of Jesus Christ. Ah, no! Though for many years I have endured many conflicts, and have many scars, yes, at times in the battle I have been so wounded

that I was of no use for any more fighting for a time, and have been carried to the hospital tent for repairs and recovery, and I can see that in some fights I have had with the foe if it had not been for One, who stood up for my help, and covered my head in the day of battle, I should have perished. I will tell you more about this One in telling my story.

During the first ten years after I first tasted the salvation of God I was a diligent reader of the Scriptures, and the word of God was my almost constant meditation. I saw by reading that the children of God were the subjects of many weaknesses, they were sometimes cast down, they even fainted at times in the day of adversity. They were sometimes fearful and unbelieving, smitten down, trampled in the dust under the feet of their foes. They were oftentimes very failures, and far from what it became them to be as children of the most high God. I thought I could see how it was they fell short of glorifying God, and I said, Oh, that they had marched on from victory to victory, no matter how rugged the way, or how many and mighty their enemies. In my simplicity I thought I could see what they ought to have done under such-and-

such circumstances, and then all would have been well; then they would not have to cry out in the dismal straits that they were brought into. I said within me, I see their mistakes, I will profit by them. I said, They should have done this; they should have done that; they were not upon their watch; they were taken by surprise; they were negligent, forgetful; they should have been looking to the Lord all the time, praying without ceasing; they should not have trusted to their own strength. Thus I rather blamed the dear Bible saints. I felt I loved them, but I felt a little ashamed of the ignorance of some of them. I used to imagine what I would do in such-and-such a trial. If adversities and temptations assailed me, if Satan should run upon me like a giant, I would resist him, steadfast in the faith. I argued with myself, Suppose my carnal reasonings, or the insinuating sophistries of men and devils make assaults upon my faith, upon the doctrine of Christ, how would I stand my ground, and ward off the onslaughts of the foe? I thought I could see how it could be done, ought to be done, and also if such times came to me I would, by the grace of God, do it. I was very careful even in those times to have in my thoughts that phrase, "By the grace of God," or the words, "By the help of the Lord," for I could see by my reading that that was the becoming form of speech. But, oh, from experience I know but little of what are the deeps of meaning in those few gospel words, "By the grace of God."

"The children of Ephraim, being armed, and carrying bows, turned back in the day of battle." I put on my harness, and as I imagined kept myself all panoplied for war. I thought I was all ready for trials, afflictions and all emergencies, and

without doubt I would make a valiant showing in the conflicts that awaited me. I had no suspicion that there was any vain self-confidence entering into my cogitations. Theoretically, scripturally I knew that God only is the everlasting strength and salvation of his people, and that without Christ we can do nothing. I would have said, All my trust is in my near Redeemer, and I need his graciousness every moment or I shall fall; and I thought, I will at all times look to God alone, and not imagine that an arm of flesh can save me. "For I will not trust in my bow, neither shall my sword save me."—Psalms xlv. 6. This was the form of my inward speech. I was a happy boy, happy in our Savior's love, happy that all my sins were forgiven; yes, put away in Jesus' precious blood. I delighted to read the Scriptures, and much prayer was mingled with my reading that the Holy Spirit would open them up to my understanding. I thought I knew I was sinful and weak and would have to contend with those who vaunted their own inherent sufficiency. I thought I knew, from the Scriptures, that all our endurance, life and vigor must be supplied to us daily, and that all supplies were stored up in Jesus. At this time of which I am speaking it might be said of me that I had not seen war (Exod. xiii. 17), I knew nothing thereof (Judges iii. 2.) But as I looked into the King's armory, and saw the armor and the weapons of war (Eph. vi. 10-18), I thought, How kind is our Savior to provide for all the battles of his people. Surely, I said to myself, believers in Christ ought to war a good warfare, and I felt satisfied to think that I at least should; I would be a valiant soldier, I would fight the good fight of faith, laying hold on eternal life. But I did not know that temptations would

strike so hard; I did not know that the lusts of the flesh were so formidable; I did not know that Satan had fortresses and strongholds in my fleshly nature, and spiritual wickednesses could ascend from my corrupt nature and make havoc in high places, and invade the sanctuary of my worship of God, my prayers, and my praises, my meditations upon the things of Christ. There are professors of Christ's name who talk of conflicts and wars who know nothing thereof. They can talk about the old man and the new man, the flesh and the Spirit, that these are contrary the one to the other. They have the theory upon the tip of their tongues, but they have never put on the armor of God, nor handled a weapon, never fought a battle. They have deceived themselves, for their whole continued every day life declares them to be living after the flesh. They love the world, and the things of the world, and seek their gratification in the vanities of time and earth. All their blessednesses are sensual. Their most intimate friends, their boon companions, are those who know not God; the ungodly are their associates; they are at home with the world; they are not strangers and pilgrims in the earth; they live in wantonness; their course is with the course of this world. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—2 Cor. xiii. 5. "Fight the good fight of faith, lay hold on eternal life."—1 Tim. vi. 12. I may look into the dictionary and trace the definition of the word "faith," I may be sufficiently familiar with the Scriptures to tell all that the Bible says about it, but the experimental knowledge of faith, how it is wrought and put forth in the soul, how the child of God lives,

walks, fights and triumphs by faith in Christ, is something far more than knowing the bare meaning of the word, and being well versed in what the Bible says about it. From the beginning of my experience as a believer in Jesus I found there was in me a "striving against sin." There was a power in me that moved me with hatred to sin. I felt I dare not, I must not, I will not, tolerate it in me; so the conflict began, but I did not know, and still do not know, all "the deceitfulness of sin." I could never tell in what quarter, under what circumstances its uprisings would appear in my flesh to war against my soul. This I find in all conflicts with sin, and every other enemy (they are all leagued together), that for my safety, and the conquest of my foes, I need to be ever looking unto Jesus, and praying with all prayer unto God, seeking counsel, and gracious strength to war a good warfare, and having done all to stand. "Striving against sin" has been no trifling affair. I have seen little boys playing soldiers, and sometimes in times of peace the army of a nation in sham battles go through exercises of what are presumed to be the strategy of actual war, but no one is hurt, and no blood is shed. In the early days of my life as a believer I wanted, and to this day feel I want, a tender conscience; not a hardened conscience, seared with a hot iron. I want a believing, loving heart, to love our God, our precious Christ, his people and his truth. Oh let there be a heart in me to know thee my God and Savior. I want to feed upon the Bread of Life, to feast upon thee, dear Lamb of God, to know in truth that thy flesh is meat indeed, and thy blood is drink indeed.

"I want that grace that springs from thee,  
That quickens all things where it flows,  
And makes a wretched thorn like me  
Bloom as the myrtle and the rose."

A few hours after I had in my heart the blissful hope that my sins were all forgiven, and that Christ had washed away my guilt in his precious blood, I, to my soul's surprise, found I was still sinful, there were rising up within me thoughts and emotions that I knew were wrong, and I was pained, and troubled in my soul. I told our dear Savior all about it, and sought anew his pity, his compassion, his forgiveness. I felt a determination not to have such things within me. I thought to exterminate all sinfulness in me, though I did not know how, but I thought surely there must be some way that I would be able to live, to be holy even as our Father who is in heaven is holy. I longed so to be, and I am yearning unto this hour to be pure and holy unto the Holy One of Israel. As the poet Cowper saith,

"Let this hint suffice,  
The cross once seen is death to every vice.  
Else he who hung there suffered all his pain,  
Bled, groaned, and agonized, and died in vain."

Such has ever been the effect when Christ crucified has been revealed in the quickened sinner's heart, we feel we cannot any longer live in sin. I found in my life of striving against sin that I had wrestlings and fightings every day, that in my carnal nature there are dens and caves where the enemy hides, and I found when I thought my foes were swept off the field, and all was peace, then all unawares they crept forth and were arrayed against my soul. Indeed many of the sins of my flesh are so disguised that I have not known them to be my enemies until wounded by them. Oh the deceitfulness of sin. (Heb. iii. 13.) What is sin? Multitudes of those who profess the name of Christ consider sin to be their outward acts, such transgression of the law that can be seen and known by others, as stealing, lying,

cheating, adultery, drunkenness, using vile language, getting angry. Such people if they can get along without being discovered in such conduct are well pleased with themselves, and esteem themselves righteous. But the children of God, the called by God's grace, know to their souls' bitterness and shame that as the Savior saith, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."—Matt. v. 28. "Whosoever hateth his brother is a murderer."—1 John iii. 15. "Thou shalt not covet."—Rom. viii. 7. "I hate vain thoughts."—Psalms cxix. 113. "The thought of foolishness is sin."—Prov. xxiv. 9. Christ saith, "That which cometh out of the man, that defleth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man."—Mark vii. 20–23. During these early years of which I am speaking I was beginning to know a little of the plague of my own heart. Yes, I found that all my resolutions, sighs and groans, and my felt shame, and though I might shake my head I could not shake evil thoughts out of me, or quell my sinful emotions. But I felt, I cannot be at ease with sin. I cannot, I will not, make peace with such enemies of my soul. I loathed my iniquities, and I felt very often to despise myself because I was vile. Now, there are also other kinds of conflicts; they are described as a great fight of afflictions. (Heb. x. 32.) There is the hatred of the whole world that lieth in wickedness to be endured. There are also the buffetings of Satan's messengers. There are temporal hardships, sicknesses, bereavements, distresses, persecutions,

tribulations, manifold temptations, and in all these things the chosen of God are more than conquerors through him that loved them. Yes, amidst all the wrestlings and conflicts how precious, how endeared, how all-essential is our dear Savior, the Captain of our salvation. Now let us take a glimpse of some of the conflicts of the soul. Here are some of the enemies that arise, invade the land and plague the heart of the child of God: envy, jealousy, irritability, pride, vain thoughts. Oh, says some one, such little trifles as these do not bother me. Perhaps it is so. Do you tolerate such things in yourself? If such evil things do not distress you, if you do not find your soul wrestling against these, what you think are very tiny foes, if you are not in conflict with them, then you are in league and in peace with them, and notwithstanding all your profession of the religion of Jesus Christ you do not know him, and you are yet dead in trespasses and sins. Others may be in no concern about such evils of their flesh, but that one who is of God feels them to be an annoyance, they distress his soul, he feels ashamed that such mean, ugly, hateful things are in his flesh, for they war against the soul, and mar the blessedness of our life in our Beloved. What shall we do with such mean enemies within us? Try your skill, use all your natural energies, and you will find your wisdom unavailing, your powers exhausted, and in the strife against these foes you will be brought to your wit's end. O, child of God, in this warfare your heart's language unto the Lord at length will be in gracious oneness with this, "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee."—2

Chron. xx. 12. There is wrought in us by the Holy Spirit a very "looking unto Jesus." Our eyes are unto thee, O Savior, O thou Captain of our salvation. We flee, we are allured to Christ the Lamb of God, for we are humbled, ashamed, we are wounded in spirit because of our sinful tormentors, for unto our Emmanuel we feel it is all known. It is in him, whom we feel has compassion on such as are out of the way, we see our beauty, our righteousness; in him all iniquity is purged, and in hope in him our heart is persuaded we shall ultimately be holy, all glorious; we shall be like him, for we shall see him as he is. Where are all our envies, jealousies, evil thoughts, vain imaginations, and all internal meannesses? Why in these sacred moments of the soul's meditations upon Christ and his salvation they are quelled, they flee away, they are defeated, they go and hide themselves again (for awhile at least) in their dens, and thus we find we are more than conquerors through him that loved us.

Take another glimpse of the warfare. These are "the wiles of the devil," "the fiery darts of the wicked." "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."—1 Peter v. 8, 9. The great dragon, that old serpent called the devil, and Satan, which deceiveth the whole world, the accuser of our brethren, who accuseth them before our God day and night. (Rev. xii. 9, 10.) Satan, if suffered to do so, (for he is under the dominion of Jehovah) can inject into our minds all manner of infidel and atheistical thoughts. How at times I have suffered from these fiery darts. Then he can infuse blas-

phemies and foulness, in depths, for utter vileness wellnigh unimaginable, this I know, so that my soul has been shocked, amazed and plunged into agonies before our God. I knew they came not from my corrupt nature, but from without. Satan resists, and interferes with our approaches and standing before our God. (Zech. iii. 1, 2.) He is the accuser of our brethren, who accuseth them before our God day and night. (Rev. xii. 10.) Oh were we left in the conflict to ourselves we should be overcome and hopeless. He challenges our souls with "ifs." He approaches us with his wiles, all to draw us away from our God and our precious Christ, to allure us into forbidden paths. Satan himself is transformed into an angel of light, and his serpentine strategies to seduce us into false ways and doctrines are such that only by the wisdom and grace of our God are we able to escape the snares of the devil. Some of God's dear children have not to such depths and lengths been tempted and assaulted by Satan as others of the household of God. I cannot describe the manifold assaults of Satan, but this will ever be the ultimate end, he shall be cast down, overcome and bruised under the feet of the redeemed of the Lord. But in the conflict, in not giving place to him, in resisting him, we find it no child's play. Even the apostle Paul when he was buffeted cried out in the battle, feeling he was not in himself sufficient to endure such painful thorns, such buffetings; and his hope and consolation was this from the mouth of the Lord, "My grace is sufficient for thee." Thus animated in the conflict, and conscious of his insufficiency he exclaims, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities,

in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."—2 Cor. xii. 9, 10. How shall we meet and triumph over all the assaults of the devil? We are instructed to resist him, steadfast in the faith, having the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. There is no other defense. Faith in whom, in what? Not in an arm of flesh, not our bare assent to the doctrine in the Scriptures, not the gospel in word only, but in Christ Jesus and his gospel known in power, and in the Holy Ghost, and in much assurance in our tried hearts. Thus our faith, wrought in us by the operation of God, looks unto Jesus, who is the author and finisher of our faith. There is the victory of our brethren recorded in Revelation xii. 11, and as it was then so it ever is: "They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." So in looking to Christ crucified, to the blood and righteousness of the dear Lamb of God, all the fiery darts, the accusations of Satan, are quenched, and in the word of our testimony we exclaim, "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." There are no victories apart from our precious Christ.

Now let us take a glimpse of another class of enemies. There is a great fight of afflictions. (Heb. x. 32.) There are sickness, bereavements, temporal hardships, persecutions, revilings of those who hate us for Christ's sake, perils among false brethren, and in the world we shall have tribulation. Are we enduring all

these things as good soldiers of Jesus Christ? Not always. I have found myself murmuring, unreconciled to the sorrows of my lot, self-pity creeps in, and I am its captive, and holds me in my peevishness, and I am at times fretting against the providences of the Lord. Oh I could pen a long narrative of my failures, and of the ugly things which in my trials, sorrows, bereavements and varied tribulations have showed themselves to be in me, which have only aggravated the burdens of my soul, and weighed me down. But nevertheless there is in enduring the fight of afflictions a triumphing in Christ, when he, in his compassion, and support, shows himself our almighty Friend. The friend of weak and sinful worms. Ah, yes, the Holy Ghost shows us we are but dust, base things, things that are not (1 Cor. i. 28), and we are brought humbled at the mercy-seat, and in the precious revealing in our hearts of Christ's preciousness, in the persuasion that God in faithfulness, in love, and for our good hath brought us into the waters of affliction, into the fires of tribulation, and that surely he will be with us, sustain us and bring us through. Our God does quiet us, and graciously bring us to submission to the painful and rugged pathway. Oh to be in acquiescence to all the will of God.

"My conquest is sure through his blood,  
 Though now there's a warfare within,  
 And Satan comes in like a flood,  
 To draw my poor heart after sin.  
 Fresh succor from Christ I receive,  
 Who did all my conflicts foresee;  
 And through his rich grace, I believe  
 He saved a sinner like me."

There are seasons when we wax valiant in the fight, we tread under our feet every adversary, and put to flight the armies of the aliens, and everything that would alienate us from our God and Redeemer.

These times are when our almighty Friend and Captain of our salvation is very near, feelingly in our hearts, leading us on in our sore conflicts with the world, the flesh and the devil. We felt our weakness and were constrained to cry unto him in the battle, and he came to our rescue (1 Chron. v. 20; Psalms xxxv. 1-3), and though all the day the battle rages, and there is no cessation of our conflicts, there is an hourly striving against sin, and our trials and hellish temptations, and the sore providences of the Lord are unabated, we are enabled by the power of Christ that rests upon us to endure hardness as good soldiers of Jesus Christ, and sing our battle song as we are entering into our conflicts. We read Jehoshaphat "appointed singers unto the Lord, and that they should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever."—2 Chron. xx. 21. "They shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded."—Zech. x. 5. Saith the psalmist, "By thee I have run through a troop; and by my God have I leaped over a wall."—Psalms xviii. 29. O, tempest-tossed child of God, this is the word of our God, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord."—Isaiah liv. 17. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."—Isaiah lix. 19.

FREDERICK W. KEENE.

WHEELING, W. Va., Dec. 12, 1924.

DEAR BRETHERN:—I am inclosing dear sister Workman's good letter to be published, if you see fit. I am sorry I could not send it sooner. I have been very weak for over a month, barely able to hold on my way, but the Lord seemed to say, Behold me, I am thy strength, and it is sweet employ watching the wonders he can do. Even worldly friends are looking on and wondering to see me live on under such an unequal warfare. My poor old husband grows weaker, and more confused in his mind. The Lord graciously raises up friends who are looking on, and they are always ready to proffer help. Some time ago I was very much stirred by these words:

"Long as our fiery trials last,  
Long as the cross we bear,  
Oh let our souls on thee be cast  
In never-ceasing prayer."

How I longed for the spirit of never-ceasing prayer, but now I find that it comes only by or through never-ceasing afflictions. I often think of the request of Zebedee's sons, and our Savior's reply to them. I was much interested in Elder Davis Burch's letter in the October number of the SIGNS. It reminded me of St. Stephen's apology. I am well pleased with the SIGNS as it is. Time flies so fast with me that I do not notice the difference in its coming. I am well pleased with our dear good Elders, their articles are so good and helpful. May the Lord bless them for their noble work. I wish I could clasp sister Gray's hand, and kiss her, for her generous gift. I feel to share in her generosity as I am on the poor list. I feel indebted to all the dear ones who contribute to it. This last December number is so good. It seems to me that the Holy Spirit is being more clearly manifested in our "poor little faint-hearted few." Elder Lefferts' thoughts

are so heart-stirring, and brother Selby Fisher's letter is so good. In fact every letter in it seems unusually good. I feel that unless my health improves I will have to give up my correspondence with the (I feel to say) blessed of the Lord. But if I am silent I trust I may still have your much cherished love and prayers.

"Never as now have I clung to thy keeping,  
Yet when my clinging grows feeble and cold,  
Answer my whispers, and quiet my weeping,  
Be my companion, Lord, when I am old."

FLORENCE PULTZ.

HARDING, W. Va., Oct. 9, 1924.

DEAR SISTER PULTZ:—I received your card some time ago. I had not answered your last letter, not because I did not appreciate it, but because I felt I had nothing to write that would be of interest to a child of God. I may not have anything now to write, but I feel impressed to try it. One thing I can say of a truth: I am still sinful and wholly dependent upon God for mercy and strength. I read with interest your letter in the October SIGNS. It makes me sad when I think that our paper will only come to us once each month, and it grieves me to think that the subscribers have failed to do their part towards its support. I have wondered whether it was from inability to meet the subscription price or from a lack of interest in spiritual life. Some of our writers say we are living in the Laodicean age of the church. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot." Natural and temporal comparisons appear in many places in the sacred writings, accordingly this lukewarm condition would not be savory, but insipid and unpleasant to the taste. "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." What a sad condition for the church when she be-

comes distasteful to her Redeemer and he turns from her, as it were, in disgust. She may not behold the brightness of his glory, "because thou sayest, I am rich, and increased with goods, and have need of nothing." Can it be that our churches are in this condition now? We know by experience that we must feel from the depths of our hearts the need of spiritual enlightenment before we cry to God to give it. We see our churches standing as they were, or decreasing in membership, yet we seem in a stupor and do not realize that we are wretched and miserable and poor, nor feel the need of crying to the heavenly Father for help.

The subject of prayer has been on my mind much of late. I fully believe that God's plans are laid and he brings them to pass according to his will, but according to the Scriptures and our experience he often makes his children feel the need of the things he has in store for them before he bestows them. I recall my father's family prayers, how he prayed for his own family, for his neighbors and their children, the sick and afflicted, the widow and orphan, the sinner, those who were mourning on account of sin, for the rulers of our nation and the upbuilding of our church. If we could hear an awakened cry go up from the ministers of our churches for their upbuilding we would feel comforted in the thought that God had a revival in store for us. You remember when the Lord had promised one blessing to the children of Israel he said he would yet be inquired of by them for that blessing. One of our ministers when praying in public worship always asks the Lord to bless our children; when most of his children professed a hope and joined the church I felt that God had in a measure answered his prayers. The apostle admonished the churches to pray

without ceasing, and in many other instances he admonished them to prayer. In some of his letters he asked the church to pray for him. Christ told his disciples, Whatsoever ye ask of the Father in my name that shall ye receive. He said again, Pray for those who despitefully use you and persecute you. I know God does not answer prayer in the way we think it should be, but many times during severe trials and sickness we feel that we must sink with the heavy burden, but we cry to the heavenly Father for help, pleading the merits of his own dear Son, for we feel too unworthy to ask in our own name. Like the dear Savior in the garden of Gethsemane, his holy Spirit strengthens us, and like him we say, If this cup may not pass until I drink it, thy will, not mine, be done.

Dear sister, why should I write these things to you when you know them already by experience perhaps much better than I do? I think it is because we like to express our thoughts to those who do know and understand us.

I attended our association at the Little Bethel Church, near Meadowville, also a three days' meeting at the Leading Creek Church, at Montrose, and enjoyed the preaching. May the Lord bless you at all times, and enable you to cast your care upon him, for he careth for you.

Unworthily your sister,

E. E. WORKMAN.

P. S.—Dear sister, since writing this letter I see where Mrs. W. L. Hawk in the SIGNS has asked some one to write on Revelation iii. 15, 16. I hope Elder Lefferts may feel impressed to write at length upon that subject, and include verses seventeen and eighteen. You may send this to the SIGNS if you think best.  
—E. E. W.

KINGMAN, Kansas.

DEAR EDITORS AND PUBLISHERS:—It has been on my mind for some time, and more especially since the SIGNS was changed to a monthly, to say some things to the household of faith in regard to the business interests of the SIGNS. What I may say is not with the design to give offense to any, but with the earnest desire to stir up the pure minds of those who are neglectful to a realization of that which to me seems to be both a privilege and a solemn duty. Notice I said, "Those who are neglectful," not those who are punctual. Each one shall decide for himself to which class he belongs. As the readers of the SIGNS know, paid advertising is excluded from the paper, and none of us would be willing that it be otherwise, thus compelling the management of the paper to depend wholly upon subscriptions and free-will offerings to meet the expense of its publication, and when I say to you, dear reader, that this expense is no small matter, I do not speak inadvisedly, I speak from experience. The publishers of the SIGNS must incur this necessary expense if they publish the paper. The concerns with which they do business in purchasing supplies have no interest in the success of the SIGNS, only a business interest. When their bills fall due they expect their money, which is right, and if the management of the SIGNS should make a habit of neglecting to meet these bills they would very soon be in the position that they could not get supplies, and of necessity the publication of the paper would cease, and we would feel that the cause of Christ had been disgraced, because one of the outstanding requisites of a genuine Old School Baptist is honesty and faithfulness to contract. When we fail to fulfill our obligation to the SIGNS, by not

paying promptly our subscriptions, we withhold from them the only means they have to meet their obligations. I dare say they are making the obligations necessary to publish the SIGNS upon their faith in the faithfulness of their subscribers, and whenever we fail to discharge our obligations to them we expose them to great inconvenience, hardships, and perhaps to reproach. It is wrong to betray the confidence of a stranger, much more a faithful friend, and one of the household of faith. This, dear brethren, is not right; this is not bearing one another's burdens; this is not manifesting the proper concern for the heavenly things with which the good Lord has blessed us. I am not pleading the merits of the SIGNS as a reason why you should fulfill your obligation to it by keeping your subscription paid up, but I am appealing to your honor, let us be faithful in little things if we would prove ourselves worthy to be entrusted with great things. If we have a sweet hope in Jesus we have the richest gift that has ever been bestowed upon God's creatures, and we should so cherish that precious bequest that no overt act of ours could obscure it from the view of our brethren. Do we love righteousness? If so, that is sufficient reason for us to be diligent in doing that which is right; but we cannot prove that we love right only as we are found walking in the paths of righteousness.

I wish to say that I believe the SIGNS OF THE TIMES is, and has been during its entire publication, a great blessing to the cause and church of Christ, and so long as it is conducted as it has been I believe it will be approved by our heavenly Master. I did not feel reconciled to the recent change that was made in its issue from a semi-monthly to a monthly, but I

am certain that "No good thing will he withhold from them that walk uprightly." I would feel that it was a calamity indeed if the SIGNS should be compelled to suspend publication, but I well know that unless the subscribers keep their subscriptions paid this is exactly what will occur. We must remember that if we should be deprived of this, or any other blessing, that we were unworthy of it or it would not be so. I know it is not compatible with our feelings for the publisher of a paper to have to request through the paper that we remit our delinquent subscriptions, but I know also it is no more unpleasant for you to read it than it is for them to have to do it, and both of these unpleasantnesses can be avoided if we will have a regular time to attend to this little obligation, and when that time comes attend to it promptly.

Brethren, I feel an interest in the SIGNS for the principles it advocates. I believe they are founded in truth. They cheer us when we are cast down, and support our trembling hope when doubts and fears assail. They will live and triumph when all earthly comforts shall perish. May our hopes ever be built upon this firm footing, and may they grow more and more in our esteem.

In humble hope,

J. R. HARDY.

MILFORD, Del., Dec. 26, 1924.

DEAR BRETHREN:—Inclosed find two dollars, for which you will please send the SIGNS OF THE TIMES to me at the above address. I have never been a subscriber to the paper, but from time to time for several years past have had the privilege of reading it through the kindness of others, which I have appreciated very highly. I love the paper for the glorious truth which it so firmly advocates, and always enjoy reading the many

good letters from the dear kindred in Christ who are scattered throughout the length and breadth of the country. They all tell the same sweet story: salvation by grace, and grace alone. I have thought for some time that I would subscribe for the paper, but one thing and then another would step in the way to hinder me; but I feel that the proper time has at last come, since my daughter made me a Christmas present of two dollars to spend as I please, so while the rest of the family were attending a Christmas program near-by, and I remaining at home as a matter of choice, and while sitting all alone and meditating upon the significance of Christmas, it occurred to my mind that I could not spend the money in any other way that would make it worth as much to me, and that would so often remind me of my dear daughter's gift, as to send it to you for the SIGNS OF THE TIMES. I am a stranger in this part of the country, having come here last May from the State of Louisiana, and having been afflicted ever since coming here, with something like paralysis, have for the most part been pretty closely confined at home. However I have been blessed to visit two different churches. The one at Broad Creek, which is under the pastoral care of Elder C. W. Vaughn, I have visited three or four times, where I had the blessed privilege of hearing Elder Vaughn and brother Bond, both of Hopewell, N. J., and it was indeed a feast to my poor hungry soul to hear them so ably defend and proclaim the doctrine of God our Savior. This is not a very strong church, numerically, but as lovely a little band as it has ever been my privilege to meet; and, too, I would not forget to say that there are many there who are not members that seem to take as much interest in the little church and her ministry as if they were members, and

really on my first visit I thought surely that was a very strong church. I love all those good people dearly. I have also visited the church at Salisbury, Maryland, which is one of Elder J. C. Mellott's charges. I have been to this church twice, and there I found another lovely band of Baptists, and at that place, as well as at Broad Creek, I found some very precious ones on the outside, who seem to have their whole soul and mind on the welfare of the church and the Baptists at large, and especially the ministry. They surely do know how to take care of a poor old pilgrim and make him feel at home. Elder Mellott is a very pious and humble man, as well as an able defender of the doctrine, and seems to have the churches of his care, as well as other churches, very much at heart.

Well, I have not written just as I thought I would, but it has been with love and best wishes for the dear editors of the SIGNS, and the many readers and contributors thereto. I am a poor old sinner, in hope of a glorious resurrection in that sweet by and by, where all the blood-washed throng around the throne of God shall sing and shout the praises of a triune God, where sickness, sorrow, pain and death are felt and feared no more.

May a prosperous new year greet us all.

J. E. SMITH.

KELLY CORNERS, N. Y., Dec. 23, 1924.

DEAR SISTER PALMER:—I received your good and interesting letter over a month ago, but my time has been so occupied that I have been unable to write an answer before. By your letter I can see that you dearly miss your mother just as you dearly loved her, and I can quite understand how you miss her counsel and encouraging words, but I am glad to see from your epistle that the Lord is good and gracious to you in remembering the

low estate of his handmaiden. There is much here below to perplex and dismay God's children, but his assurance is that he will bring them off more than conquerors through him that loved us and gave himself for us. We do well to remember that the Lord sits over the furnace as a refiner, and he knows not only our frame, but also the trial and trouble through which we must pass. He also times everything, for there is a time for everything under the sun. We learn as time goes on that we cannot change any-thing.

"All must come, and last, and end  
As shall please my heavenly Friend."

Therefore much of our time is spent in desiring the Lord to give us a reconciled mind, that we might know somewhat of the day of his power, for he says, My people shall be willing in the day of my power. But we are also rebellious and often ask, Why? Why should this bereavement have come? Why should I have this cross and that loss? We are not content to acknowledge that the Lord knows best. But even in this we account the long-suffering of God's salvation, and though we believe not, yet he abideth faithful. He is the Savior of Israel in times of trouble. It is in trouble we are made to think of him, call upon him, and at times we know he is near, and that he is our help and our shield. What your mother said will follow me to my grave: "Talk about better things," and if only for that she has an abiding place in my heart. She is in heaven though her body is in the earth. God is not the God of the dead, but of the living, and they all live unto God. The Lord bless you with happiness this Christmas time. I hope your boy will be with you, and that your good husband is well. Christian love to all.

Your brother,

GEORGE RUSTON.

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY, 1925.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

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

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**R E S T .**

SOME one has sent us a request that we try to write something on the subject of "rest." Perhaps the text in our inquirer's mind is that one in Hebrews iv. 9, "There remaineth therefore a rest to the people of God." Anyway, this text will do as well as any other for a starting point on this subject. An essential qualification necessary for the enjoyment of rest is that one must be tired, weary or worn out. Rest is not needed by one who has not labored or who is not weary. The word means nothing to one full of vigor and strength eagerly seeking something to do, or who is busy doing something. There are all sorts of ways, however, of being tired. One may be tired from the usual round of everyday work, from plowing in the field, from work in an office, from attendance at a counter, from household duties and cares, or from scores of other ways. But this rest in which the children of God are especially interested is a peculiar rest that comes after having labored and having become weary in a very special way. It is not at all unusual for all of us to become more or less tired and weary every day with the daily round of our various activities,

but then we can lie down at night and find that recuperation of our physical and mental powers in sleep, which equips us to pursue that same round of busyness the next day, and the next, and so on. In spiritual weariness, however, there is no natural recuperation, but instead there is a complete exhaustion of self, a complete wearing out of self-righteousness, self-confidence and of every resource of self, all a necessary labor leading one to that wonderful rest which is not to be found in any resuscitation of one's self, but which is found for the weary self-exhausted sinner outside of himself and in the complete and finished work of the Lord Jesus Christ. Those who enter this rest of Christ's lose themselves and become enveloped in the perfectly satisfying fullness of the Lord. In the instance of the child of God, being tired of self arises from a disgust and loathing of the sin one sees in self, and this disgust and loathing arise from the self-exposure caused by the light of revelation shining in the soul, and this light is God himself. The same God who in the beginning commanded the light to shine out of darkness is the very same God who shines in the sinner's heart bringing into evidence and into consequent condemnation every evil thought and imagination, every secret intent and hidden purpose of which the sinner was previously completely unaware. This work of the divine exposure of one's totally depraved human nature, when once begun by the Spirit of God, never lets up. The fact that it does not let up, and the fact that it cannot be interfered with or stopped by any power this side of heaven, give rise ultimately to the complete wearing out of the sinner's self-resources. Becoming at last tired of self and weary of sin, the sinner finds himself coming more and more into

fellowship with the ministry of John the Baptist, the forerunner of Jesus; the burden of John's ministry being to cry that all flesh is grass and the goodliness thereof as the flower of the field, and as the grass and its flower are withered by the burning sun, so the powers of the flesh and their seeming goodliness pass away when the Spirit of the Lord blows upon them. This is the essential process which must be wrought in one by the Holy Spirit before that one can be in shape to be placed on spiritual Solomon's bed, there to find the real and the remaining rest which the poor, tired, sin-sick soul so longingly craved. Jesus is the end of the law for righteousness to them that believe. It was not intended that the law should be kept by mortal man, the sinner himself. This truth, however, is hid from the consciousness of those who are under the law, so that they think it is obligatory upon them to keep it. To this work they arduously set themselves, and perhaps, like Saul of Tarsus, think they have succeeded very well until the light of God's Spirit shines within them exposing their complete failure and condemnation. The light of God shows them their own unprofitableness in the way of righteousness. Yet being under condemnation, they still know nothing of the fullness of Jesus Christ until his liberating voice speaks within them by his mighty power, not beseeching them, or pleading with them, but lovingly and efficiently commanding them into his rest, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Then comes the astonishing revelation to their weary souls that the law which they thought it was obligatory upon them to keep, has already been entirely kept by the Lord himself when he suffered and died the

Surety of his people, having been himself lifted up from under the law's condemnation, and from under the curse of sin, in order that he might lift up unto him all that the Father had given him before the world began. Inasmuch as he lives they shall also assuredly live as they never have lived before, and in this living unto God and in this yoke-fellowship with Christ they find the perfect rest to their souls. Joshua led the hosts of Israel out of the wilderness into the promised land, and in the promised land of Canaan Israel found a rest never found while in Egypt or in the wilderness; but it was only a comparative rest, not at all perfect by any means, because the Canaanite was still in the land, and many were the contests witnessed by Israel in Canaan, many were the trials endured there and the idolatries and mischiefs practiced there. It is very evident, therefore, that Joshua could not and did not give the chosen people rest, even though he led them into the land promised to Abraham and to his seed four hundred years before. Further, we know that Joshua did not give them rest, because if he had then David in the Psalms would have said so, and would not have spoken of another day. The fact that David did speak of another day ahead of him in which Israel was to obtain rest, proves that it was a rest which yet remained to be revealed, a rest which Israel did not obtain under Joshua. This rest "that remaineth" is none other than the perfect rest which the believing sinner finds in the glorious work of the Lord Jesus Christ, that work whereby Christ perfected all the elect of God by the one offering of himself, that atonement through his blood whereby sin is washed away, that resurrection of the Son from the dead whereby the elect are forever unblameable in the sight of the Father.

Words fail to make intelligible this wonderful rest to one who has never entered into it. It must be experienced in order to be known. It can only be experienced by the work of God's Spirit, it cannot ensue from human training nor be compassed by human understanding. It comes about by the wearing out of self and through an attaining unto the selflessness of Christ. Such an attainment cannot be by one's voluntarily starting out on a race for it. It is the race set before the children of God by no act of theirs, but by the eternal purpose of the living God who has called them to this end and who has ordered them to this glorious destiny, that they may find in Christ Jesus the fulfillment of all their best hopes and aims when they shall have been completely conformed to his image and shall have awaked with complete satisfaction in his likeness. There were certain ones of the Pharisees who found fault with Jesus for plucking ears of corn on the sabbath day. Jesus justified his children in his reply by saying that man was not made for the sabbath, but the sabbath was made for man. Now, "sabbath" means "rest," and Jesus is that "sabbath," or "rest," to his people. The literal seventh day kept by the Jews, or which was pretended to be kept by them, was never the real "rest," but merely a shadow of it. There was no work to be done at all by any Israelite on the seventh day, but as a matter of fact they did do work on that day, and they could no more help doing something than they could have kept the sun from shining in the heavens, and the fact that they could not entirely refrain from all activity on that, or any other day, shows that man is so naturally constituted that he cannot keep the law in this or in any other respect, and that human nature is so constructed

that it cannot measure up to any divine requirement, no matter how simple that requirement seems on the face of it to be. For this reason Jesus said that man was not made for the sabbath, meaning that man was not made so as to fit into the legal requirements of the sabbath, or into any other legal exactions. The bed was too short for him to lie on, no rest there for him; and the covering was too narrow for him to wrap himself in, no effectual protection or hiding therein for him. Quite the opposite, however, Jesus said that the sabbath was made for man, that is, the legal sabbath was but a type (not substance) and when the fulfillment should come, which fulfillment was to be discovered in Christ's own work through his death and resurrection, then should be brought in for man the real sabbath, the perfect and absolute rest for the believing sinner in the gospel of the Lord Jesus Christ, that full and complete gospel which declares to the weary, way-worn child of God that his iniquity is pardoned, that his warfare is accomplished and that he has received at the Lord's hand double for all his sins. This is just the sort of sabbath the conscious sinner needs, and this is just the kind of rest God has made to fit man's needs, and, blessed thought, this is a rest that remains. It stays, it abides. It does not flit about here and there as does a bird from tree to tree. It is not here to-day and gone to-morrow. It is permanent. To be sure, we may not always have with us a realizing sense of this rest so that we may be feelingly comforted by it at all times as much as we should like, but nevertheless the rest is one that remains. Like the seventh day on which God rested from all his creative work and never again resumed creation, so does the child liberated from the condemnation of the

law through the liberty wherewith Christ has made him free, never again resume the arduous duties of the law. That was a yoke which neither we nor our spiritual forefathers were ever able to bear. Then why seek to be entangled in it any more? If one could effectually get back under the law one should have to undo all that Christ has done. That would be the same as trampling under foot the blood of Christ and counting the blood of the new covenant an unholy thing. Therefore, the writer to the Hebrews says to us that since we have left us a promise of this rest let us labor to enter into it. This laboring to enter into the promised rest is not a stirring up of physical or mental or moral activity, it is not entering into a confederacy with Egypt, or a leaning upon the broken staff of the flesh. Nothing of the sort. It is a laboring of faith and by faith, a laying hold of eternal life. It is a working of God in us to will and to do of his good pleasure. In short, this laboring to enter into rest is a continued firmness in gospel doctrine and principles, it is a continued separateness from legal principles and practices. It is a coming out of Babylon and having nothing to do with the unclean thing. It is a contending for the faith once delivered unto the saints and the maintenance of an uncompromising distinction of grace and works. Christ cannot concord with Belial. That way lies confusion. Rest is found in Christ first, last, all the time and forever.

L.

#### 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.

#### MATTHEW XXII. 14.

“FOR many are called, but few are chosen.”

It has been requested by several brethren that we write upon the above Scripture, and in doing so we expect to refer to the parable as a whole. It is our mind that this fourteenth verse belongs to the parable that Jesus had just spoken. Jesus was in the temple surrounded by a multitude including the chief priests, scribes and Pharisees. These were bitterly opposed to him and his teachings. They had seen him ride as King into Jerusalem, and heard the multitude cry, “Blessed is he that cometh in the name of the Lord.” He had cast out money-changers, healed the sick and blind, cursed the barren fig tree and confounded the scribes and Pharisees with his parables. They knew he spake of them, and would have laid hands on him but they feared the multitude because they took him for a prophet. Now we would have our readers bear in mind that the parable of which our text is a part was referring to them and their day, and while we have little doubt but that it can be applied to our day, yet we shall dwell upon it as it relates to the people in question. The brethren who have asked us to write upon this subject, like many others of God’s dear saints, are exercised as to their calling, whether it is an effectual call or not. In this they do well, for Peter has enjoined on the elect to give diligence to make their calling and election sure. As a denomination we believe in an effectual call, which is a call out of darkness into God’s most marvelous light. We believe that God has a people, chosen in Christ Jesus before the world began, and called 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,” and

that it is God's good pleasure that not one of his chosen shall ever perish. Some have thought that the "many called" refer to the elect of God and the "few chosen" those who are chosen into the visible church of God, professing his name before men and walking in the ordinances of his house, or chosen to proclaim his truth and work in his vineyard. It is our mind, as before stated, that the text applies to those immediately in the hearing of our Lord as he spoke the parable in the temple. To the Jews under the legal dispensation God had often called. He called them by priest and prophet, but for the most part they regarded not their call. "They mocked the messengers of God, and despised his words, and misused his prophets." But few when they went to the sacrifice were given to see beyond the type to the thing signified. Just as there were many who fell in the wilderness through unbelief, so many who were bidden by Moses (the law) to the types and shadows of the old dispensation would not come, for they were a wicked and rebellious people, and God swore that they should not enter into his rest. In the parable before us the king sent out his servants; Abel was one of his servants, as was also Enoch, the seventh from Adam; Noah also was a preacher of righteousness, so also was just Lot, but they were not regarded, and after God had chosen the tribes of Israel and had led them out of Egypt, feeding them with angel's food and giving them to drink water from the rock, yet there were only two entered into the promised land, the rest fell in the wilderness. Their children were little better, for it often seemed evil unto them to serve the Lord. He raised up judges for them, but they continually violated the commands of God. Again he sent prophets, "rising up

early, and sending them." These declared that the king had prepared his dinner, his oxen and fatlings were killed and all things ready, "Come," said they, "unto the marriage." There could be no clearer testimony than that which the prophets spake concerning Jesus, for they spake of him. "But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them." The scribes and Pharisees made much show of religion, just as the fig tree had many leaves, but there was no fruit. He cursed the tree which represented national Israel, they bore no fruit, and Jesus told them in chapter twenty-one, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Just as their fathers had slain the prophets, so they followed in their pernicious ways, and on cursing them Jesus said, "Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias as son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." When the king heard of their slaying his servants, that is, when their guilt was fully manifested, their cup of wickedness full, he was wroth, and sent his armies, which were the wicked, who are God's sword. The Roman armies came and destroyed those murderers and burnt up their city. "Then saith he to his servants, The wedding is ready, but they which were bidden

were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage." In another parable they were told to compel them to come in, and we believe the power of the king accompanied his servants so that they were able to gather together all, as many as they found, both bad and good, bad representing harlots, publicans and sinners, and good, those of the Jews who could say, "Touching the law," "blameless," "and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless." From another parable we learn that those gathered were the poor, the maimed, the halt and the blind, and these were compelled to come in. "Where the word of a king is, there is power." Under the legal dispensation it was do and live, but under the gospel it is believe and be saved, and they believed according to the working of that mighty power that wrought in Christ when it raised him from the dead. Thus the power of the King was in his command, and this King, our Lord Jesus Christ, said, "Go not into the way of the Gentiles, \* \* \* but rather to the lost sheep of the house of Israel," and when these lost sheep came it was in humility, desiring mercy, and being humbled through sin abounding, they were made acceptable only through the Lamb of God, and the merits of his righteousness. Then the language of Isaiah was theirs: "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with the ornaments, and as a bride adorneth herself with her jewels."

Wherever such characters are the Lord is there in the midst; in other words, the King comes in to see the guests. Cornelius could rightly say to Peter, "Now therefore are we all here present before God," and when Peter or any true servant of God speaks in God's name, they hear, not as the word of man, but God.

"He hears our praises and complaints,  
And while his awful voice  
Divides the sinners from the saints,  
We tremble and rejoice."

Let us return to our subject. Many of the Jews were indifferent to the call of Moses and the prophets, for they were not all Israel that were of Israel, for it is written, "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear." There was "a bridle in the jaws of the people, causing them to err." This bridle was pride, and we read, *Pride goeth before destruction.* Now while the many that were called would not hear, there were a few who did hear. There was Simeon, to whom it was revealed that he should not see death until he had seen the Lord's Christ. There was also Anna the prophetess, and here and there a few that clave to him with purpose of heart. Yes, these chosen few were the "we" that Peter speaks of when he says, "To whom shall we go? thou hast the words of eternal life." They also were those addressed when Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." They also were the remnant of whom Paul tells us when speaking of his believing brethren: "Even so then at this present time also there is a remnant according to the election of grace." Now when the murderers were destroyed, and their city burnt, and the Levitical priesthood, with all that pertained thereto, dead and buried, there were those who still clung to the law. It was such with their legalism that bewitched the Galatians of whom Paul

wrote, I would they were even cut off which trouble you. Whenever such an one is asked to give a reason of his hope he is speechless. The King commanded, Cast him out; that is, cast him where he belongs, into outer darkness, the darkness of Sinai; being under the law and clinging to it he must of necessity be under its curse, and there shall be weeping and gnashing of teeth. They that would cling to the law are still married to Moses and have no need of Christ's righteousness, for they, going about to establish their own righteousness, have not submitted to the righteousness of Christ.

Thus we have in our feeble way tried to show who were the many called and who also were the few chosen, and that our text applied to the Jews and not to the Gentiles, for it was to the Jew that Moses and the prophets were sent. The Gentiles walked in darkness until Jesus came and his call to them enlightens them and proves their election sure. The testimony of that blessed few has been left on record that we through the patience and comfort of the Scriptures might have hope. Sometimes it is the lot of saints to-day to mourn that there are few going to Zion with their faces thitherward; yet while there was a remnant of the Jews according to election, yet of the Gentiles there is a number that no man can number, and with us, each one that is brought from the highways and hedges enters the kingdom of heaven, sits down with Abraham, Isaac and Jacob, and an innumerable company of angels, and the spirits of just men made perfect. Therefore, though there are but a few here and a few there, yet when the King comes in to see the guests we are lifted up at the sight, and realize him to be the Lord of hosts.

G. R.

## MARRIAGES.

Alva M. Myres and Miss Virgie Campbell were united in marriage at the home of the bride's parents, R. B. Campbell and wife, near Hartford, Ala., by J. J. Collins, December 21st, 1924.

J. E. Pritchett and Miss Ola May Gilley were married December 28th, 1924, by J. J. Collins, at W. R. Campbell's, near Wicksburg, Ala.

## OBITUARY NOTICES.

**Elder Wm. A. Melton** was born June 25th, 1821, and departed this life December 10th, 1903, at the age of 82 years, 5 months and 15 days.

**Lucinda Melton**, wife of Elder Wm. A. Melton, was born February 12th, 1826, and departed this life January 20th, 1896, at the age of 69 years, 11 months and 8 days.

Elder Wm. A. Melton and Lucinda Lanham were united in wedlock October 17th, 1844, and to this union twelve children were born; four of the children, two boys and two girls, preceded their parents to their graves. Elder Melton was ordained to the full function of the gospel ministry about the year 1858. He was a very active man while in the prime of life, and did a great deal of traveling among the churches of the Pocatalico Association, and visiting sister associations, being a messenger bearing the Corresponding Letter, and representing the Pocatalico Association. His way of traveling mostly was on horseback, and he was faithful to discharge his duty, let the distance be ever so great. Being appointed by his own association as a messenger to the Muskingdom Association, of Ohio, and the Indian Creek Association, of the eastern part of West Virginia, he would spring into his saddle and ride from three to five hundred miles each fall regularly. His weight was about 135 pounds. No minister of the gospel had a better companion for a wife than he; they may have had as good a wife, but no better. She never tried to discourage him, but always encouraged him. When she saw he was bothered about leaving home when his harvest was needing attention she would say to him, You go on to your appointment, the people will be expecting you, I will see that the work goes on all right; your clothes are all ready for you. She was a fine manager, both in and out of doors. Elder Melton was a sweet doctrinal preacher, having it well seasoned experimentally. In the year 1881 he was appointed Moderator by the Pocatalico Association, after Elder Wm. Martin, who had been Moderator for forty-five years, and who earnestly requested that his successor be appointed, as he was physically unable to serve longer. Elder Melton served as Moderator for a number of years, until age and lack of physical strength forbade him serve longer.

When sister Melton was called from this time world the writer was called on by the old Elder to sing a hymn, offer prayer and speak as my mind was led, by way of comforting the children, relatives and many friends who had come to brother Melton's to pay their respect to the one they had loved to the end of her mortal life.

Elder Wm. A. Melton was highly esteemed by the old order of Baptists, and died in the faith he had so earnestly contended for for so many years. By the request of his children the writer spoke for a short time by way of comforting the relatives and friends, after which his body was laid to rest by the side of his wife in the family cemetery, there to await the resurrection of the dead.

Written by request, in memory of Elder Wm. A. Melton, and Lucinda Melton, his wife.

J. W. McCLANAHAN.

**Sarah E. Holcomb**, the subject of this notice, was born August 26th, 1843, and departed this life November 12th, 1923, making her stay on earth 80 years, 2 months and 16 days. She was the daughter of Peter and sister Ann E. Bainbridge, who preceded her many years. She was married to Jonathan P. Holcomb November 28th, 1866, and to this union were born one son and two daughters. The son, one daughter and husband preceded her, and only one daughter, Mrs. Izola Harbourt, survives. She also leaves one brother, Samuel Bainbridge, two sisters, Mrs. Martha Hoagland and Mrs. Anna Atchley, and many relatives and friends to mourn for her. She was cared for with much tenderness by her granddaughter, Mrs. Marion Mulhaland, in which we can express much commendation. By a relation of faith she united with the Old School Baptist Church at Harborton, New Jersey, known as Second Hopewell, and was baptized by the late Elder Philander Hartwell June 12th, 1864, and she lived a true and devoted member.

Her funeral was conducted by the writer, and the esteem and love manifested for her were attested by the multitude gathered in the church-house where she often assembled with the saints for worship. She is greatly missed by the church and her pastor, but we mourn not for her, as she rested in a precious hope. May God comfort all who mourn, and resign us to his will, by which we can say, Blessed be the name of the Lord.

ALSO,

**Miss M. Elizabeth Drake**, the subject of this notice, departed this life December 10th, 1924, at the age of 74 years. She was the daughter of Charles and Amanda Drake. She leaves one brother, William F. Drake, and one sister, Mrs. Isabel Savidge, both of Hopewell, New Jersey, and a host of relatives and friends to mourn for her. She was a member of the Old School Baptist Church of Hopewell, New Jersey, and was united to her in sweet fellowship, by which

she was constrained to relate her experience, and by that relation of faith she was received, and baptized by the late Elder F. A. Chick October 21st, 1912, in which she proved a true and devoted member.

Her funeral was conducted by the writer, and all who mourn were commended to trust in the God of her salvation, after which her remains were laid to rest in the cemetery close to the place she used to gather with the saints to worship. We feel our loss is her eternal gain, and are made to say, Rest on, dear one.

C. W. V.

My dearly beloved mother, **Angie Moody**, daughter of John and Eliza Heath Little, was born January 16th, 1841, in the town of Pittston, Kennebec County, Maine, and departed this life August 6th, 1924, at the home of her daughter, in Randolph, Maine, making her stay on earth 83 years, 6 months and 21 days. She was united in marriage to H. Wilbert Moody July 8, 1863, and to this union one child was born. Mother was a student of the Bible from early youth, taking the family Bible and stealing out by herself lest some member of the family might know she was reading it. She was an attendant of the Sunday-school and joined the Methodist class, but was led to see she was not at home with those people. Her first baptism was an obstacle for some time, and she was much disturbed in regard to her condition, but one day Galatians iii. 13 came to her with such power that everything seemed cleared away, and September 7th, 1878, at the yearly Old School Baptist Association in Maine, she was baptized by the late Elder F. A. Chick. I think few if any ever loved and enjoyed more than she did the association of her people. She was always eager to be with them, and always wanted the time spent in talking of the wonderful works of our God; if it was spent otherwise she considered it a waste of time. Many and severe were the trials experienced by her during her long life, but she was upheld by the God of her salvation. She was the last of a family of father, mother and eight children, her husband also having preceded her some twenty-three years. Many times when in distress the Lord spoke words of comfort to her troubled soul, and passages of Scripture would come with felt power. She was firm as a rock, never yielding to anything contrary to what the Lord had taught her. She was never absent from an association during all the years since her uniting with the church (and attended some before) though sometimes obliged to leave home under sore difficulties. She used to say, "I do not see how any one can stay away from an association." The last one she attended, at Whitefield, Maine, at eighty-two years of age she rode a distance of ten miles on Friday, and attended Saturday all day and evening, and all day Sunday. Her testimony was given in a clear, strong voice, and she praised her God publicly for the last time. She had been troubled for years with a weak

heart, and that with the infirmities of age caused her to fade away. Her sufferings were severe during the last few days, but the final struggle was eased by the administering of a hypodermic. Elder George Ruston spoke ably at the funeral, from the text, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." These words also, "Loved one, come home," were the first to come to her on Sunday morning preceding her passing on the following Wednesday. She was loved for what she was, and as was remarked by one at the funeral, "A good woman has gone." Her life and morals were above reproach. She leaves to mourn an only child, the writer, and one grandson. She was so much to me during my life of fifty-four years. We were never apart more than a few weeks at a time, and during the last five years of her life I was her constant companion, attendant and nurse when she required nursing. She was my counselor, guide and sister. Our love surpassed the love of women. She is gone and I suffer, but not as those who have no hope. Her Savior is my Savior, too.

ALSO,

My dear father, **H. Wilbert Moody**, was born at Pittston, Kennebec Co., Maine, December 29th, 1836, and died at his home in Pittston, May 16th, 1901, aged 64 years, 4 months and 17 days. My father never united with the church, but he had the Lord's little ones in reverence, and the home was always open and all were welcome. I still remember the preparations on meeting Sundays when our table was made larger and well spread. The pastor, the late Elder Hiram Campbell, lived at Brunswick, Me., and after coming by team and rail was met, often by my father, and conveyed by team (about 9 miles) to our home. Those were golden days which still exist in memory. My father was a hard working farmer, who found an able helper in my mother. He started with nothing and built up a comfortable home by hard work and prudence. Neither father nor mother were ever out of their beloved State of Maine. Father at times for many years suffered severely from bad attacks of phthisic, then the "grippe" from which he nearly succumbed, but rallied to live some twelve years after, but broken in health. During his last few years he became a constant reader of the Bible, and I think he found comfort therein. His mind became much exercised, and about three weeks before the end, one morning he came out into an adjoining room while mother was renovating the sleeping-room, and when done he went back, saw the sun streaming in at the window, and these words came, They need no light of the sun there, and he was filled with joy unspeakable and full of glory, saying, "This does not look like the same room I went out of, the room I have suffered in." In a previous illness these words were given to mother, "This sickness is not unto death, but for the

glory of God." Now the assurance was given and father had not long to stay. Such love filled his heart, he said, "My folks are nothing to me," and no one loved his family more than he, but the glory of our blessed Redeemer outshines all earthly ties.

His funeral was attended by Elder Frederick W. Keene, of North Carolina, then living at North Berwick, Maine, and all that was mortal was laid to rest in the cemetery at Whitefield, Maine, where he and mother now rest together. Mother's grief knew no bounds, and she felt her time was short, but the Lord had planned it otherwise.

NELLIE M. PALMER.

**Deacon Ephraim R. Myers** departed this life December 22nd, 1924, at the home of his daughter, Mrs. Edward Pyatt, in Flemington, N. J., where he had made his home for some years. Brother Myers was born near Locktown, N. J., December 10th, 1837, making his age 87 years at the time of his death. September 15th, 1860, he was united in marriage to Miss Cornelia H. Fox, of Ohio, who preceded him in death several years. He is survived by two daughters and two sons, sixteen grandchildren and eight great-grandchildren. Brother Myers and his wife were the last baptized by the late Elder Gabriel Conklin, more than fifty years ago. Deacon Myers was faithful in the house of the Lord, called Kingwood, to the end. He loved the order, doctrine and ordinances of the church. No compromise could be made with him. He was a sweet singer and for many years led the singing. Failing health caused him to leave the vicinity of the meetinghouse, and his presence and assistance were much missed. It was my privilege to visit him several times during his long illness, and always found him interested in the affairs of the church, and with comforting hope of salvation through the mercy of God.

The funeral services were conducted by the writer, his pastor, in the Methodist meetinghouse at Mt. Rose, N. J., and the interment took place in the Mt. Rose Cemetery. May strength and peace be ministered to the children.

By request.

H. C. KER.

**Elder C. C. Melton** was born in Carroll County, Virginia, December 13th, 1845, and departed this life December 6th, 1923, at his home, in Nebo, Ill., aged 77 years, 11 months and 23 days. He was united in marriage to Martha Ann Wilkinson in Pike Co., Ill., September 12th, 1872, and to this union nine children were born, six sons and three daughters, all except one daughter survive, together with the mother. He united with the Primitive Baptist Church in 1879, and consistently conformed to the faith until his death,

MARTHA ANN MELTON.

**Isabella Frances Culpepper** (nee Walterman), wife of B. F. Culpepper, was born August 7th, 1844, and died December 12th, 1924. She was married to B. F. Culpepper July 6th, 1865, and to this union eight children were born, two boys and six girls. Her husband and four children preceded her to the grave, four girls surviving: Mrs. Florence Sanders, Mrs. Donie Reese, Mrs. Lizzie Smith and Mrs. Mame Norber, also one sister and one brother-in-law. She united with Mt. Pelier Church, Henry County, Alabama, the second Sunday in April, 1876, and was baptized by Elder W. M. Hubbard. In 1879 she moved to Texas and settled in Upsher County, nine miles east of Gilmer. She and her husband united with the church at Bluff Springs, of the Predestinarian faith and order, where they lived consistent members until death, always filling their seats unless providentially hindered, and their home was a home for the Baptists. She was a faithful wife and a loving mother, both naturally and spiritually. In her death the church has sustained a great loss, but we hope our loss is her eternal gain.

The writer tried to speak words of comfort from 1 Thessalonians iv. 13, after which her remains were laid to rest beside her husband in the presence of a large concourse of relatives and friends, there to await the second coming of our Lord Jesus Christ, who shall change this vile body and fashion it like unto his glorious body, and so shall we ever be with the Lord; so weep not, dear children, as those who have no hope, for your mother is not dead, but sleepeth in Jesus.

Written by

W. W. SLAUGHTER.

**Mrs. Lucy Adeline Watkins**, wife of J. T. Watkins, was born near Mayfield, Ky., April 1st, 1861, and departed this life December 7th, 1924, aged 63 years, 8 months and 7 days. She leaves husband, six children, and six grandchildren to mourn their loss; one son deceased. She also leaves one sister and two brothers. She joined the Primitive Baptist Church at Mt. Pleasant, Graves Co., Ky., on the fourth Sunday in May, 1912, and since that time lived devoted to the One who commands and it stands fast. She was a good mother and a noble companion all her life. She leaves a host of friends and brethren to mourn their loss, but the Master saw fit to call from our midst and take her to the upper and better home, so let us look to God who doeth all things well. The Lord giveth and the Lord taketh, blessed be the name of the Lord.

The funeral services were held from the residence, Paducah, Ky., December 8th, 1924, with Elder C. O. Kerley, her pastor, officiating. Burial was in Oak Grove Cemetery.

Written by her son-in-law,

ROBERT MCGREGOR.

**Mrs. M. J. Carson**, born September 1st, 1835, died December 15th, 1924, at the Home of the Incurable, in Atlanta, Ga., where she had been for several years. She was the youngest child of thirteen children of John and Margaret Webb, of Monroe County, Ga. She was born and reared by them there until 1859, they all had left the old home but her and her father. They moved to her brother-in-law's and sister's, E. P. and Nancy Newton, the writer's parents, and lived with us until her father died in the early 70's, and her marriage to D. P. Carson. She had no children, but two step-children, who were grown and married when she married, but they visited and loved each other as own mother and children. When she moved to my father's she was taken in as one of the family, and acted and felt that mother's children were as near and dear as if they had been her own. After we were all grown she looked and depended upon us more than any one else. She had no means of support except her work, by which she was able to make a comfortable living until her health failed, then she was cared for by my mother's children as long as she lived, being the youngest of thirteen brothers and sisters, all had passed away except one brother, Dr. G. W. Webb, who is 91 years old. She came from a long lineage of Primitive Baptists. Her great-grandfather was a minister of prominence among the Baptists, her father was Deacon in his church, as was my father, and two of his brothers were Deacons in their churches. She was a true member for many years of her last days. She had many good friends outside of her church, for all who knew Aunt Jane loved her for her moral worth, as was evidenced by the many who paid respect with flowers and their presence at her funeral and burial in the family cemetery. Truly a good woman is gone.

Written by her nephew,

J. W. NEWTON.

**Miss Nannie Rountree**, my dear sister, was born in Young County, Texas, November 23rd, 1879, and departed this life December 10th, 1924, at Santa Anna, Texas. She never united with the church, but lived a sweet life, and always enjoyed the church services and attended meetings as long as she was able, and especially did she enjoy the hymns and often sang them at home. The last one we remember hearing her sing was, "Oh when shall I see Jesus?" She was a sweet girl in the home, and we miss her much. Our home is sad. Her father preceded her to the grave nine months. It was sad to give papa up, but we wish to be submissive to the Lord's will. A sister-in-law preceded her to the grave near six months, and this, too, was very sad to the family, she leaving three little children, who are in the care of mother and myself. We feel that she, too, is at rest in the arms of Jesus. She was a member of the Missionaries. My sister had been in poor health for some

time, but never complained. She and the others are at rest, sweet rest, where sorrow comes no more. This is a sad world, but what a sweet thought that beyond this world of sorrow is a heaven for the saints, God's chosen people, his elect.

Funeral services were conducted by Elder Stone in a way that was comforting to the family. She leaves to mourn a dear mother, sisters, brothers and other relatives. She was laid to rest by the side of her father, to await the resurrection morn.

In sorrow,

BERTHA ROUNTREE.

**Jessie A. Baker** was born July 5th, 1870, and departed this life October 6th, 1924, making his stay on earth 54 years, 3 months and 1 day. He was married to Etta Tibbs October 7th, 1894. He professed a hope in Christ while young, and united with the Primitive Baptist Church April 28th, 1922, and lived a true member until death. He leaves a wife, one son, a daughter-in-law and one grandchild to mourn his death. Brother Baker was severely afflicted for several years before his death, but seemed to bear his afflictions with much patience. He professed a hope nearly forty years ago, but did not come to the church and give a relation of his hope until April, 1922, at which time I, with the assistance of Elder O. W. Pirkins, baptized him in the fellowship of Bethel Church, Graves Co., Ky., and by request of his lonely wife, and through the strong ties of christian love I had for him; I in my weakness am writing this brief notice of his death. We believe that through the good hope of grace in Christ which he manifested by the love he had for Christ and his kingdom that he is now at rest, and we feel that our loss is his eternal gain. Oh may it be God's holy will to reconcile his loved ones he has left behind in their sad and lonely state, is my prayer for Christ's sake. Amen.

Written by

T. J. PRINCE.

**Mary J. McCallum**, wife of John E. McCallum, was born in Aldboro, Elgin County, Ontario, the only daughter of the late John S. McColl, one time school inspector for Elgin, and Mrs. McColl, and died at her home in Iona Station, Ontario, June 12th, 1924, after a few hours illness with peritonitis. For a number of years she followed the profession of teaching. She was widely known, and her amiable and genial disposition won for her many friends, by whom she was held in high esteem. She leaves to mourn their loss her husband, one son, Duncan, one daughter, Mrs. Delmer Gosnell, of Highgate.

Funeral services were held from her late residence, and her body was buried in the family plot in the Cowal Cemetery.

DUNCAN C. McCALLUM.

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

Mrs. J. F. Primm, Ark., \$4.00; Mrs. M. A. Somers, Va., \$1.00; J. R. Nuools, Ky., \$3.00; D. S. Koontz, Ill., \$2.00; Miss Semma Corder, W. Va., \$1.00; Thomas Nixou, Ohio, \$3.00; Sarah E. Runkle, Ill., \$1.00; "A Friend," N. Y., \$1.00; Wishing the SIGNS a prosperous New Year, Ont., \$1.00; J. B. Simmons, Tex., \$1.00; Mrs. B. H. Shearon, Tenu., \$1.00; Thos. C. Roe, Md., \$3.00; W. E. Bryan, Ky., \$1.00; Joseph F. Hall, Maine, \$8.00; John Yard, N. J., \$3.00; Paul T. Leigh, N. J., \$1.00; Mrs. Bettie Bennett, D. C., \$2.00; Mrs. W. W. Readhimer, La., \$2.00; Nellie M. Palmer, Me., \$2.00; W. T. Judy, Neb., \$1.00; Mrs. Thomas Jamieson, Cal., \$1.00; J. P. Starr, Texas, \$5.00; Mrs. Jean Semster, Manitoba, \$1.00; S. W. Shipway, N. Y., \$3.00; Miss C. Lilly Buck, Conn., \$2.00; F. W. Gainer, W. Va., \$1.00; H. L. Davis, Tex., \$3.00; W. K. Baird, Ky., \$3.00; J. S. Moore, Ala., \$2.00; Mrs. John Beamond, Ohio, 50 cents; J. A. Jordau, Va., \$2.00; E. H. Winchell, Mich., \$6.00.

[The contribution of G. C. Jordan, Mo., acknowledged last number, should have read \$8.00 instead of \$3.00.—Ed.]

**M E E T I N G S .**

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

IN

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

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11:00 A. M.

2:00 P. M.

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**A L L W E L C O M E**

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S. B. MOFFITT, Pastor.

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

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

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

S. B. MOFFITT, Pastor.

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

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

C. G. MILLER.

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

A. S. ROWE, Church Clerk.

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

JOSHUA T. ROWE, Pastor.

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## THE

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(ESTABLISHED 1832.)

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## ASSOCIATE EDITORS:

Elders R. Lester Dodson, George Ruston, Chas. W. Vaughn.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

TOPEKA, Kansas, December 22, 1924.

DEAR EDITORS:—I am writing to renew my subscription to the SIGNS and to notify you that my address is changed from Williamstown, Kansas, to 1243 Polk St., Topeka, Kansas. I also feel an inclination to drop a few lines, which you may look over and dispose of as you see fit. My mind has been exercised some of late upon these words, “We know,” and I pause to ask, Who knows? In the beginning of the book of Romans the apostle addresses all that be in Rome called saints, and further says, “Among whom are ye also the called of Jesus Christ.” Therefore keeping in mind the fact that it was Paul writing, and the called in Jesus Christ written to, and that he uses the pronoun, “we,” we conclude those are the ones who “know.” It is an inspiring thought, this fact that “we know.” It eliminates every doubt to the contrary. It is reassuring. The saints know things which the world never knew, and cannot know. There are things which we know, and there are many things we do not know. But upon this particular occasion the apostle says, “We know that

all things work together for good to them that love God, to them who are the called according to his purpose.” This “we know,” notwithstanding Satan and his followers seek to have it otherwise. It is difficult, indeed it is impossible, for the carnal mind to be reconciled to the glorious truths which the Lord’s people know. “We know” that God is the surety of his people. His name is a strong tower, the righteous runneth into it and is safe. Men and devils go about unconsciously doing the will of God, performing their devilish works, but it must all, in the end, redound to the glory of God and the good of his people. Jesus was put to death in the flesh, but it was written of him, “For the transgression of my people was he stricken.” Surely. Yes, “we know” that he hath borne our griefs and carried our sorrows. It is indeed a delight for the saints to know this blessed truth. It was necessary that Jesus die that divine justice might be satisfied. It was necessary that he die that he might be raised from the dead that God’s called people might be justified. He was delivered for our offenses and raised for our justification. It is evident, in fact, “we know,” there was no other way by which

we could be justified in the sight of God. We are sinners by nature and by practice, our works are corrupt, they never can suffice as an offering for sin. So-called good works and resolutions never will appease the righteous indignation of him who hath said, The soul that sinneth it shall die. Our own life's blood, individually or collectively, could not suffice to pay the debt we owed. "We know" it was the part of sovereign mercy that God should prepare a ransom for us in the person of Jesus, his Son. We know it was part of the divine economy of God that our sins should be laid upon him. He died in our stead. He redeemed us from death. He did his work perfectly, and our justification is declared by his resurrection from the dead. One of two things must be admitted: Christ has redeemed his people, or else he has not redeemed his people. He has saved his people, or else he has not saved his people. In the face of all the blessed testimony brought to bear upon this point the world seems not to know. But "we know." We know that our Redeemer liveth, and that he shall stand in the latter day upon the earth. If he did not redeem he would not be a redeemer, and if he did not save he would not be a savior. If he did not save his people from their sins then his name "Jesus" would not be appropriate to him. We know there is no other name associated with the work of salvation save the name of Jesus, for there is no other name under heaven given among men whereby we must be saved. This the world seems not to know. Men have sought out many inventions, they have devised many ways and means whereby they say we may be saved or we may not, but not once in all their devices is it said we *must* be saved. We know God's people must be saved.

Every one included in his gracious covenant must be saved. It is part of his gracious covenant that they shall all know him from the least even unto the greatest of them, and their sins and their iniquities he will remember against them no more forever. Is not this a gracious promise when we realize so sensibly that we cannot cease from sin, we have not the ability in and of ourselves to raise ourselves above its awful influence? But, "They shall all know me." Yes, "we know," "and this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." We know he hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. We know that what God doeth, it shall be forever. Nothing can be added to it nor anything taken from it. It is our joy to know our God is not deficient in any respect whatever; his grace is sufficient for us, his mercy endureth forever, his purposes never can be altered, his decrees never can be thwarted. All this we know perfectly well, but when we are enabled to view ourselves as we are, loathsome masses of pollution and sin, we are made to cry, I do not know. As to the salvation of God's people we have no doubt. We know they are saved, and would to God I could be like them, but "I do not know." We have a good hope through grace, but I cannot say I know that I am saved. We doubt and fear and tremble, our sins rise up before us to such a degree we almost give up in despair, but even with all this we dare to hope in the efficacy of the shed blood of Jesus.

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

This little hope we have, that star in the east when it shines clearly, never fails to lead us to the place where Jesus is. When thus led we can view him "Immanuel," "God with us." This little hope enables us to view his shed blood, and we know it cleanses us from all sin, his resurrection, and we know it was for our justification. These early experiences of the saints of God will not be forgotten. Like Mary, the mother of Jesus, we keep those things and ponder them in our hearts. We remember how we became mysteriously burdened with sin, and how we were just as mysteriously relieved of that burden. We remember how a love for the brethren mysteriously sprang up within our hearts, and oh the mystery that they should manifest a love for us. This love leads us to "know." Ah, dear, trembling child of grace, do we dare claim this for our own? By this shall ye know ye have passed from death unto life, because ye love the brethren. "We know that all things work together for good to them that love God, to them who are the called according to his purpose." We shall not question the wisdom and mercy of divine Providence even in adversity and misfortune. Our good is not reckoned from a financial standpoint, neither from worldly satisfaction and pleasure, but the trial of our faith is more precious in the sight of God than gold which perisheth. There are numerous cases in the Scriptures to prove the vigilant care which God maintains over his chosen and called people. I cite the case of Joseph as an example; his trials, afflictions and persecutions. His brethren meant it all for evil, but God meant it for good that he might save much people alive, as it is this day. God overruled their evil designs that it all should work for the good of his people.

Balaam went forth at the instance of Balak to curse the people of the living God, but the watchcare of God was over his elect, and every curse was turned into a blessing. We also learn a lesson from Balaam, when his beast turned aside into the field three times and his foot was crushed against the wall he became enraged and smote the beast, when the dumb ass, speaking with man's voice, forbade the madness of the prophet Balaam discovered it was an angel which stood in his way. Dear children of grace, how many times may we recall that we would surely have gone headlong into destruction had we been allowed to pursue our own way. The guardian angel of our Lord often stands in our way. He that keepeth Israel never slumbers nor sleeps. "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." These things we know, and God be thanked it is so.

L. L. SCHENCK.

FORDYCE, Ark., Dec. 8, 1924.

DEAR EDITORS:—In viewing conditions in our country, also reports from other countries, the absolute fulfillment of the many Scriptures has been vividly brought to my mind. Paul in writing the greatest of many letters descriptive of what shall come to pass in the future, says, "This know also, that in the last days perilous times shall come. For men

shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away," and God's people, like Israel of old, have been turned away from them. History has clearly shown, as the record given of the human family as recorded in the Holy Bible, together with the history as recorded of man and his demeanor here all along the ages of the world, and it has clearly shown beyond any question, that the tendency of humanity has had a downward course, but this apostle is here going way beyond the general trend, and has given Timothy this great warning, and says, "This know also." Know what? That in the latter times all these things shall come to pass. In looking, reading and watching the movements of men in the general channels of life, also religiously, we find them without natural affection, trucebreakers, incontinent, heady, highminded, lovers of worldly pleasures more than truth, and above all despisers of those that are good. Religiously speaking, we find them full of every conceivable form of godliness, but absolutely having no more knowledge of God's power and mercy than a beast, further than what tradition has taught. Idolatry has covered the land, men are proving to the people of God who have eyes to see, ears to hear and hearts to understand the great things that God has prepared for them that love him, that they are only as natural brute beasts, and are acting just as they have been taught by the gods of the world. They have a form of godliness, but deny the power

thereof. From such turn away. They enter houses and lead captive silly women, laden with sins, lead away with divers lusts, ever learning, but never able to come to the knowledge of the truth as it is in Jesus Christ, &c. There has been a general tendency of the theologians and "smart men" to lead the people into "modernism," or that man sprung from the lower animals and evolved into a man. Here in this present century they are urging the people to accept this belief, and, worse still, that Jesus Christ never did exist here in a body of flesh, but was only as an emblem. Here we see the absolute fulfilling of the Scripture in exact language. They deny him, and the reason is plain, for they know him not. They are of the world, and the world heareth them. They speak of the world, but "ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."—1 John iv. 4. "We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us." This is the accountable reason why they deny him. They have not seen him, they know him not and his word has no place in them; all the god they know is the god of tradition, and such as they wonder and picture out, and that is composed of such as the wisdom of this world imagines, which with God is foolishness.

"Perilous times shall come." Yes, they are here. Since the United States went into the World War the spirit of selfishness, graft and greed has manifested itself to an alarming extent. Society has retrograded, men and women who were looked upon as leaders in morals and religion have committed some of the blackest of crimes, and, religiously speaking, have introduced into the so-called churches schemes and plans to raise

money for those of whom Paul said, They shall lead captive silly women laden with sins, ever learning, and never able to come to the knowledge of the truth. All these things which look to us so glaring and irreligious are only manifesting and bringing to pass the very things recorded in the Scriptures. We read in Ecclesiastes iii. 14, "I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it that men should fear before him." God was before all things and by him all things consist, without regard as to who or what they are, have been or ever will be. It is all by him, and all these things that are upon us now have once been, and the corruption and vice we now see have been, and shall continue to wax worse and worse, and doubtless, to my poor vision of things, shall come to the point where we will have to have the mark of the beast to buy or sell.

Again in the fifteenth verse: "That which hath been is now; and that which is to be hath already been: and God requireth that which is past." Yes, we see very clearly from this very language that all that is now has been, and that which is or was once in the past is to come back again, and so it is no marvel to us for these things to come, for they absolutely have to come, and they, like the great and mighty ocean, are just "foaming out their shame." "For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."—Jude 4. Surely they were of old ordained to this condemnation. It is exactly where the righteousness of God's justice left them in their sins to their

own shame, and truly they are showing that by their fruits ye (we) shall know them. Yes, they deny the Lord God, but note that Jude said "our" Lord and Savior Jesus Christ, not theirs, for if he had been theirs they would not have been in the condemned state, and would not have denied him, neither would they have crucified him, but to this end they were "ordained" and therefore they had taken, crucified and slain the Lord of glory, and in that great wicked act carried out one of the greatest purposes known to us poor mortals, to the end that he died for our sins and rose for our justification, that the wicked were the sword in his hand to smite the shepherd and to scatter the sheep, and his hand of mercy is turned upon the little ones.

In conclusion, let us all remember that God is the head over all things, and that he upholdeth all things, and the government is upon his shoulder, and that crime, vice and wickedness will go their full limit, as darkness always goes as far as it can, but where the light is darkness has to end, so we hope that God will give us of his grace sufficient for us to be enabled to endure to the end, and that his everlasting love may reveal to us that these are some of the "all things" that work together for good to them who love the Lord, to them who are the called according to his purpose. Oh that we may be made to realize that he is the God of our salvation; that it is in him, by him and through him we are living and having our being, and that it is in him we are blessed with all spiritual blessings in Christ Jesus, and to that end he most certainly is entitled to all the praise. Had it not been for his unbounding mercy and goodness, we, too, would be just like others are, worshiping the creature and running after the gods of the

world, and doing just as they are, but God in his mercy has appeared unto us, giving us an understanding that we are in him, that it has been by the wonders of his everlasting love that he has bestowed upon us, therefore giving us of his Spirit, and as many as are led by that Spirit are his sons, and no more. Let us here say: He is the Rock upon which we are founded. "Upon this rock I will build my church; and the gates of hell shall not prevail against it." That church is his body and we are his members in particular, inseparably with him in his everlasting love, and in the final resurrection will be raised and fashioned like his glorious body. It is a great mystery, but we shall not all sleep, but shall be changed in a moment, in the twinkling of an eye. Yes, we have borne the image of the earthly here in sorrow after the manner of natural life, which is appointed once to die, but thanks be unto God who giveth us the victory through the Lord and Savior Jesus Christ, we shall live by him and through him, after, or in the manner of, an endless life, life eternal. So let the heathen rage and the people imagine vain things, wickedness manifest itself, we have one consolation: it can go just as far as God wills and there it shall stop. The Bible shows that this has ever been his ruling power over all worlds and beings, and shall we now falter by the way and say that he has lost his government? No, not in anywise, for he is the same now he has ever been and always will be, and the things that are now manifesting themselves, as in the beginning of our text, are only the things that we have the promise of, or rather the assurance that they shall come. All these things bring sorrows to God's poor, afflicted and despised people, but all these are just the fellowship of the sufferings

of Christ. Yea, and all that will live godly in Christ Jesus shall suffer persecution. These things to God's people are an heritage. In the world they shall have tribulation, but in him peace. As peace is all in Christ, and must and cannot come from any other source, so then persecutions are our dues from the world, and cannot come from any other source, and cannot be any other way, according to the declaration of the Scriptures. So then let us try as much as in us is to rejoice that we are counted worthy to suffer for his sake. If these are not the things that the Scriptures teach, then I confess that I am blind as to what they mean.

I will close with love and sweet fellowship, as I hope, to all the poor afflicted and despised people of God.

V. R. HARRIS.

EAST POINT, Ga., November, 1924.

DEAR BRETHREN:—While I feel so little, sinful, weak and unworthy to thus address you, by the help of One who holds the issues of life and death in his hand, I will write you a few lines to let you know I am yet alive, but my pain and suffering are no better, still I am spared for some purpose best known unto the Giver of every good and perfect gift.

Dear Brethren, I appreciate and thank you very much for sending me the SIGNS OF THE TIMES so long; it has been a great comfort to me in my many lonely days of suffering. I am always glad to see it come, and read it through before I sleep, unless I am suffering too badly. The pain is now so severe that I cannot read, write or sleep without morphine. Dear brethren and sisters who write for the SIGNS, write on as the Lord gives you light and liberty, for you do comfort many of God's little ones scattered over our land who are deprived of hearing

preaching, many of them upon beds of affliction, and oh you do comfort them so much. We are commanded to visit one another, the sick and afflicted, the widows and orphans, and comfort one another with the same word wherewith we ourselves are comforted of the Lord. Comfort ye, comfort ye one another, saith the Lord, and oh, my dear brethren, I do know by experience that it is comforting to poor unworthy me. Though we are many miles apart, and I have never seen them, I dearly love the writers as soon as I have read their good spiritual letters. Our God is love. He is everywhere present and nowhere absent, and he seeks such to worship him as do worship him in spirit and in truth, and he says, I know my sheep (or children), and I give unto them eternal life and they shall never perish. The good Lord does all the work. He hath saved his people with an everlasting salvation, therefore with loving-kindness he draws them. Yes, he makes it known unto them in time. There is a time for them to be born of the Spirit, then he sends forth the Spirit of his Son into their hearts, crying, Abba, Father. He has done it all. Oh how thankful we ought to be to have a little hope that we are of the number that Jesus came down to these low grounds of sorrow and suffered, wept, bled and died for, and put away our sins by the sacrifice of himself. It is declared that as far as the east is from the west he has removed our transgressions from us. He tells us how to live here in this time world: "If ye love me, keep my commandments." That love we have for each other, dear brethren, is a good evidence we are born again, born of the Spirit of God. I do know that I love the children of God, but the great question with me is, Is it with that spiritual love of God? I can only say that I

hope it is. They are the dearest people on earth to me.

"'Tis a point I long to know,  
Of it causes anxious thought,  
Do I love the Lord, or no?  
Am I his, or am I not?"

I know that if I am saved eternally it is a poor sinner saved by grace, and grace alone. Dear brethren and sisters, do you have doubts and fears? I do. Then again I am made to rejoice and say, I know that my Redeemer liveth. During the last few years I have awakened in the night singing some good old hymn, rejoicing and suffering at the same time, my body racked with pain; but love is stronger than death. Manifest your love to each other, dear children of God, and let brotherly love continue; live in peace one with another and so fulfill the law of Christ.

Dear editors and brethren, I hope you will overlook my imperfections with charity, and if you publish this correct the many mistakes. I have written it at different times, as I am in such pain I cannot write long at one time. My limbs are almost stiff and my eyesight bad; I am on crutch and stick yet. I have not been easy in nineteen years, so, dear afflicted children of God, I know how to sympathize with you.

Dear editors, may the good Lord long spare you to edit the SIGNS and to stand upon the walls of Zion. Cry aloud, spare not and ever contend for the faith once delivered unto the saints. I thank you again for sending me the SIGNS so long. I will not think hard of you if you stop it, yet I enjoy it very much. You may publish this if you see fit; if not, it will be all right with me. I ask an interest in the prayers of all God's people. May God bless the editors and writers of the SIGNS, is my prayer.

G. W. ALMAND.

## ROMANS IX. 20.

"NAY but, O man, who art thou that repliest against God?"

God, in his divine nature, is incomprehensible. The human mind cannot conceive the matchless wisdom, the unlimited power and the divine purposes of him who fills all space, penetrates all substances, pervades all minds, and is equally present with each and all of his creatures at the same time; is most absolute, positive and efficient in all his works; that he permits sin, determines its bounds, and defeats its purposes to the consummation of his righteous designs as purposed in himself in the ancients of eternity; that he determined beforehand all his dispensations; understood the time, course and the progress of all events; that all things were comprised in infinite wisdom before ever the world was; that all things cooperate and work together in securing ends with which infinite wisdom and goodness are satisfied. The Scriptures disclose those mysterious truths as characteristics of the uncreated Deity who changeth not, but yesterday, to-day, forever is the same "I AM." Then who art thou, O man, that repliest against God? Whither shall I flee from thy presence? If I ascend up into heaven, 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. Yea, the darkness hideth not from thee, but the night shineth as the day. Thou knowest mine downittings and mine uprisings; thou understandest my thoughts afar off; there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Then who knoweth the mind of the Lord? or who hath been his counsellor? As the heavens are above the earth, so are his ways above our ways and his thoughts above our thoughts.

He is above all, and over all; without beginning of days or end of time. This is the God of all the earth. He says, Be still, and know that I am God. If I were hungry, I would not tell thee, for the world and the fullness thereof are mine. He owns the cattle of a thousand hills; is not in need of the perishing things of earth, as silver and gold, not even the tenth part of it. Withholding doth not impoverish him, nor the gold of Ophir enrich him. Come, O man of the dust, let us observe the contrast: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow: for it is soon cut off, and we fly away." Man that is born of a woman is of few days and full of trouble. He lives amid the alternate joys and sorrows of this brief life, and perpetuates his dying race through the same vicissitudes of toil, care and sorrow through which he himself has trodden, down to the gloomy mansions of the tomb, where his thoughts, his envy and his hatred perish, never to know anything more that takes place under the sun, there to molder back to the dust from whence he came. Yet vain man would be wise, though he be born like a wild ass's colt, born in the wilderness of sin, wholly ignorant of his own weakness, until it is the pleasure of the Lord to show him in his ignorance and utter dependence, and turn his eyes to the hill from whence cometh his help. To whom then will ye liken God? or what likeness will ye compare unto him? He is sitting at the helm, holding supreme dominion. He speaks and it is done, he commands and it stands fast. Judgment he lays to the line, and righteousness to the plummet. If he cuts off and shuts up, or gathers together, then who can hinder him? Who hath directed

the Spirit of the Lord, or being his counselor hath taught him? "It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." He does his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, nor has the right to say, Why is it thus? The lot is cast into the lap, but the whole disposing thereof is of the Lord. Yet he endured with much longsuffering the vessels of wrath fitted to destruction, and has graciously arranged to the good of all men, and his tender mercies are over all his works. His judgments are sure, and all his works are done in righteousness. O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past finding out. "For of him, and through him, and to him, are all things: to whom be glory for ever."

My dear brother, if you think this worthy please publish it.

Yours in hope of eternal life,

W. A. HARRIS.

HIRAM, Georgia.

NAPA, Idaho, Jan. 25, 1925.

DEAR EDITORS:—Inclosed find a money order for four dollars, for which please credit my old account, and extend my subscription another year. I am sorry that I could not send it sooner, but it seemed I could not spare the amount from my family. I am not a member of any church, but my father, Elder J. H. Ring, was a subscriber of the SIGNS when I was a boy, and it is like an old friend to have it again, and I love to read the words written, many times by outsiders like myself. Let us hope we are included in our dear Lord's plan of salvation. We

cannot see why he does things, and can only put our trust in him, knowing he doeth all things for his glory and the good of those who love him. I sometimes feel that I have a very small hope, but most of the time that I am too great a sinner to belong to the dear church. Brethren, pray for me, for my own prayers seem to go nowhere.

I was much surprised some time ago to see a letter from Elder Peter Sawin. I can remember him being at my father's home when I was a boy, and I then liked to hear him preach. I supposed he had passed on long ago, but our dear Lord seems to spare some as landmarks along the way.

Yours in hope,

CHARLES M. RING.

LAUREL, Miss., Jan. 3, 1925.

DEAR BRETHREN:—It is through the mercy of the all-wise God, the Creator of heaven, earth and all things, that we have been brought through another year, and I hope I am thankful for his goodness in caring for me in my unworthiness. I pray that God will still bless us and care for us, especially the editors and publishers of the SIGNS OF THE TIMES, for I cannot see how we could do without the paper. We are at peace here at the Palestine Church. Our pastor is Elder L. F. Easley, who we esteem highly for the truth's sake.

Please find inclosed check, as I am sending four new subscribers, and five of us are renewing our subscriptions. I wish you all a prosperous new year. Remember me and mine at the throne of grace.

Your unworthy brother in Christ, I hope,

T. J. KNIGHT.

**EDITORIAL.**

MIDDLETOWN, N. Y., MARCH, 1925.

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**RECOGNITION.**

THE act of knowing a thing or person again is based on the fact that one must have known the person or thing at some time before. To recognize is therefore to remember that one has previously been acquainted with the person or thing under consideration. It is not our purpose to discuss this matter any further than it relates to the things of the kingdom of God. As most matters have a spiritual side as well as a natural side, so there is a spiritual recognition of matters spiritual as well as natural recognition of matters natural. The basis of each of these two sorts of recognition is different from the other, so that a person able to recognize things naturally may not be at all able to recognize anything spiritually; but one who has spiritual ability to recognize spiritual matters is not thereby prevented from an appreciation of natural things, and so has the advantage over the one who has the faculty of natural recognition only. What we desire to do in this article is to inquire into the nature of spiritual recognition. Furnishing a base for this consideration, we will use the text in 2 Corinthians v. 16: "Wherefore henceforth know we no man after

the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." It will be noticed that the word "henceforth" occurs twice in this short passage, meaning "from that time forth." What time is meant? What time are we to date from in this matter? The text plainly asserts that from a certain time there has arisen a new manner of recognition in regard to persons spiritually born. The words in verse fifteen will give us the starting-point: "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Here again the word "henceforth" comes in as clearly connected with the phrase "they which live." This living is a spiritual, not a natural living, and from the time that spiritual life is evidenced in the one born from above there comes a new or spiritual outlook to this one, by means of which he is able to identify and to re-identify or to recognize things or persons in the spiritual world. This living unto God is altogether the effect of the death and resurrection of Christ, therefore the resurrection of Christ is the date from which this spiritual recognition starts. Paul says in our text that the time had been when the disciples had known Christ after the flesh, that was when he was here on earth. During his lifetime here in the flesh his followers had been associated with him and had witnessed his sayings and his wonderful works, but now that Christ had arisen from the dead Paul goes on to say that from the time of his resurrection we shall no more know him after the flesh. It is true that Jesus was just as much man as he was God, and that being verily a man did not in any sense dispute the fact that he was verily God; however, even during his sojourn

here in the world those who recognized him for what he really was, that is, the Son of God, knew him as such because to them was given life from God akin to the life that was in him, so that the life in them recognized the life in him. For this reason his true followers recognized him as being God manifest in the flesh while the world of the Jewish nation recognized him merely as a man, and declared him to be naught but the son of a carpenter in Nazareth. Thus the Jews accused Jesus of being a blasphemer and an impostor, because to them was given no life from above, therefore no power of spiritual recognition by which they might truly know him; but the true disciples knew Jesus as the fullness of the Godhead dwelling in flesh, and worshipped him as such, because to them had been vouchsafed life whereby to truly know him and to love him. This life of the Spirit which was now made resident in the disciples of Jesus was in God and with God before the foundation of the world so that it was not difficult at all for this life when appearing in the elect here in the world to cause them to recognize the true character and value of the Lord Jesus. Since a person cannot recognize what they have not before known, it would have been before impossible for the human nature or for any faculty of the human mind in the disciples to recognize the divinity in Jesus; their human nature would have seen only his human nature. But their life spiritually was hid with God, and had been so hid from eternity. This spiritual life being naught else than God's very life is the only faculty fully able to recognize divinity in Jesus, because this life had been from eternity with God and fully cognizant of the right nature of God. The instant, therefore, that this spiritual life takes up its residence in a

sinner, the moment he is quickened into divine life, that moment and from that time forth he is awakened to a new consciousness of himself and an entirely new valuation of the things of God. Whereas before this he was dumb to all things really worth while, and dead to all things which vitally matter, now by the life of the Spirit he becomes alive to the truth and conscious of his own depravity and condemnation on account of sin. Thus there is a travailing in birth with this one until he is born again and brought out from under the law into the liberty of the gospel of Christ. From the time that this new birth takes place he never knows Christ after the flesh again and never thinks of valuing the Son of God as being no more than a man, neither does he look upon his kindred in Christ as being merely men and women after the flesh, with all the faults and weaknesses inherent in the flesh, but views them as the elect of God with whom he is not fit to dwell, seeing in them the perfections of God and the mark of the Father in their foreheads. After his resurrection Jesus appeared to his disciples at different times in that same body in which he had been crucified, that same body still containing the marks of the wounds he had received, but we have no record that any of the disciples recognized him by that body. They recognized him surely, but it was not after the flesh. When Mary came to the tomb the morning after he had risen and when she saw him, she thought it was the gardener. (John xx. 15.) Not until he called her name, "Mary," did she recognize him. What a wonderful proof this is of Jesus' words that he would call his sheep by name and that they would know him and not mistake his voice. Never was there a voice like his voice. His voice was the

voice that made all creation and that had called the world and all that therein is into being. No man ever spake like this God-man. It is no wonder Mary knew him when he addressed her; but we need to note here that she had not recognized him until that living Word in its power called her name. When she tried to touch him in her gladness, Jesus told her not to touch him because he was not ascended, therefore was not yet glorified. What that process of glorification was through which Jesus passed when he ascended to heaven forty days after his resurrection we cannot tell, for the Bible does not tell us. Therefore, it does not yet appear. But if we could know what change was wrought in Jesus' body through his ascension to glory, then we should know what all the saints of God shall be, and we should know how each shall appear when they shall be glorified. It is promised that this vile body shall be changed and fashioned like unto his glorious body, that is, like unto the body of his glorification. It is true then that the spiritual body which each of the resurrected children of God shall wear in glory is not the likeness of Jesus' body when it came forth from the sepulchre yet containing the marks of all the wounds it had suffered, but the likeness or image of his body when and after it had been glorified in the ascension. Therein is a secret hid from us, in that we cannot understand what a spiritual body is because we cannot know the mystery of the glorification of Jesus which took place in his ascension from Olivet to the right hand of the Father. We have the assurance, though, that when Jesus who is our life shall appear, we shall be like him, and shall appear with him in that same glory which he now has with the Father. Thomas had said he would

not believe that Jesus had arisen from the dead unless he could prove it for himself by a personal examination of the wounds in Jesus' hands and side so as to satisfy himself that Jesus was the very same who had lived and died here on earth. Thomas was not the first to be such a doubter, nor will he be the last. However, when Jesus next appeared to the disciples and Thomas was with them, Jesus personally called Thomas by name and bade him satisfy himself as to the wounds in Jesus' body; but we have no proof that Thomas did touch him any more than Mary had done. It was enough for Thomas to hear that blessed voice personally addressing him and the wealth and power of that divine utterance satisfied him adequately, without his making any examination to see if the wound-marks were there. Again, here in the case of Thomas as in Mary's case, we see a spiritual recognition of Jesus and not a fleshly one. In the instance of the two disciples walking to Emmaus, they did not recognize Jesus although he walked and talked with them and expounded to them the Scriptures. Not until he broke the bread did they know it was he. Again a spiritual and not a fleshly recognition. It is not necessary for us to go on and multiply instances to prove our case. It is readily seen that the church's recognition of her Lord ever since his resurrection has been after the Spirit and not after the flesh, and so it will ever be. We shall never know him after the flesh any more. At the last time, when he shall descend the heavens with a shout, with the voice of the archangel and the trump of God, to raise the church and to transport it to glory, he shall not be recognized by his saints because of any bodily or physical appearance, but he shall be known to be the Son of God

clothed with omnipotent power and with honor and glory. He shall shine forth in all the radiance of the eternal God. No flesh shall be able to stand before him, to say nothing of recognizing him. What that shall be, and how glorious and wonderful that coming shall be, no tongue can tell nor pen portray nor heart conceive. Not only is not Christ known any more after the flesh, but his children in the gospel kingdom do not know one another after the flesh. Because of his life in them there is a spiritual bond and acquaintanceship between them, according to which they view one another perfect in Christ. We may see the faults and weaknesses of our brethren, but if Jesus' life abounds in us we shall find ourselves not imputing their sins and weaknesses unto them, but shall be moved to forgive them them for Christ's sake. We often make excuses for what God's people do to us, often look over their trespasses against us, even as they look over ours against them, because of Christ's life in his children which moves them to bear and forbear one another. Saul of Tarsus had freely shed the blood of the saints and had done all he could to stamp out the church and its doctrine, and surely the members in that day had every reason to hate and despise Saul of Tarsus for his cruel treatment of them, but when Paul came to the church in Damascus and was received as one of them into their membership so glad and rejoiced were they to see the marks of Christ in him that no one of them thought of such a thing as casting his wrongdoings at him, nor even so much as remembering them against him. In other words, the church did not know Paul after the flesh, but saw him as a new man in Christ Jesus, with all the old things passed away. In some such way as this all God's people know one

another. This is a spiritual recognition, knowing God's children after his own likeness, and not seeing or accounting to them the likeness of fallen Adam. This is one of the indelible marks of the church of Jesus Christ all through the ages, this mark of knowing one another in the way of love and charity, and of not marking up against one another all their weaknesses and shortcomings. When we fall out with one another by the way and degenerate into calling one another hard names and backbiting and devouring one another, when malice and envy and jealousy rage, then we are knowing one another after the flesh and have lost our visible identity as the church of the living God. Some say there is no recognition in heaven, but we do not agree with that thought. If there is spiritual recognition between the children of God here, why not hereafter? Why not the fullness then, if we have the earnest now? Of course, we shall not know each other then after the flesh, we shall not know each other as husbands and wives and as parents and children, not in any such way as that, but as God's people here in the world are tied together in love and fellowship in Christ Jesus, so shall they in glory be more vastly and wonderfully united together in the fullness of that love and fellowship and spiritual acquaintanceship. We see only in part now, and only as through a glass darkly, but then shall we see even as we are seen and shall know even as we are known. As all the relationships of earth are based upon sex, and as there shall be no sex in the resurrection nor in the kingdom, there cannot be a persistence of earthly relationships beyond this world; but the relationship of God's people in the kingdom of God is based upon a new birth and that of the Spirit, not of the flesh. All

the relationship which ensues from this spiritual birth is undying and eternal. While we have now these spiritual enjoyments in small measure, we shall have them hereafter in full and glorious measure. Heaven is not a place where one's identity is lost and swallowed up in one great mass or body of life where each individual part knows nothing for itself, but where only the one great mind dominating the whole knows all. This is what Buddhism teaches, but the Bible does not teach it nor do we believe it. Earth is inhabited by Adam multiplied, and all the millions and millions of persons who have ever lived, or who shall ever live on earth, are only Adam after all. All the individuals of earth's inhabitants have Adam's nature and mind and body and cannot get away from it however seemingly diverse from one another they may be. The kingdom of heaven, which is to endure forever after all other kingdoms have been destroyed, is inhabited by God the Father, his Son, the Holy Spirit and the whole church of God redeemed through Jesus' blood. All the individuals of this redeemed host thus inhabiting the heaven of glory are the offspring of God Almighty, and in that sense might be called Jesus multiplied. Yet each one in the kingdom of God has a spiritual personality and individuality their own, which is none other than the likeness of Jesus, the wearing of his image. As there is an infinite variety between individuals here in the world as the offspring of Adam, no two of them alike, so much more infinite is the variety of individuality in Christ Jesus, yet between all the various individualities in Christ Jesus, between all his offsprings who dwell in heaven, there are no clashings, no jarrings, no fallings-out, but love holds perfect sway and binds all heaven's

multitude together in oneness of heart and mind, Jesus Christ being King and holding sway in, through and over all. Thus shall love be triumphant in consummated redemption and infinite perfection. L.

#### REQUEST ANSWERED.

DEAR BROTHER:—I am sending you a copy of our last Minutes, thinking perhaps it might interest you, and it gives me a good excuse to write, asking your views on some portions of Scripture that I have been thinking of lately. It is a part of David's life as recorded in 2 Samuel, beginning at the seventh chapter and continuing through the tenth chapter. Then beginning with Absalom's conspiracy until he was slain, and especially when Shimei curses David. You will think, I am afraid, that this is an exacting request, but I have been reading this Scripture, and it has been more in mind than I ever remember it to have been. Please interpret as much of Absalom's character as you feel inclined to.

The above is the first part of a letter we have received from one whom we have known for many years and for whose judgment and discernment in spiritual matters we have a very high regard. We often feel that the knowledge and understanding of the Lord's people with regard to that upper and better kingdom so far surpasses our own, if indeed we know anything as we ought to know, we hesitate to appear before them either in person or in the form of an epistle, and while this seems particularly true on this occasion, yet we desire to show a willing mind, hoping and praying that God will bring things to our remembrance both new and old—new in the sense that they will be refreshing, and old in the sense that we shall present nothing that does not accord with his eternal truth.

David is perhaps the best known to us of any of the Old Testament characters. His psalms have been the source of consolation and instruction beyond almost any portion of the Old Scriptures. They contain such great variety as to afford us

comfort when other of the inspired writers do not reach us. While many of the psalms were written by and concerning David, nevertheless they speak unmistakably of our Lord and Savior Jesus Christ, of him who said of himself, I am the way, the truth and the life. This explains in large measure to our mind why the sheep of his pasture delight to glean in the fields of their spiritual David, where there is living food for their hungry souls, and where at times "handfuls of purpose" are let fall for them at the command of their King. While that portion of the word referred to in 2nd Samuel deals with the advanced period in David's life, after he had become king of Israel, reference is made in the eighth verse of the seventh chapter to his origin. The prophet was instructed to speak as follows: "Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over Israel: and I was with thee whatsoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth." We would recall to the minds of our readers the words of the Lord to Samuel concerning David after Saul had been rejected as king of Israel: "Fill thine horn with oil, and go; I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons." The one here spoken of was not the first, nor the second, nor the third, nor even the seventh choice of man. Eliab, Jesse's oldest son, was said to have been the counterpart of Saul as to his countenance and his stature, but the Lord said, "Look not on his countenance, or on the height of his stature, because I have refused him: for the Lord seeth not as man seeth, for man looketh on the out-

ward appearance, but the Lord looketh on the heart." The record is that Jesse made seven of his sons to pass before Samuel. "And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward." This was in keeping with the declaration, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord," and is also in accord with what is written, "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." Truly, David had great cause to feel goodness and mercy had followed him all the days of his life: When the lion and the bear came to prey upon a lamb of the flock, the Lord delivered it out of their paws; when the Philistine armies and Goliath's bold challenge had struck terror to the hearts of the men of war in Israel, David, the shepherd's lad, went forth with his staff (faith), and the word of God in his sling, and Goliath fell to the earth as

though he had been a lone sparrow upon the housetop; while being hunted by Saul as a beast of the forest, hiding in caves and caverns in the mountains, with but one step (God) between him and death, he discovered a friend in Jonathan, the king's son, such as he had never known before. It was while he related to Saul the dealings of the Lord with him that the soul of Jonathan was knit to the soul of David, and there sprang up that love which David describes as being wonderful, passing the love of women. It is through trials and afflictions that the souls of God's people are knit together, intertwined and interwoven, stitch by stitch, each experience bringing them closer together and making them one, until they are bound by a tie beyond anything that flesh and blood can conceive. But no sooner had it come to pass that the king sat in his house, and the Lord had confirmed him king, and given him rest round about from all his enemies, that David began to forget God, saying, "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains," and he began to marry more wives and to have sons, as is shown in the seventeenth chapter of 1st Chronicles, which, by the way, is almost identical, word for word, as the seventh chapter of 2nd Samuel, but it is plain from both of these chapters that David's house of cedar was not to be a permanent place of abode. His house, like all houses that men build, had to crumble, but by the mouth of the prophet the Lord spake of something that would stand, saying, "Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforehand. \* \* \* And when thy

days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever." We understand this prophecy reached beyond Solomon and the temple which he builded, embracing the coming of the Lord Jesus through the lineage of David according to the flesh, and of his kingdom which is an everlasting one. The Lord declared, "My mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." After this fashion did Jesus build. When the prophet spake these things unto David he was humbled, and made to ask, "Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And yet this was a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God? And what can David say more unto thee? for thou, Lord God, knowest thy servant. For thy word's sake, and according to thine own heart, hast thou done all these things, to make thy servant know them. Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, and for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast

confirmed to thyself thy people Israel, to be a people unto thee for ever: and thou, Lord, art become their God." With his face toward the Lord, as it were, he went forth conquering and to conquer, as the victories enumerated in the eighth chapter would indicate. But it was not by might, nor by power, but by the Spirit of the Lord. Without his Spirit we must ever go down into everlasting defeat. It was the Spirit of the Lord which enabled David to recall his mercies of old, and to inquire, "Is there any that is left of the house of Saul, that I might shew him kindness for Jonathan's sake?" With the love of God in his heart there was none too little or despised for him to take knowledge of, not even Mephibosheth, who, bowed with gratitude and surprise, asked, "What is thy servant, that thou shouldst look upon such a dead dog as I am?" People of the world cannot understand how a king, sitting upon his throne, could be humbled to consider those of such low degree as the character Mephibosheth portrays; they cannot understand to-day how some who have been highly favored of the Lord with things pertaining to this life, can stoop, as they regard it, to the level of God's afflicted and poor people, but one in whose heart the love of God has been shed abroad, regardless of the station he may fill in this world, feels to be less than the least of all saints, and well knows God is no respecter of persons. This narrative of David and Mephibosheth undoubtedly presents a figure of Christ and his church, and as Mephibosheth was given a place at the king's table, where he was to eat continually, so every heaven-born child is brought, not invited, into the kingdom of our Lord and Master and given to partake of that bread which came down from heaven, of which if a man eat he will

never die. This is that meat which the world knows not of, which our own flesh and blood and best friends in the flesh cannot comprehend should we try to tell them of it.

In the tenth chapter we see how David thought to comfort Hanun, whose father, the king of the children of Ammon, had died, but his servants were grossly misunderstood: "The princes of the children of Ammon said unto Hanun their lord, Thinkest thou that David doth honor thy father, that he hath sent comforters unto thee? hath not David rather sent his servants unto thee to search the city, and to spy it out, and to overthrow it?" David's servants were despitefully used, but the Lord continued his watchcare over his own and prospered David and blessed him in a most wonderful way. With such evidences as he had of God's love towards him it would have seemed the least he could have done would have been to have walked circumspectly and to the honor and glory of God for all his benefits towards him. Instead he was guilty of the most heinous crime that could be perpetrated: taking Uriah's wife for himself and then having Uriah put to the front of the battle and killed. Was the Lord going to wink at such as this? Certainly not. He searched David out and made him to know that he was acquainted with all his ways, that things done in secret were to be brought to light, and that there was no fleeing from the presence of the Almighty, no escaping the vengeance of a just and holy God. Truly, his worst enemies were those of his own household, the deeds of his own commission. It was the son of his own loins who conspired against him and won from him the hearts of his own people. He had to abdicate his throne and flee from Absalom, and during this flight,

Shimei, a descendant of the house of Saul, beholding the disgrace of David, came forth and cursed still as he came, and he said, "Come, out, thou bloody man, and thou man of Belial: the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom." David said, "The Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?" "It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." How wonderful it seems to us that David could see in this the correcting hand of his God. Shimei spake falsely, for the Lord had not delivered the kingdom into the hand of Absalom. Instead, Absalom was slain, the news of which moved David greatly and caused him to weep, saying, "Oh my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" Absalom had posed as a good fellow, as a moralist, defending the honor of his sister by slaying Amnon, who had wronged her, but he was too ambitious, taking the law in his own hands, forgetting that "vengeance is mine; I will repay, saith the Lord," and anxious to exalt himself even by the means of dethroning his father, but the Lord did not prosper his way. There is a right way to do things, an orderly way, and in the house of God it will have to be done in such a way that he that glorieth shall glory in the Lord. The moralist, or self-righteous man, with all of his ambition and genius, will not be able to win the victory with such weapons. A large part of the so-called religious world have mistaken "morality" for "christianity," and if their efforts to obtain salvation by works could succeed

they would dethrone the very God of heaven and rob him of that honor which is his due. "Christianity" embraces "morality," but it does not follow necessarily that the latter is the former. The ambitious moralist is a dangerous person in the church, while one who knows he is a sinner, but hates sin with a perfect hatred, is not likely to lead the weak astray. Let each examine himself to see whether he be in the faith.

R. L. D.

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### CIRCULAR LETTERS.

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(Written by Attie A. Curtis.)

*The Maine Old School Baptist Association, now in session with the Bowdoinham Church, at Bowdoinham, Maine, September 5th, 6th and 7th, 1924, to the associations and meetings with which we correspond, sends greeting.*

DEARLY BELOVED BRETHREN:—We desire to write of those things which will comfort and edify one another, but the Comforter, even the Spirit of truth, must take of the things of Jesus and show them unto us, and bring to our remembrance what he has said unto us, and enable us to express them. Jesus has wrought in our souls the hope of glory, so all boasting in the flesh is excluded. We make our boast in the Lord, for he has done great things for us, whereof we are glad. "Unto you therefore which believe he is precious." We would like to show forth the beauty in this portion of Scripture by relating the experience of the sinner saved by grace. In being brought from nature's darkness into his marvelous light they are in great distress on account of sin, and cry to God for mercy. All their good deeds and works to obtain salvation are swept away, and they feel sure they are lost and their con-

demnation is just. In the midst of this tempest and distress Jesus reveals himself unto them as their Savior, and what a wonderful change takes place: peace and joy in believing on the Lord Jesus Christ. No matter how many times they relate that experience they always claim it as the work of God in their believing on Jesus. How very precious he is to them! No other name given under heaven or among men whereby we must be saved. How delightful it is to be gathered together and speak one to another of our hope of salvation, the One altogether lovely, and chiefest among ten thousand. How his blood has cleansed us from all sin, and we are clothed with his righteousness. The salvation of the people of God is a perfect work, nothing can be added to it, or taken from it. "Who is like unto thee, O people saved by the Lord." "All thy works shall praise thee, O Lord; and thy saints shall bless thee."

"Jesus is precious, saith the Word;  
What comfort does this truth afford!  
And those who in his name believe,  
With joy this precious truth receive."

We rejoice in having these truths set forth by the ministering brethren who visit us. We are comforted, edified and built up in the faith which God gives. It overcomes the world and purifies the heart. The fruit of the Spirit enables us to love one another with a pure heart fervently, and esteem others better than self. Our walk and conversation will be as becometh the gospel, for we shall desire above all things to speak of the power of God unto salvation. Our God has all power in heaven and earth, and in these perilous times we love to declare that he changes not. His people will not give his praise and glory to another. We need not fear although the earth be removed and the mountains be cast into

the sea, for the church of the living God cannot be overthrown. No weapon that is formed against her can prosper; no enemy can be found to harm her, for Jesus has died, yea, rather, has risen again, and not one of his people, chosen in him before the foundation of the world, will be missing. As these truths are brought to our mind with power, we feel like saying, "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." May God enable us to realize that he rules in the army of heaven and among the inhabitants of the earth; that the everlasting arms are underneath, and he will never leave nor forsake us. May he enable us at all times to be found speaking of his goodness, mercy, power, love and wisdom, giving thanks to him who is alive for evermore, and because he lives we shall live also.

Finally, brethren, farewell.

R. LESTER DODSON, Mod.

GEORGE R. TEDFORD, Clerk.

*The Particular Covenanted Baptist Church in Canada, to the churches and associations with which we correspond, sends christian greeting.*

DEARLY BELOVED BRETHREN:—Another year is past, and we are still spared through our covenant-keeping God, who has been pleased to bless us as a church in our meetings, both monthly and quarterly, as we have often felt a refreshing season from the Lord. Our meetings have been well attended, and peace, love and fellowship have been manifested in our assemblies. We have been greatly comforted by the minister-

ing brethren who have visited us during the year at our quarterly meetings, who came preaching Jesus Christ, and him crucified for the salvation of sinners. We can truly say, 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. During the year past we have been favored with visits from the following Elders: Lefferts, Ruston and Jackson, for which we have a deep feeling of gratitude to both them and our Father in heaven for that bond of fellowship that has bound us together in that union that exists between Christ and his people. We, as a church, are still desirous of your correspondence, and hope that in the year to come we will be favored with ministering brethren from churches and associations with which we correspond, whom we shall be glad to welcome into our homes and our pulpits, and all others of our faith and order in fellowship with us who come knowing nothing among us but Jesus Christ, and him crucified.

Our quarterly meetings are to be held as follows: At Dunwich, commencing on Saturday before the second Sunday in May, 1925, and continuing three days; at Ekfrid, beginning on Saturday before the fourth Sunday in June, and continuing three days; at Lobo, Saturday before the first Sunday in September, and continuing two days; at Duarte, beginning on Saturday before the third Sunday in October, and continuing three days; when we hope to meet your messengers again. Until then, dear brethren, we will say farewell.

J. B. SLAUSON, Moderator.

ANGUS GILLIS, Clerk pro tem.

## CORRESPONDING LETTERS.

*The Maine Old School Baptist Association, convened with the Bowdoinham Church, at Bowdoinham, Maine, September 5th, 6th and 7th, 1924, to the associations with whom we correspond, sends greeting and love in the Lord.*

BELOVED BRETHREN:—We are glad to report a pleasant and lovely meeting, with the best of evidence that the Lord was in our midst. One dear sister asked for a home with us, was received and baptized. Brother Dodson was with us and preached Christ and him crucified. Brother Fisher, from Maryland, visited with us, and we were all glad to meet him.

Our next session of this Association will be held with the Whitefield, Church, at Whitefield, Maine, in September, 1925.

R. LESTER DODSON, Mod.

GEORGE R. TEDFORD, Clerk.

## NOTICE.

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

L. B. FORD.

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

D. L. Topping, Md., \$1.00; "A Friend," Ont., \$3.00; Robert Turner, Calif., \$3.00; Elder J. C. Chester, Ky., \$3.00; Mrs. Sarah E. Rice, Mo., \$2.00; Jesse Myers, Mo., \$1.00; W. D. Hughs, Okla., \$3.00; Mrs. J. C. Hughs, \$1.00; W. T. Bennett, Fla., \$1.50; J. B. Adams, Ky., \$4 00; L. P. Leach, Miss., \$1.00; H. F. Cate, Kans., \$1.00; Mrs. J. R. Blythe, Pa., \$3.00; Mrs. Grace Veech Smith, Mo., \$2.00; Mrs. Allie Gooch Reid, N. C., \$2.00; W. L. Crowley, Ala., \$1.00; W. A. Kelly, Ark., \$3 00; A. Goodrich, Va., \$3.00; "A Friend," Conn., \$2.00; Thomas W. Records, Mo., \$8.00.

## OBITUARY NOTICES.

**Elder Charles Thomas Richardson** was born in Campbell County, Georgia, August 17th, 1839, and died at Olney, Texas, January 15th, 1925. He was married to Miss Mary Elizabeth Brewer, of Louisville, Miss., July 31st, 1861. She died in 1921. He leaves two brothers, Dr. Ike Richardson and James Richardson, a Methodist minister; and is further survived by four children: Turner Richardson, Olney, Texas, Mrs. Fannie Terrel, Orth, Texas, Mrs. Ellen Howard, Olney, Texas, Mrs. Lilah Blakeney, Wichita Falls, Texas, also many grandchildren and great-grandchildren. One son, William Richardson, died in Newcastle, a few years ago. He was in the Civil War, and with General Lee at the surrender at Appomattox Court House. After the war he came to Texas and began to preach in Wise and Montagne counties. He was baptized by Elder J. A. Campbell, and ordained by the same. He moved to Young County, and the writer met him in 1900, and we labored together until his death. When the Primitive Baptist Church was organized at old Trne he joined, and was called as pastor, and so continued until his death. The church has lost a humble pastor, and the community a good citizen and neighbor. He dated his hope in Christ from the Civil War, if I mistake not. Elder Thomas Richardson was a pleasant companion and associate, was not aggressive in his views towards others, in either his religion or his politics. He regarded it as a most sacred privilege that every person should be allowed his views in religion. He was not a bitter controversialist, but mild and meek toothers. His example of honesty and religious fidelity is worthy the imitation of every one. He was a loving, patient husband, a kind and indulgent parent. The writer of this notice was personally associated with him for some twenty-five years. We preached together, prayed together, ate together, slept together, traveled together and were separated only by death. I have lost a bosom companion, a trusted friend, a true yokefellow and brother minister of the highest type of manhood and ministerial honor. If he was not a minister of the Lord Jesus Christ then I do not believe there is one on earth to-day. He believed that God would always have true ministers on earth. What could our young ministers desire more than to have a large portion of this man's spirit given to them? This was the prayer of Elisha toward Elijah. He believed in the doctrine of election, predestination, effectual calling in grace, and that God's church would all be saved in glory without the loss of one, and that all infants were saved by grace as all others are. But he has now gone to a better world, and on to his reward, and we mourn not as others that have no hope. We feel sure he is at rest. Very pleasant was thy love and tender care to me, my brother.

He believed in Bible grace, and practiced good honest works, without deception. He believed in good works, but gave all the credit to God and his grace without self-righteousness. He placed God above man in all things. The writer visited him in his last sickness, which was a form of heart disease. He would often say, "This is all for the best, but it is hard for us to see it, I have no hope of getting well; I am ready to go." In answer to voices that he seemed to hear in his semi-slumbers, he would say, "Yes, I am ready to go, it is all right, God's will be done." When I would ask him, Do you want anything? he would answer, "No, only God's will be done. I have preached Jesus, that is enough, I am willing to risk that, I am ready to go."

He was buried by the side of his wife at old Trne, near the meeting place where he had so often preached Jesus. Services were conducted by the writer, which he requested of me before he died. The text was, "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."—2 Cor. v. 1.

Farewell, dear yokefellow.

J. H. FISHER.

**Nannie A. Adams**, wife of C. M. Adams, departed this life November 18th, 1924. She was born near Jackson, Tenn., September 19th, 1872, and while a child with her parents moved to Parker County, Texas, and remained there with them until October 6th, 1895. She was married to C. M. Adams and lived in Parker and Tarrant Counties, Texas, until December, 1919, when she became so afflicted with asthma the doctors advised her to go to El Paso, Texas, and after moving here her health was almost restored, and then she was afflicted with a cancer. She had two operations, which were not successful, and for about seven months she suffered greatly, but bore all with patience and did not murmur or complain. She was a devoted wife, a kind and loving mother, and was always at peace with her neighbors. She received a good hope in 1910, and in 1915 she and husband joined the Missionary Baptists, but soon became dissatisfied with their works, as she said she did not receive a good hope of life eternal through good works, and after attending a "Ladies' Aid" meeting she said they reminded her of Martha, who was numbered about much serving, and careful, and troubled about many things, when Jesus told her but one thing was needful, and Mary has chosen that good part, sitting at Jesus' feet hearing his word, and so it was always the desire of the dear departed one to sit at the feet of Jesus and hear his word. She fell asleep in Jesus on the date above mentioned just as the sun was setting, and there being no other one here in this city of her faith, except her bereaved husband, we had a Missionary Baptist conduct the

funeral services. Before she passed away she requested that only one hymn, "Nearer my God to thee," be sung, which was a song she always loved. She was not a member of the Primitive Baptists, but enjoyed going to their meetings while at Ft. Worth, Texas, but being deprived of that privilege here her only comfort was reading the dear old SIGNS OF THE TIMES, a paper she dearly loved. She leaves to mourn their loss a lonely husband, two daughters, one son, two brothers, two sisters and her father, J. C. Brewer, who is a member of the Primitive Baptist Church at Ft. Worth, Texas, but he now lives at Lamar, Arkansas. It is hard to give her up, but it is a sweet hope and comfort to us to know that she was so willing and ready to go, so we have a hope that she is now asleep in Jesus, blessed sleep, from which none ever wake to weep, as she passed away trusting in Jesus, and not trusting in an arm of flesh.

Written by her bereaved husband,  
C. M. ADAMS.

**Mary Catherine Burns**, wife of W. R. Burns, second daughter of the late Elder John R. Martin, was born September 23rd, 1859, and died December 29th, 1924. Her husband preceded her some twenty-four years. She was married November 29th, 1879, and to this union were born eight children, three died in infancy, five survive and were present when the end came. They are Albert E., Mrs. Ollie Gray, Mrs. Hattie Hobbs, Miss Nellie Grant, and Mrs. Arra Lowe. She also leaves three brothers and four sisters to mourn her demise. She was a kind, loving and faithful mother, a dutiful wife, and her friends were numbered by her acquaintances. She was given a good hope in Christ in early life, but from a feeling of unworthiness never united with the church, but was a strong believer in the doctrine of salvation by grace, and she delighted to hear Jesus preached, the only name whereby we must be saved, and was always at meeting when circumstances would permit. Her home was a home for the brethren and sisters, and she was sound in the faith once delivered unto the saints, and died in the same. She was conscious to the last, telling her children not to grieve for her, for the change would be sweet, also that the natural mind could not grasp the things God had in store for his children. Her family has sustained a great loss, but they feel it is her eternal gain, so sorrow not, bereaved ones, as those who have no hope, for your mother is not dead, but sleepeth, gone from the evil to come.

Her remains were laid in old Bethel Cemetery, beside her husband, to await the second coming of our Savior, who shall change this vile body, then to hear our Savior say, Behold, I and the children that God has given me. The writer spoke words of comfort from 1 Thessalonians iv. 13, to a large concourse of relatives and friends,

W. W. SLAUGHTER.

**William Bogart** was born in the town of Olive, Ulster Co., N. Y., February 29th, 1848, and departed this life September 8th, 1924, making his stay on earth 76 years, 6 months and 8 days. He was married to Eliza Jane Taylor May 20th, 1871, and to that union were born one son, Otis J., and one daughter, Edith, wife of Arthur Carter. He leaves to mourn their loss his wife, one son, one daughter, three grandchildren, two great-grandchildren, three sisters, Mrs. Phoebe Rowe, Mrs. Orville Winchell and Mrs. Irene J. Stevens, five brothers, Abram, Walter, Jacob, Joseph and Virgil Bogart. Mr. Bogart although not a member of the visible church was a firm believer in salvation by grace, and grace alone, and for many years, with his faithful wife, attended the Olive & Hurley Old School Baptist Church as long as his health permitted, feeling too unworthy to have his name on the church book, but he was highly esteemed by the brethren and all who knew him, being a kind neighbor, always ready to lend a helping hand.

His funeral was held in the Olive & Hurley meetinghouse September 11th, and was conducted by the pastor, Elder George Ruston, who spoke very comfortingly to a large congregation of relatives and friends, after which his body was laid to rest in the Ashokan Cemetery.

ALSO,

**Otis J. Bogart**, son of William Bogart, was born in the town of Olive, Ulster Co., N. Y., March 9th, 1874, and departed this life October 29th, 1924, making his stay on earth 50 years, 9 months and 20 days. He was married to Cassie Every December 16th, 1897, and to that union were born one son and one daughter. He leaves to mourn their loss his wife, one son, one daughter, one grandchild, his mother, Mrs. William Bogart, and one sister, Mrs. Arthur Carter, besides a host of friends.

His funeral was held in the Olive & Hurley meetinghouse November 1st, and was conducted by the pastor, Elder George Ruston, and was very largely attended, showing the high esteem in which he was held by all who knew him, after which his body was laid to rest in the Ashokan Cemetery.

Written by request.

ORVILLE WINCHELL.

**John Stokes**, the subject of this notice, was born in Barbour County, Alabama, in the year 1854, and died January 6th, 1925. He lived in Barbour County until he reached his majority, when he married Miss Mary Frances Smith. To this union nine children were born, six of whom with his afflicted wife, survive to mourn his death. When first stricken with pneumonia, five days before the end came, he said to his family and anxious friends gathered about his bed, "This is my last sickness. I will never leave this bed of suffering alive. I am not afraid to die.

No, no, I only hate to leave my wife." In the spring of 1923 he confessed a hope and joined the Primitive Baptist Church, and was baptized by Elder George Baker, who also officiated at his funeral. The life of Mr. Stokes was devoted to the welfare of his family, and the care and untiring devotion to his invalid wife through many years of self-sacrifice and trouble was touching and pathetic in the extreme, and won for him in the hearts of those who knew him best the warmest admiration and praise. No task was considered too great for him when it contributed to the comfort and happiness of those God had entrusted to his care. Mr. Stokes possessed the virtue of honesty to a marked degree, as is attested by those who knew him during his life. His word was his bond, and his integrity and fair motives were never questioned during his residence in Lincoln Parish, Louisiana, for a period of more than forty years. The surviving members of his immediate family are all worthy citizens of Lincoln Parish, and composed of the following: Mrs. Mary Frances Stokes, Miss Florence Stokes, Charley Stokes, Mrs. Vica Riser, Mrs. Della Spencer, Mrs. Bessie Chandler and Mrs. Blanch Liner. Let me say to these bereaved ones that the passing of your beloved husband and father should draw you nearer to your divine Father, for he has gone ahead to await your coming, and your loss is his eternal gain. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Generosity was one of the shining attributes of Uncle John Stokes, and no worthy charity ever knocked at his door and went away hungry or empty handed. To the sick and afflicted he was a good Samaritan, and administered to their wants with the kindest solicitude, and his services were given as freely as water. We verily believe that his spirit is at rest where all is peace.

A friend,

WILL F. SPENCER.

Ava Marie and Eva Lee Hatcher, twin babies of W. T. and Maggie Hatcher, Only, Tenn., were born December 31st, 1924, and Eva Lee died January 21st, and Eva Marie died January 23rd, 1925. Their respective ages were 21 and 23 days. These little babies were placed in a casket beside each other on the morning of January 23rd, 1925, and carried to the "Reynold's graveyard" near Vanleer, Tenn., and there buried in their little grave, to await the resurrection from the dead, then they will perfectly realize the saying, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." May God bless the bereaved father and mother, and all the dear family of these beautiful twins. God saw fit to take them from this world of trouble. The will of God be done,

J. R. HATCHER,

MEETINGS.

The Middleburg Old School Baptist Church expect Elder George Ruston to meet with them the fifth Sunday in March (29th), 1925. For convenience services will be held, the Lord willing, at the home of J. E. Livingston, 64 E. Main St., Cobleskill, N. Y., at 11 a. m. and 2:30 p. m. Trains Sunday from Albany reach here at 10:02 a. m., and return at 5 p. m. Sunday trains from Binghamton reach here at 10:40 a. m., return at 5:27 p. m. All welcome who desire the truth.

ADDIE LIVINGSTON, 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.

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

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

11:00 A. M.

2:00 P. M.

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

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CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA

Meeting every Sunday 10:30 a. m.

ALL WELCOME

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

S. B. MOFFITT, Pastor.

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

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

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

S. B. MOFFITT, Pastor.

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

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

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

A. S. ROWE, Church Clerk.

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## THE

**"SIGNS OF THE TIMES,"**  
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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 93. MIDDLETOWN, N. Y., APRIL, 1925. NO. 4.

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## CORRESPONDENCE.

COTTAGE GROVE, Tenn., Oct. 27, 1924.

DEAR EDITORS:—I am sending you a letter I received from brother I. H. Harris, of North Carolina, and it is so full of the truth, as I understand it, and so rich that I feel I want the readers of the SIGNS to share it with me, so I hope you will see fit to publish it. May the Lord be with brother Harris and enable him to continue to write to me, for I certainly enjoy letters like this one, giving God all the praise and glory. May the Lord bless you all, is my prayer.

Your brother in much affliction,  
R. L. VEAZEY, SR.

OXFORD, N. C., July 5, 1924.

DEAR BROTHER VEAZEY:—I was glad and surprised to receive your good and kind answer. I feel to be poor and imperfect, and felt that my letter would be of no comfort to you. While my mind was impressed to write you, I felt to believe you knew God, whom to know is eternal life. If you had not been born of God and constrained by his grace you could not have written as you did. To know God and his Christ in the pardon and forgiveness of our sins is more and

better than all the world to poor sinners who were dead and are alive, lost and are found. We were blind, but now we can see. What can we see? At the appointed time of the Father, when faith was revealed to us, we saw the glory of God in the face of Jesus Christ, the end of the law under which we so long felt justly condemned. Ten thousand talents in debt and nothing with which to pay. We sold ourselves for nothing, and became servants to sin in a covenant with death and at agreement with hell, yet it did not give us any trouble when we were dead in sin. Life must precede works, so we had to be quickened, born of the Spirit. It is the Spirit that quickeneth, the flesh profiteth nothing. When death confronted us and hell compassed us about then our travail came and we could see no way to escape the judgment of God. The sting of death and the pangs of hell got hold upon us, then we felt the exceeding sinfulness of sin, in a desert land and in a waste howling wilderness we were ready to perish, without hope and without God in the world. There the Lord found us and led us to his banqueting-house and his banner over us was love. Then we believed, and saw the goodness

of the Lord, Christ the end of the law for our righteousness, and without him we could do nothing. He put shoes on our feet, a ring on our hand and the best robe on us, clothed us in the righteousness of Christ. The Lord has done great things for us whereof we are glad. Before our pain came Christ was born to us; then we could rejoice and thank God for the victory through Jesus Christ. This was the doing of the Lord, and it was marvelous in our sight. It was new to us, but it was not new to the Lord. He knew before the foundation of the world the way we would take, and what he could and would do, according as he chose us in Christ before the foundation of the world, that we should be holy and without blame before him in love. He foreknew all of his people, and predestinated them to be conformed to the image of his Son. Yes, that they should be to the praise of the glory of his grace, wherein he hath made us accepted in Christ; not that we accepted Christ. We were made accepted in him, and he first loved us, even when we were dead, for by grace are we saved, and that grace was given us in Christ before the world began. So we see the choice of God was before the foundation of the world. The Lord's portion is his people whom he did foreknow, Jacob is the lot of his inheritance. He told where he found him, and how he led him about and established his goings and kept him as the apple of his eye. So we are kept by the power of God through faith unto salvation ready to be revealed in the last time, yet we by nature were children of wrath even as others, but having loved us with an everlasting love he said, I am God, I change not, therefore ye sons of Jacob are not consumed. God did not have to learn anything. What he had purposed before time he was able to bring

to pass, and he was not dependent upon man to let him. He showed his purpose in the case of the two manner of people, Jacob and Esau, before they were born, having done neither good nor evil. He did not love Jacob for anything good he had done, neither did he hate Esau for any evil he had done, so he said he loved one and hated the other that his purpose according to election might stand; not of him that worketh, but of him that calleth, and he will call every one his Father gave him according to his will and purpose. I cannot understand why the Old Baptists differ so much about predestination. They all admit God's foreknowledge in all things, and absolutely all things that God foreknew are just as sure as what he predestinated. The word "absolute" does not make anything more sure. That God foreknew it does not make predestination mean any more than what he foreknew. If God foreknew everything that would take place it will be sure to take place as he foreknew it. He is his own counselor, and works all things according to his will and purpose, and there is none can turn him. He is unlimited in wisdom, knowledge and power. That this is true is known to all who know God and have eternal life, and not for anything they have done, it is the gift of God. This gift is a new life, not by generation or creation, but by regeneration. God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the knowledge of the glory of God in the face of Jesus Christ, and we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us, that our faith should not stand in the wisdom of men, but in the power of God. What is our condition in the world? Just as Christ said: In the world ye shall

have tribulation. We are troubled on all sides, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in our body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our own body, for we which live are always delivered unto death for Jesus' sake that the life of Jesus might be made manifest in our mortal flesh, yet we find in our flesh no good thing. Our sinful nature is still the same, so that when we would do good evil is present with us. We are like Rebecca when she had conceived two manner of people: If I am so, why am I thus? So we have the flesh and the Spirit, and the one is contrary to the other. Paul asked the Lord to remove the thorn in the flesh, but he said, My grace is sufficient for thee; my strength is made perfect in weakness. I have heard the words used: While we are in the midst of life we are in death, yet it is not recorded that way, but Paul used words to that effect. While he was in Christ he was in a body of death. He said, O wretched man that I am, who shall deliver me from the body of this death? and we have often felt to witness with him, but when we believed and could see the goodness of God then we could thank him for the law of the Spirit of life in Christ which hath made us free from the law of sin and death. He that is born of God hath the witness within himself. If we have been made free from the law of sin and death we have the witness in us, and there are evidences that we are the children of promise. The first and sure evidence that we are quickened into life is to feel our guilt and condemnation. We have sorrow for sin, the godly sorrow that worketh repentance unto salvation is not for out-

ward sins. We were shapen in iniquity and in sin did our mother conceive us. Then we were born in sin, yet we had no trouble as to how we were born until we were quickened to feel our condition. If we had been born naturally blind, deaf and dumb we would have had no trouble about it until we came to feel the need of what we did not have. He that increaseth in knowledge increaseth in sorrow. If we had been born with a cancer we would not have had any trouble on account of it until we came to the knowledge of it, then the trouble would begin. Could we help it? No indeed. However it is time the creature was made subject to vanity, not willingly, not by our consent, but by reason of him who hath subjected the same in hope. All the children of God were in the same condition, dead in sin, and they could not so much as repent, but God repented for them. He said, This covenant with death shall not stand. I will break it. I will redeem them from death. I will ransom them from the grave. Yes, we were dead in a carnal grave, bound hand and foot. These are the people the Father gave to his beloved Son, and he gave them grace in him, and he said, I have loved them as my Father loved me, and he loved me before the foundation of the world. Then it was not us who first loved him and chose him, we loved him because he first loved us. He is to us a gift from God, and he proved his love for us by giving his life, his sinless body to die, that we should live, that where he is there should we be also.

I have made my letter too lengthy, and will say in closing that I know God is unlimited in wisdom, knowledge and power, and has the perfect right, without wronging any one, to do whatsoever he willed and purposed before time. Had it

not been for his mercy we would have been left in pain and everlasting woe, where the worm dieth not, and where the fire is not quenched, which I understand to be the second death. But we can ever thank and give praise to his holy name for the blessed gift of his beloved Son, who came in the likeness of sinful flesh, and lived for us, died for us and by his one offering forever perfected eternal redemption for all the Father gave him, and rose from the dead, giving us the victory over death, hell and the grave, and said, If I be lifted up I will draw all men unto me. That is, all men the Father gave him. When he ascended on high to the right hand of the Father he led captivity captive and gave gifts unto men, the men his Father gave him to save. He descended from heaven and did his Father's will, then ascended to his Father's glory to make intercession for us, and if we are part in him we are blessed in the first resurrection. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." What is the second death? "And death and hell were cast into the lake of fire. This is the second death," which has no end for ever and ever. That was our great trouble, which made us mourn as the dove and beg for mercy, and Christ, our feeling High Priest, whom God made unto us wisdom, righteousness, sanctification and redemption, was touched by the feeling of our infirmities and was a present help in time of need. Without him we could do nothing. "Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing?" The travail and birth of created, natural children is not like that of regenerate children; one is of the earth, and do mind earthly things, the

other is of the Spirit, and do mind, or seek after, heavenly things.

I have just hinted at my thoughts. If the Lord is in it he will give the understanding, if he is not in it it will be of no profit. If this is not in accordance with Primitive doctrine it is not what I believe, for I believe they preach the only way of salvation by which we are saved.

Your brother in hope of eternal rest and peace beyond this life, for if in this life only we have hope we are of all men most miserable,

I. H. HARRIS.

MARK XVI. 15.

"AND he said unto them, Go ye into all the world, and preach the gospel to every creature."

We see the Arminians busy to-day sending out missionaries to preach the so-called gospel to the heathen in all foreign countries, claiming they are solicited by this Scripture to do so. It is well at all times in handling the word of God (Scriptures) to first see who is speaking, and to whom it is addressed. We find this is the Lord speaking to the elect of God, or in other words, a command of the living God, spoken to a living people, made alive through the death and resurrection of the speaker (Christ). In the beginning, God said, "Let there be light," and light was, and now is, and will ever be as long as time lasts. He speaks and it is done, he commands and it stands fast. Just as the light is still made manifest, just so is the gospel being preached by the power of God. The difference between the light and gospel is, we can behold the light with natural vision, and we behold the gospel with the eye of faith.

"Go ye into all the world." We see those commanded had to enter (into) the world to execute the command, they having been chosen in Christ (out of the world)

before time was, hence were not of the world. Christ said, I in you, and you in me, and I in the Father. They were ever in Christ, and entered this world by the command to preach, after the similitude of Christ entering this world, holy and without blame before the Father, for Christ had made them free from sin and death, through his death and resurrection from the dead (the flesh) and restored them to the Father. Then those addressed in the text were living subjects, able to preach, testify of Christ (the life in them). The dead can do nothing, hence the Arminians, dead because of unbelief, cannot preach, neither can the heathen hear, because they have ears and hear not; the blind leading the blind.

Back to the text: "And preach the gospel to every creature." Preaching in the spirit is a living testimony of the word of life, testifying to the things tasted, handled and felt in the hearts of the elect of God, who has declared that he will never be without witnesses. The preparation of the heart and the answer of the tongue are both of the Lord; out of the abundance of the heart the mouth speaketh.

"The gospel" (definite) let us try to prove by the Scriptures what "the gospel" is. All things were created by the power of God. Again, all things were created by Jesus Christ, then Jesus Christ is the power of God. The gospel is the power of God unto salvation to every one that believeth. Then Christ being the power of God, and the gospel being the power of God, Christ is the gospel. Then those disciples were commanded to preach Christ. Paul was not present in person when that command was given, yet he received it in due time. Paul says, When it pleased God to reveal his Son (Christ) in me, that I might preach

him among the heathen. Notice, Paul did not preach to the heathen, but among the heathen.

Again to the text: "To every creature." Everything God made in the beginning was a creature by creation. Was this command to preach to all creation? Certainly not. The Lord's ways are not man's ways. "There is a way that seemeth right unto a man; but the end thereof are the ways of death [works]." The world is sending the (so-called) gospel to the places God has overlooked (man's way). The God we worship is a God of purpose, and the purpose of having the gospel preached was with him before the world was (predestinated). Rom. viii. 20: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." We find in the above Scripture that man was created subject to vanity, and God by foreknowledge had subjected the same in hope; that is, the creature was a subject of hope, in the mind of God, before he was created a subject to vanity (predestination). There was also a needs be that the gospel should be preached, Rom. viii. 21, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Then we see that Christ's command was, Go ye and preach the gospel to the above mentioned creature, not to the saving (Arminianism) of his soul, but by your preaching the gospel (Christ) the creature shall be delivered from the bondage of corruption (flesh) into the glorious liberty (Christ) of the children of God. Christ is the liberty of his people, for he led captivity captive. The Arminian world is busy to-day educating preachers (proselytes) to go where the disciples failed to go, as the eleven could not and

did not cover the whole world, as there was too much ground to cover. John in Revelation says, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." The preachers are made in heaven, and the gospel is everlasting.

In conclusion, I feel to say with Paul, If any man preach any other gospel, let him be accursed.

A poor old sinner,

K. C. SPINDLE.

SULLIVAN, Illinois.

DEAR EDITORS:—I am sending you a letter from Elder Jones to me, which I consider sound, and would like to see in print if you think it is worthy, otherwise will you return it to me? Elder Jones is, as you see, a nephew of mine, and we all consider him to be a good gift to us, having been ordained about one and one-half years. I may write a short article for you soon.

Respectfully, a brother in hope,

E. D. ELDER.

ARCOLA, Illinois.

ELDER E. D. ELDER—VERY DEAR UNCLE AND BROTHER:—Your letter received to-day, and I was glad to hear from you. I feel in the right spirit to write you a few thoughts to-night. I do not know that they will be of any benefit to you, but if not, just discard them. I did not get the brother's ideas on many particular points of doctrine, but he seemed to preach pretty strong. I had some of our articles of faith with me, and he said he agreed with them. They were the first six, I had lost the others, so I did not get a chance to hear him express himself on them. My dear uncle, I cannot see how any one can limit God's pre-

destination without limiting his foreknowledge and power. Why if he did not predestinate things to come about just to please him there would be things that would be working just contrary to his divine will all the time. To my mind, anything that is foreknown must be predestinated, for if it was not predestinated it could not be foreknown, for anything to be foreknown must be a settled fact. When the Scripture reads that "The Lord hath made all things for himself; yea, even the wicked for the day of evil," I cannot, nor do I wish to, modify the Scripture. It reads again, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." I have no right to say that because Satan is visible or invisible, one or the other, that he is not included in that, for he must be either visible or he must be invisible, and this Scripture covers both words, so I must take it as it is. When in Revelation it reads like this, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created," have I any right to say, Oh no, there are some things here that just happened to exist, and the Lord tried to keep them under his rule, but he could not? That is too soft for me, uncle, for the God that I see as a complete and all-powerful Savior must not be a goody-goody God when things please him, and the opposite when they do not, but things must be according to his pleasure, for why would the Scripture be written: "What his soul desireth, even that he doeth"? We read again in Jeremiah, thirty-second chapter, words like these, "For thus saith the Lord, Like as I have

brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Again in Jeremiah xxxi. 28: "And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord." Another portion of Scripture, uncle, I wish to quote is Psalms xvii. 13: "Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword." Now, dear uncle, some people would faint if you preached that the Lord used the wicked as his sword to bring about his purpose, but the Scripture says "the wicked, which is thy sword," and I have no right to say it is not that way. The Lord used Satan as his tool when he saw fit to have Job afflicted, and I am going to say that he told Satan just how far he could go with Job, for he told him not to take his life. I believe that the God I worship is able to make Satan, or make a way for him to come into existence, and not be the author of sin.

Now, uncle, I do not wish to weary you by any more writing, but there is one more portion of the great word of God I wish to quote and write a few thoughts upon, and then I will close. In John i. 4, 5, we read, "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." I believe that has reference to the children of God and Satan that are here in this world together. The light of God shines in upon his little ones while they are mixing and living among the others, but they do not see or comprehend, for "The wicked shall do wickedly: and none of the wicked shall understand." So I be-

lieve that God gives his children blessings here while they are among these wicked, and yet they do not see them and they themselves cannot help it, for they as natural brute beasts were made to be taken and destroyed.

Now, dear uncle, I do not know whether I have written so you can follow me or not, but if not, just lay it to my weakness and imperfections, and if you can get a small crumb out of it that tastes good to you please thank God for it, and pray for me, a poor sinner, whose only hope is in the name of a once crucified, but now risen and exalted Lord and Master, who never does things half way, for he says, Father I have glorified thy name upon the earth. I have finished the work which thou gavest me to do. So if I was in the place I have only thanks for this great and glorious Savior, although I am unworthy.

Hoping I have not wearied you, I will close for this time.

Your loving brother and nephew,  
HAROLD T. JONES.

PITTSVILLE, Md., Dec. 17, 1924.

DEAR EDITORS:—Please find inclosed two dollars for renewal of the SIGNS OF THE TIMES, for I do not want to be without this most valued paper. While I am writing this, if it is the Lord's will, I will try in my feeble way to fulfill some of the brethren's request, i. e., write my experience for publication in the SIGNS. It has been a little over eleven years since I was first asked to write my experience. I have refrained, not because I had no desire to do what the brethren asked me to do, but from a feeling sense of inability to do, say or write anything that would in any way be of comfort to them. I feel the same to-day, but have been and am being comforted by reading

the good letters by those who, I hope, have been led in the same way I have, therefore I feel that if it is possible for me to drop a few words of comfort by relating my experience it is no more than I should do. I do not know what I will write. I am continually made to know that in me, that is, in my flesh, dwells no good thing; that the good I would, I do not, but the evil that I would not, that I do. I do not feel I am any judge as to what should go in the SIGNS, therefore must leave this to your better judgment, and what you do will be all right with me.

If I write my experience I must begin where I was a man, for I was at one time as great a man, in my estimation, as walked upon the face of the earth. I was able to do good or evil, I was able to swear or leave it off. My father and mother were members of the Old School Baptist Church at Indiantown before I was born, therefore being reared among Old Baptists I naturally clung to them, but knew no more about salvation by grace than any other man of the world. I went to the meetings, but heard nothing. I thought that any time I wanted my sins forgiven, which from my viewpoint were very few, because I thought I was as good as any one, all I had to do was a little lip service and all would be well. This lasted until I was about eighteen years old, when one evening, while in my father's barn there either appeared before me or I had a vision of One, who is spotless, who is all white, who is all righteousness, giving me as it were, a new set of eyes, eyes that I could see within. Oh what horror! Brethren, I was shown that I had been looking on the outside only, that while I had been endeavoring to keep the outside clean I had no thought for the inside, which was as filthy rags, all manner of uncleanness.

It was there I learned that my heart was deceitful above all things and desperately wicked; that I needed the answer of true prayer, not the answer of lip service. I fell to the floor and tried to pray, but could not. I was in a miserable condition. After a while this partly disappeared, only to return again and again with greater force. I tried the best I could to satisfy the law, or justify myself before God, but the more I tried, the more I did, the further I was from getting rid of my burden. I tried to keep this a secret, but to my surprise the next time I went to meeting Elder Poulson told me while preaching better than I could how God brought his children low. I tried to believe this was the work of God with me, but trouble after trouble came, and no assurance that I was one of the called. This continued for about eleven years, when, on the third Sunday of November, 1912, I had been visiting, and on my way home I felt I had gone to the end, I could do nothing more, and without mercy I was clean gone forever. I was friendless, it seemed that my own father had turned his back upon me, and that I was without God in the world, and it seemed that he heeded not my day. I arrived home in this condition, and I went in the house and was caring for the children while my wife was preparing supper, when (if I ever received a hope) Jesus Christ appeared to me in all his glory, telling me that he was the Savior of poor depraved sinners; that he died and shed his blood for the remission of the sins of his people; that he took his life again, and was now sitting at the right hand of the Father on high, making intercession for his people. I was made to believe I was one of his people. Brethren, I want to tell you that was a happy time in my life. I was at rest, but not for long. I went to Indian-

town on the first Saturday of December following, for the purpose of telling the church what I had heard, seen and felt, when on entering the house I was cut down again. The first thing I saw was Elder Poulson, not in the stand, but on the floor in front of the stand, then the members sitting around in their accustomed places. I did not see them as men and women, but as one body, Jesus Christ being the head. It was the perfection of beauty, while I at the same time was black, and not worthy a place among them. I came home in sorrow, feeling I must be mistaken, that what I had thought was true was only imaginary. I went along until March of the following year, 1913, hoping and doubting, when I went again with the same intentions, with the same result. Elder Poulson was very feeble at that time, and was not there in June. I thought that must be a providential act to keep me away, for I thought I must be mistaken in what I believed. Elder Poulson was there in July, his last time at Indiantown. Elder A. B. Francis was asked to be there in October, both Saturday and Sunday, also Wednesday and Thursday following. On Saturday when Elder Francis got up in the stand he read hymn number 1007 in Beebe's collection, and the thought came to me, If that is your experience we are brethren. I could not sing; I believe I wept for joy. When he read the last hymn he told those present that if any wanted to talk to the church to let it be known by taking the front seat. I went forward, and was received for baptism the following Thursday. I thought my troubles over, but, brethren, you know how badly I was mistaken. I am made to fall often, but I do believe I am allowed to partake of a few of the crumbs that fall from the Master's table. I love to hear the doc-

trine of salvation by grace preached, and love to read it as set forth in the SIGNS.

Your unworthy brother, saved by grace if saved at all,

GEORGE F. ADKINS.

SALISBURY, Md., Dec. 15, 1924.

DEAR BRETHREN:—I am handing you a short letter from my father, that came as a help to me in a very trying hour. I feel that perhaps it will help others, and if you think so shall be glad for you to publish it in the SIGNS. As he wrote he seemed to be living in that wonderful and all-sufficient faith which can come alone from the Giver of every good and perfect gift. All men do not have faith, and without it no man can please God, and all who do have it do not have it at all times, or, that is, it is not in activity. Like all other gifts of God, it is truly a gift, and we cannot have it unless he gives it, and when he does give it, all hell cannot move us to be afraid. I often think of the little girl's answer when asked if she knew what faith was, her reply was, "To take God at his word, and ask no questions." I often wonder if I have such faith, for I am prone to ask "why" to many things that have come to me in my checkered career.

I have been asked by many of the brethren to write for the SIGNS, but do not feel equal to the occasion, and take this opportunity to say to all who have asked, that while I appreciate their confidence in me, I do not feel the ability to write on spiritual matters, and have grieved that I allowed my pen to portray my thoughts in the past as I have. If at any future time I feel the ability to write, and you feel to publish my feeble efforts, my name may appear in its columns again. God reigns. I wish for all who are in any way connected with the SIGNS,

that you may be prospered of the Lord, that you may stand fast in the calling wherewith the Lord our God has called you.

Your unworthy brother,

F. SELBY FISHER.

NEW YORK, N. Y., Dec. 9, 1924.

DEAR SELBY:—Your letter received this a. m. Let me assure you I truly sympathize with you in your miserable state, for I feel that I also am a partaker of such things. We are not alone in these things (although we feel to be), for it is our record that this is the common heritage of God's people throughout all time. They alone know it is only through much tribulation they enter the kingdom. They alone know of that darkness that can be felt, and sometimes, if my poor heart deceives me not, I have been made to take courage in the thought that these things do not come about by chance, but are all ordered by him who is too wise to err and too good to be unkind. All will work to the glory of God and the good of his people, who are the objects of his special care. Our God is sovereign, and says, "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things." It was Job, I think, said, He hath brought me into darkness, and not into light. In this he acknowledges the sovereignty of almighty God, and there are times when it is the pleasure of the Lord that we are made to suck honey out of the flinty rock. But we are poor dependent creatures and cannot take comfort from the truth, only as the blessed Spirit makes the application. But the promise is sure. He will keep his people alive in the time of famine. While it is true we are unfaithful and full of unbelief, yet his faithfulness never fails. He cannot deny

himself. The needy he never sends away empty. They may be made to cry long, as the case sometimes is, but though the vision tarry, wait for it. At the appointed time it will come and not tarry. Our God has a purpose in all he does. There is a set time to favor Zion, and when that time comes there is no power to thwart God in his purpose, but he is never hurried nor hindered by men or devils.

I will now close, desiring that blessing upon you that God alone can grant.

MARTIN D. FISHER.

HOPEWELL, N. J., Aug. 1, 1924.

BRETHREN EDITORS:—Inclosed find two dollars for one year's subscription to your paper, which I love to hear read to me. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." "'Tis a point I long to know, oft it causes anxious thought." So many misgivings and wrong sayings, I am as prone to err as the sparks are to fly upward. The flesh lusteth against the Spirit and the Spirit against the flesh, the one contrary to the other. Sin is mixed with all I do. The words of the psalmist are, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." We loved him because he first loved us. John said, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." "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." "If the world hate you, ye know that it hated me before it hated you." Love not the world nor the things of the world.

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

He loved us with an everlasting love, therefore with loving-kindness he draws us. He is the God of truth, his word is perfect. In him is safety; without him we can do nothing. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one baptism, one God and Father of all, who is above all, and through all, and in all. "When he ascended up on high, he led captivity captive, and gave gifts unto men." He rules in the army of heaven and among the inhabitants of the earth. His throne is in heaven and his footstool is upon the earth. He says to the north, Give up, and to the south, Keep not back; bring my sons from far and my daughters from the ends of the earth. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. He speaks and it is done, commands and it stands fast. The wind and the sea are at his command; not a wheel will turn without him. The Lord thy God is mighty and he will save his people from their sins. All power is given him; he had power to lay down his life and power to take it again. He was a man of sorrows and acquainted with grief. He was nailed to the cross, great drops of blood streaming down his cheeks, only saying, If it be possible let this cup pass from me, nevertheless not my will, but thine, be done. All this was done for his people he loved so well. I will be their God and they shall be my people. Be still, and know that I am God. I am not ashamed to own my God, nor to confess his worthy name. Worthy is the Lamb that was slain to receive honor, glory, dominion and power. The ransomed of the Lord come singing unto

Zion; they shall run and not be weary, walk and faint not. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me." The yoke is easy and the burden is light. Whosoever loveth father or mother more than me is not worthy of me. One said, "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." The foxes have holes, the birds of the air have nests, but the Son of God had not where to lay his head. How unsearchable are his judgments, and his ways past finding out. We are not our keepers, but are kept by the power of God, therefore being justified by faith we have peace with God, in whom we have access unto that grace wherein we stand and rejoice in the glory of God. Be ye steadfast, unmovable, always abounding in the work of the Lord. "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain."

Your unworthy brother,

D. L. BLACKWELL.

TEHUACANA, Texas, Dec. 29, 1924.

DEAR EDITORS:—I feel a few lines of thanks are due you and the dear brethren and sisters who contribute so liberally to the fund for "the poor of the flock" for sending me the SIGNS OF THE TIMES another year. It has been a great source of pleasure, satisfaction and joy to me, an old worthless sinner, saved alone on the merits of the crucified, risen and glorified Redeemer, who cried on the cross, "It is finished." What was it that was finished? It was the salvation of his elect, who were chosen in the annals of eternity, and that salvation was fin-

ished for time and eternity. My companion and I are all there are in this community who believe in absolute predestination of all things and a sovereign God over all worlds, devils and angels. There are some very good people here, and I believe they are children of God, but they preach a conditional time salvation, which I cannot accept. If I could write in a way to edify others I would love to, as there is no one here for me to talk with on the subject of the sovereign will and purpose of God respecting all things, times and events. I view the sovereignty of God as being the highest, deepest, broadest and longest of subjects; finite man cannot attain to the depths of it. We may exhaust our ability and we have hardly hinted at the subject, it is so wonderful and glorious when one can get a little glimpse of it. I believe God is glorified in all the works of his hands. He says he made the wicked for the day of evil, so he is glorified in the wicked. He does not glory in men doing wickedly; no, not at all, but he is glorified in their wickedness. Many times he was glorified in the wickedness of Joseph's brethren selling him to go into Egypt; that was his way of sending Joseph to lay up sustenance for his father's family. He was glorified in the wickedness of Nebuchadnezzar's having the Hebrew children thrown into the fiery furnace, also in Daniel being thrown into the lions' den, and in Pharaoh's wickedness in persecuting the Israelites as he did, but greatest of all was he glorified in the wickedness of the crucifying of Christ. There has never been a crime committed, no matter how heinous and black it may have been, that God could not have prevented if he had chosen to do so, and as it was not his will to prevent it it surely was his will for it to be just as it was.

We can violate God's law and trample it under foot, but there is one thing we cannot do, and that is we cannot go beyond his eternal sovereign will and purpose, neither can we stop short of his purpose. We can go just so far, but no farther. When God speaks it is done, and when he commands it stands fast. When it pleases him he can stop the vilest of sinners in his wildest career. He can take an infidel and make a Primitive Baptist preacher of him. Some Baptists preach that God permits or allows things to transpire, which is so, but he never yet has permitted an event or an occurrence short of a predestinated purpose. He never permitted or allowed anything to transpire that he could not have prohibited if it had been his will to prevent its occurrence. He permits nothing contrary to his sovereign will, yet some tell us that he suffered, permitted or allowed things to occur that he would not have been.

I will close by wishing and praying for the publishers and editors, together with all the correspondents of the SIGNS OF THE TIMES, a happy and prosperous year for 1925. I ask an interest in the prayers of you all, and that you will overlook all mistakes and imperfections in this letter. I may never address you again, as I passed my eightieth birthday the eleventh of this month, and am getting very shaky. The older I get the more imperfection I can see in myself, and if saved it is by grace, and grace alone.

Farewell for 1924.

J. H. BOZEMAN.

WINNSBORO, Texas, Jan. 9, 1925.

DEAR BROTHER J. S. MCLEOD:—Dear brother in the sweet bonds of gospel fellowship. News of your sad misfortune in the loss of your companion reached me

a day or two ago, and I feel that I must drop you a line or two to let you know that I feel for you in your sad bereavement, and sympathize with you as much as one of my capacity, and no experience as yet of the kind, could. I have tried to pray for you, that the Lord would comfort you with that sweet comfort that only he can give, and reconcile you and all your dear children to his holy will. I know he can do that, dear brother, and feel sure you believe that this dispensation of his providence was according to his blessed will, as our precious Guide Book informs us that he worketh all things after the counsel of his will. Also, For we know that all things work together for good to them that love God, to them who are the called according to his purpose. That tried and patient servant of God, Job, in the deepest trials, affliction and sorrow, said, "He [God] performeth the thing that is appointed for me: and many such things are with him." Again, in his deep distress he makes this pathetic appeal for sympathy: "Have pity upon me, O ye my friends; for the hand of God hath touched me." Job did not feel that his afflictions came by chance, but saw the hand of God in all. So good and kind is the Lord to all his little ones he gives them in his own good time and way to say with one of old, It is the Lord, let him do what seemeth him good. We know by experience and observation that all earthly blessings are but temporal and are continually passing, but our blessed Lord, though sinful and unworthy we are, has given us hope of blessings that shall never fade away, the fruition of which will, through Jesus Christ, be ours to enjoy in that home beyond the river of death, where sin and sorrow, death and parting hath never been; no, nor ever

can come. May that richest blessing, a reconciled mind, prepared to sweetly say, "Thy will be done," be yours, also that of your family, if God's holy will, is the prayer of your poor brother in hope of a better life,

H. B. JONES.

DUDLEY, Ont., March 14, 1925.

DEAR EDITORS:—As I find my subscription is due am inclosing two dollar money order for another year. My dear brother, Col. J. Knifton, of Parry Sound, died September 5th, 1924, so you will understand why he has not sent in his subscription, which I conclude has expired before now. He sleeps in Jesus, which is the only comfort I have concerning his death. He was a firm believer in salvation by grace alone, and his only hope was in the blood and righteousness of Jesus Christ. He loved the joyful sound, and the Lord's people, although he never joined the church, and was always afraid of vaunting himself in that way. Twice he had made up his mind regarding baptism, and each time the Elder died: first Elder John McConnell, then Elder Coulter, which made him feel very sad, but he knew that whatsoever God doeth is right. He was much drawn to Elder Slauson when hearing him in Toronto, for his work's sake. About two days before his death the Lord took away all fear of death and gave him that peace which the world can neither give nor take away. He was a very prayerful man, and a constant reader of the Bible and SIGNS. Things of this world tired him, except his daily calling, which had to be relinquished some months before the end. His disease was internal cancer, but a paralytic stroke came and caused his death in two or three days. He spoke very highly of some friends he met in

Chicago, about a year or so before he died, and fully intended if spared to visit them again, but it was not the Lord's will for him to do so. His death is a terrible blow to me, but my desire is to be truly submissive to the will of God. He leaves his wife, two sons, five grandchildren, two sisters, also my daughter Alma (his favorite niece) to mourn their loss.

SUSIE P. MAY.

CARROLLTON, Mo., Feb. 17, 1925.

DEAR EDITORS:—Find inclosed two dollars to renew our subscription for the paper another year. We are all old people, the three of us, I being the youngest, seventy years of age, my husband is seventy-three and my blind aunt, Mattie Watson, who lives with us, is eighty-one. We live on a rented farm, and the mail we get each day helps much to break the monotony, and the SIGNS we appreciate very much indeed. I have to read it aloud to my aunt when I can, but owing to throat and lung trouble cannot read long at a time. I had influenza this winter, from which I am just recovering. My aunt is the only remaining member of the family of Joseph and Kezia Watson, who subscribed for the SIGNS and read it all their lives, subscribing when the paper was in its beginning, or a few years after. It is all the preaching we get, there being no church or Primitive Baptists near us. We are glad you are getting the much needed financial help, and know you must feel quite a bit encouraged. The stirring up you gave the people was needed in these unsteady times.

I am making this too long. Please pardon us for not sending our subscription sooner.

ELLA M. LYNCH.

CASTLEWOOD, Va., Dec. 29, 1924.

DEAR BRETHREN:—Inclosed please find money order to pay my subscription to January, 1926. I was very proud to see your faith was so strong in God, our great and ever-present head, when you said in the December number of the SIGNS, "By the help of our ever-faithful God it has been continued to the present, and by his help we hope it will be continued years to come. We know that as long as he has use for it it will continue, but not a day longer." This is Old School Baptist faith, warp and filling, and I do not see how any one who loves these people and this faith can afford to see the paper go down. No, never, but let us by the help of the Lord put in new energy for the SIGNS in the new year and make its circulation the largest in many years. I have in much weakness occasionally written for the SIGNS, and I hope I may continue as I may have light and liberty to occasionally write for its dear columns.

Wishing success to the SIGNS OF THE TIMES, and a happy new year to all, I am your brother in hope,

W. L. EDWARDS.

BATTLE CREEK, Nebr., Dec. 30, 1924.

BRETHREN EDITORS:—I just want you to know that we surely do appreciate the good letters and editorials of our family paper, the SIGNS OF THE TIMES, and we are very sorry it only comes once a month, as we look forward to its coming with much pleasure, and read it through before we lay it aside, then to share our pleasure with others we pass it on for those who are not able to take it. How I wish it was taken in every Old Baptist home, as we think it the best paper that is published to-day. May God bless each and every one who may read this.

Z. I. JONES.

HERNDON, Va., Dec. 15, 1924.

DEAR BRETHREN:—Inclosed you will find subscription blank with one new subscriber's name listed for one year's subscription to the good old family paper. I do hope many of your old subscribers will make a strong effort to swell the subscription list, so you can go on with your good work of publishing the dear old SIGNS, and be relieved of the burden you have had in being so financially oppressed. We do not want to see the paper go down, and with the help of the good Lord of heaven and earth, I believe it will live on and on for many years to come.

If the Lord should enable me, I would like to write a letter for its columns in the near future.

In fond remembrance, I crave to remain your loving brother in Christ Jesus,  
JOHN F. OLIVER.

CALION, Arkansas.

DEAR FRIENDS:—Find inclosed two dollars to pay my subscription another year, and if I do not write you to stop it send it on, but if I see I cannot pay I will let you know. I have received a great deal of consolation and encouragement from reading the SIGNS, and have thought I would write and so tell the dear ones who write such soul-cheering letters for the SIGNS, but when I begin to consider myself, who and what I am, I shrink from the attempt. I used to attend the meetings of the old church with my dear mother, and would look at the old brethren and sisters and how good and sweet they looked to me, and the thought would enter my mind that when I became old I, too, would be good, but as old age comes on instead of reaching that perfection I saw in those dear old souls I am continually growing worse. All my life has been a complete failure, and now that I have passed my sixty-

seventh year I look back and see myself as the greatest sinner that ever was born, and feel to know that if I am permitted to reach that great eternal rest it will be alone through the mercy of God, by grace. Pray for me.

Unworthily yours,

J. C. DAVIS.

DENVER, Colo., Dec. 19, 1924.

DEAR EDITORS:—I am sending check for four dollars, two dollars for the renewal of my subscription, the balance to use as you see fit. I do not know where to get a new subscriber, so will send the price of one. I sometimes think that it may be narrow and prejudiced, as there are so-called churches all around me, but I have been to but one in the past fifteen years. I sometimes read what they call their sermons, but, like the rest of their works, they are all of this world, pomp, style and appearance.

With best wishes,

J. W. LONGFELLOW.

FLETCHER, Okla., Nov. 15, 1924.

DEAR BRETHREN:—I note that I am behind with my subscription to the SIGNS OF THE TIMES, and I beg your pardon for not sending it sooner. The SIGNS with me is a great feeder of gospel truth. The editors and writers of this dear old paper have long been given power and ability from the eternal God to feed poor wayfaring pilgrims (such as I hope that I am) on the doctrine of God our Savior. If I know anything about the truth as it is in the Son of God the SIGNS advocates this truth in all its columns, and I hope and pray that God in his love and mercy will continue to sustain the editors, contributors and readers of the paper by his sovereign grace. I beg to be remembered by all when at the throne of grace.

I am, as ever, I hope, a poor sinner saved by grace,

L. E. SKINNER.

**EDITORIAL.**

MIDDLETOWN, N. Y., APRIL, 1925.

**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 IX. 27, 28.**

"AND it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation."

We have a request before us to write upon the above text, which we shall now try to do, the Lord being our helper. We do not believe this passage can be understood except in the light of the verses preceding it. Scanning the seventh, eighth and ninth chapters, we note that the inspired writer is treating upon the subject of the eternal priesthood of Christ and contrasting it with the priesthood of the Aaronic line under the Mosaic covenant. He takes up the things pertaining to the legal covenant and shows how they were not the substance itself, but only the types or figures of the substance. It takes the death of the testator to make a will effective. No will or testament is in effect while men live, but after they are dead. In other words, we shall suppose that a man owning property makes during his lifetime a will in which he disposes of his property as he pleases among his several heirs. The names of these heirs are mentioned in the will by the one making the will and also the portion

of the estate that is to go to each of these heirs at the testator's death. This intention of the testator regarding those whom he has named his heirs is not made known and does not come into effect until the one who made the will is dead. But upon the death of the testator, the executor or administrator of the estate takes the matter in charge and sees to it that the conditions of the will are carried out and that the ones named in the will as heirs come into the possession of that part of the estate intended for them. Even the things of the legal covenant were dedicated in blood. "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission." Therefore, as the old testament had to be dedicated in blood in order to make it effective unto Israel, and as all these things were merely types of the true or gospel covenant, it necessarily follows that the new covenant must also be dedicated in blood in order that it become effective to all the heirs of salvation. The new covenant being an infinitely better testament than the old, it requires an infinitely better blood than the blood of beasts to dedicate it. The old or Mosaic testament was sealed by the blood of beasts, and could never make the guilty conscience clean before God, nor purge away sin; the new covenant saves unto the uttermost all the children of God, and is made effective to all the heirs through the shed-

ding of the blood of Jesus, the death of the testator. That which we call the new or gospel covenant is really the covenant made in Christ by the Father before the world began, but now made manifest in these latter days to the church. God the Father, Son and Holy Ghost made a covenant or testament in and by themselves before time began. God the Father chose his people in Christ and blessed them in him with all spiritual blessings, and predestinated that in the fullness of time these heirs thus chosen should receive the adoption of sons by Christ Jesus according to the good pleasure of his will, and not according to their works. This, in brief, is the testament of God concerning his heirs made before time began. Now, as it is appointed unto man once to die, and after his death there comes the opening of his will or testament in order that his heirs named therein may come into possession of their portion of the estate left them, so God in the person of Christ was manifested in the flesh for the suffering of death that Christ through his death should bring into effect the will of God made in the Son before the world began. Had Christ not died, the whole elect of God should still be in darkness and in total ignorance of the way of salvation. Christ having died, the administrator of God's estate, which is the Holy Ghost, goes to each one of God's children and reveals in them the knowledge of life, and gives unto each of the elect the earnest of their inheritance, the fullness of which they each are to realize when they shall experience the fullness of Christ's coming in the resurrection of the dead. We well know that the general opinion among many people at the present time is that after a man dies he is then ushered before the bar of God's justice to have the books of his life cast up to see whether

he is to go to heaven or to hell. Others think that this day of general judgment is to come at the end of time. Such belief presupposes that a man's final destiny depends upon what kind of a life he has lived, and whether his good deeds offset and overbalance his bad ones. Such belief resolves itself into the notion that salvation is according to works, and takes no account of Christ at all. So far as the elect of God are concerned, the day of judgment is over. All the judgment deserved by the children of God was laid upon Christ Jesus, and he endured the full force of his people's transgressions. Therefore, the judgment-day for the whole church of God was when the sword of divine justice smote the great Shepherd of the sheep and his life was taken to satisfy the demands of the law. Never again can the church of God come into condemnation. Christ needs never to suffer and to die again for sin. He has done that work perfectly, and by the one offering of himself has forever perfected every one sanctified or set apart by God the Father unto eternal life in the covenant or testament made before time began. The first coming of Jesus was as a man among men for the purpose of being a sin-bearer to redeem his people from sin, to reconcile them to God and to satisfy the demands of divine justice. This first coming of Jesus began with his being conceived by the Holy Ghost in the virgin Mary, and ended with his ascension to glory. This coming as a sin-bearer he will never repeat. When he comes the second time, it is without sin and to reveal the salvation of God in each one of God's heirs named in God's testament made before time. This second coming began with the descent of the Holy Ghost upon the church in Jerusalem at the pentecostal season, as recorded in the second

chapter of the Acts, and will continue until it culminates in the appearing of Christ at the end of this gospel age, when he shall descend from heaven with the voice of the archangel and the trump of God, to raise first the dead in Christ, and then to change those that be alive and remain, so that the whole church of God shall be caught up together as one to meet the Lord in the air, and so forever be with him. This second coming of Jesus is therefore not the matter of a moment, nor of a day, nor of a year, but is reaching over the whole age of the gospel from the time when the Spirit first descended until this heavenly administrator shall complete his work in the final and full revelation to all and each of the elect, of all the wonderfulness of the glory of God. It will be seen therefore that the judgment which is to come after men are dead is the opening of their wills and the carrying out of their intentions regarding the disposition of their estates among their heirs named by the testators in their wills. No child of God shall ever be judged after he dies and be sent to hell. That would be to annul the work of Christ and to say that the blood of Jesus was not sufficient to save that one from perdition. On the other hand, there shall be a resurrection of the unjust, or of the nonelect. This resurrection of the nonelect which is to follow after the resurrection of the church to glory is a resurrection unto damnation, or unto condemnation. At that resurrection of the wicked, "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his

power." But while there is to be both a final awakening of the church unto glory and of the wicked unto perdition, we want it understood that the "judgment" mentioned in our text has no reference to this matter, but to the opening of men's testaments after they are dead, and to the execution of the provisions of their wills. As it takes a man's death to make his will effective, so it took the death of Christ to make effective the will of God to each and every heir of divine grace. Also, do not neglect to notice that this appearing of Christ unto salvation is only unto those who look for him. The whole world knew him not when he came the first time on account of sin and for the redemption of his people. His own people were then given faith to know him and to believe in him. The Jews as a nation did not know him then, neither will the whole world know him when he comes the second time without sin unto salvation. His own elect will be given the ability to know him when he comes to glorify them, but it certainly will not be a spectacular event for all the world to see. This coming of Christ unto salvation will be to those who look for him, and this looking for him is a looking by faith. Unto the children of God is given faith whereby they believe in Christ and look for his appearing to come and save them. This looking shall not be in vain. He will come, and will come to his own, and shall receive his own unto himself. But as for its being an event which the whole world shall witness, we do not believe it. The world shall see him when he comes to resurrect the unsaved unto everlasting contempt and to punish them with everlasting destruction, but to see him in his coming to glorify his people with his own glorious image the world shall never see that. To the world Jesus

was never anything but the son of the carpenter in Nazareth. They ridiculed the declaration of his being the Son of God. Nevertheless, that nation which ridiculed him and did not believe in him reaped the very judgment that he pronounced upon them in the destruction of their nationality and in their being scattered throughout the world. Just so, when he comes the second time to make known God's will in all them that believe, the world shall be ignorant of what is going on and shall continue in grossness until the time appointed for them to reap the condemnation surely promised them, then shall they awake to shame and everlasting contempt and shall realize the destruction spoken of in 2 Thessalonians i. 7-10.

L.

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### JAMES I. 27.

"PURE religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

This general epistle was written by the apostle James as he was given the power and love of the Holy Ghost to identify the subjects of grace. There are many expressions written by the different apostles upon this same theme. The testimony referred to speaks of undefiled religion, which is not a mere act of the creature in a moral way, but the Spirit of God, which by the Holy Ghost separates him from the world and makes him to serve God in the spirit. Having the love of God, he is constantly drawn in an undefiled way. The way, which is the way of life, is manifested, testifying that his going forth is not of the flesh, so he walketh orderly before God. Dear reader, you may question just what we mean by "he walketh orderly before God." One is given the spirit of the second Adam, by which he is desirous to live as becometh the

gospel, which is of God, and testifies of the religion of our Lord Jesus Christ. This pure religion is the religion of the church of God, and every member of that body is of the same spirit and mind, which is the mind of Christ. Every member of the church of God is continually questioning his course as to whether he is ordered of the Lord or led by the lust of the flesh; but when one can truly feel that he is not able to direct his steps, and is brought by a way he knew not, he testifies with the words of truth that his pilgrimage is in paths not known and in ways past finding out, and must exclaim, What I am is by the grace of God. One cannot boast of his goodness, but has a continual confession of uncleanness as he realizes his true condition in the flesh. The word "religion" embraces all the rites and ordinances of the church of God, which we feel is the identity by which we testify that the Old School Baptist Church is the true church. This good Samaritan has only worked out what God has worked in him, both to will and to do of his pleasure. This religion in its reality gives sweet pleasures to the child of grace, and the household of faith can sing together the hymn,

"Tis religion that can give  
Sweetest pleasures while we live;  
'Tis religion must supply  
Solid comfort when we die.

After death, its joy will be  
Lasting as eternity,  
Be the living God my friend,  
Then my bliss shall never end."

What wondrous love is thus manifested in the walk and conversation of the Lord's people. They hear the proclamations of the gospel, and the testimony of David in Psalms lxxxix. 15, 16, expresses their heritage: "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice

all the day: and in thy righteousness shall they be exalted." This is according to the Scripture, the experience of the church of God, and not every member of the church of God is a partaker of the ordinance of the church militant in the visible relations, but in their hearts they yearn after them and can truly say, "There my best friends, my kindred, dwell, there God my Savior reigns." The sweetness of these truths comes to them out of the flinty rock of salvation. Every one that has these relations is for the Lord, not against him, for Jesus declared, He that is not for me is against me. The embodiment of this power manifested in the heart of an individual separates from the world to serve God in spirit.

We now visit the fatherless and widows in their afflictions, which is not a mere call at their lodging-place, but to administer to them of such necessities of life needful for their comfort and protection; and this is not confined to the ministry, but to every member of the church of God. We note that these relations are taught by men, and many are drawn after their delusions to perform bodily acts, and expect, or look to, these things for salvation from sin, which the child of God fully realizes is not the truth, but salvation is by grace, and grace alone, and all the relations of life they bear are by virtue of the conception of life, which is by the Holy Ghost. We love to hear from all who love the truth, and by the power of the Almighty they can tell of the dealing of the Lord with them, which embraces every one who is in the way, though they may not express their feelings with the same vocal words, but with the same substance, and many widows of the Spirit are married in the wedlock of salvation and rejoice in the presence of their Husband, the Bridegroom of their souls. All who feel alone, and have no

idol gods of the flesh to trust in, are the poor in spirit, rich in faith and heirs of the kingdom of God. "Blessed are the poor in spirit: for their's is the kingdom of heaven."—Matt. v. 3. We wish you to read the fifth chapter of Matthew, and there you find many marks of identity to the pure in heart.

We call your attention to the last part of the subject under consideration: "And to keep himself unspotted from the world." This covers deep matters closely connected with the flesh. We wish you, dear reader, to keep in mind that all that is accepted by the God of heaven is ordered of the Lord. For one to be kept unspotted from the world is not to be so besieged with self-righteousness that he would say, I will not do such as are committed by others, but, contrarywise, he feels he is the chief of sinners, and not worthy of the least of the blessings of God; and with the same eye he beholds the righteousness of the kingdom of God and desires all his deliberations to be according as the Scriptures set forth in church worship and affiliations among men, which embrace unfruitfulness in many ways, and as John the Baptist proclaimed, Prepare ye the way of the Lord, and make his paths straight. For one to come in contact with those whom we have referred to and partly described, and speak of His goodness and talk of His power is meet indeed, and of the cleansing from sin, which is by His blood, is drink indeed to a thirsty soul.

We feel the above falls short of giving the text justice, but wish you, dear readers, to remember the weakness of fallible creatures, and cast the mantle of charity over the weakness you are able to discern, and we hope your minds will be drawn into the deep and glorious riches of grace. Submitted in love.

C. W. V.

## MARRIAGES.

By Elder Charles W. Vaughn, January 16th, 1925, at the bride's home, West Broad Street, Hopewell, N. J., Miss Elizabeth Drake and Mr. Fred L. Conner, both of Hopewell, N. J. This is the fortieth wedding that Elder Vaughn has performed since becoming pastor of the Hopewell Church, in 1915.

## OBITUARY NOTICES.

**William Cudney** was born June 24th, 1842, and departed this life June 18th, 1924, at his home at Shokan, N. Y. He leaves to mourn their loss, his wife, Emma Cudney, one daughter Minnie Davis, of Kingston, N. Y., also a sister, Mrs. Irene Cudney, of Shokan, N. Y. He was a believer in the truth as it is in Jesus, and could go back twenty-five years to where he trusted the Lord first began a work of grace in his heart. In conversation with the writer several years ago he said how he felt to be such a sinner, and from that moment we felt a love to him for the truth's sake. He was afflicted with bodily ailments and his dear wife, sister Cudney, and his sister Irene patiently cared for him during his long illness. Death to him was not a frightful foe, and we believe he is at rest. How truly blessed to be forever with the Lord. A happy release and a blessed entrance into that heavenly home that God has prepared for them that love him.

The writer spoke at his funeral and the mortal remains of our departed friend were interred in the cemetery at Woodstock, N. Y.

G. R.

**Perry George** was born December 9th, 1896, and died January 20th, 1925, making his stay on earth 28 years, 1 month and 11 days. He united with the Old School Baptist Church in the year 1920, and was a faithful member. He contracted pneumonia January 7th and suffered greatly for thirteen days, but died easy, not moving hand nor foot. He was praying every breath, saying, "By the grace and Spirit of God," that was all I could understand. The nurse did not want me to come in the room, so I did not go in all night before he died next morning. That morning I went to the door, he was praying. I went to the bed and said, How do you feel this morning? He said, I feel pretty good in the Spirit of God. I went to the other room, my nerves broke, and in five minutes he was sleeping in a better world. He was faithful and patient to the end, and never refused anything we wanted to give him. He leaves to mourn his wife, four children, mother, father, five brothers, four sisters, a host of relatives and friends.

Written by his heart-broken wife, a sister in Christ, I hope,

(MRS.) PERRY GEORGE.

**Mrs. Henrietta Maria McLeod**, my dearly beloved mother, was born in Pike County, Ala., December 26th, 1861, and departed this life January 6th, 1925, making her pilgrimage on earth 63 years, 12 days. She was the fourth daughter of S. J. and M. E. Richburg in a family of six daughters and four sons. She was united in marriage to J. S. McLeod December 22nd, 1881, by John A. Park, justice of the peace, also a member of the Primitive Baptist Church. Their marriage being the result of a romance which dates back to their school days. While attending Henderson Academy, taught by father's eldest brother, H. C. McLeod, four years prior to their marriage they became engaged. My father tells me that when mother was a little girl there was something in her countenance that won his love for her. To that union were born nine children, six sons and three daughters, one son preceded her to the grave nearly twenty-three years. In December, 1885, together with her husband and two small children she moved to Texas, where she resided until death. Those who survive are her husband, eight children, thirty-two grandchildren, her mother, four sisters and four brothers. My mother was a staunch believer of the Primitive Baptist faith, and had possessed a hope for more than fifteen years. She attended the meetings and entertained the members in her home with great pleasure. We know that as a wife and mother she was perfect; not only did she sacrifice for her family, but for her neighbors and friends. Her faithfulness and courage knew no bounds. She was a faithful wife in trouble and sorrow as in joy, a loving mother at all times. Blessed be the all-wise God who blessed us with such a friend.

Funeral services were held by Elders Tally and Robertson, and her body laid to rest in the Huffines Cemetery. Mother is not dead, but asleep in Jesus.

Written by her son,

BERNARD MCLEOD.

**Eunice Williams Snodgrass** was born June 22nd, 1845, in Illinois, and died February 10th, 1925, making her stay on this earth 79 years, 7 months and 19 days. She moved with her parents to Texas in 1855, came to Oregon in 1870, and lived in Clackamas County until 1889, when she moved with her family to Linn County. She was married August 4th, 1861, to William Snodgrass, who died July 9th, 1900; to this union were born ten children, three boys and seven girls. The following named children preceded her to the great beyond: George died September 15th, 1884, Eunice G., April 26th, 1895, William J., April 26th, 1920, Roy Byron October 13th, 1920. The following named children survive her: Robert, of Portland, Oregon; Mrs. Lena A. Yeoman, of Brogan, Oregon; Mrs. Mary E. Jarnigan, of Coburg, Oregon; Mrs. Hannah Busay, of Lebanon, Oregon; Mrs. Lillian Jarnigan, of Coburg, Oregon; Mrs. Rose Reidy

of Lebanon, Oregon. She also had nineteen grandchildren and nine great-grandchildren. The daughters were all at her bedside when she died. She professed a hope in early life, and united with the Primitive Baptist Church, and was baptized by Elder Joseph Allison in the year 1871.

Her funeral was largely attended, the services being conducted by her pastor, Elder W. M. Rose. His sermon was not long, but was wonderfully interesting and consoling to the poor broken-hearted children and friends. The body was laid to rest in a nearby graveyard, by the side of her husband, who preceded her thereto to await the resurrection of all the dear saints of God. She is now asleep in Jesus, blessed sleep. In her death the children have lost a good mother and counselor, the church a dearly loved sister.

Written by request of her children.

C. E. SMITH, Church Clerk.

**Thomas Jefferson Carr** was born in Sumner County, Tenn., May 4th, 1840, died Feb. 21st, 1925. He was married in Pope County, Ill., August 14th, 1862, to Nancy Catherine Bell. She preceded him in death April 28th, 1924. To this union were born six children, viz.: William Hodge Carr, of Abilene, Kan.; James Grantly Carr, who died in infancy; Chester Alonzo Carr, of Carbondale, Ill.; Olive Myrtle Carr-Floyd, of Golconda, Ill.; Elmer Eugene Carr, of Ottumwa, Iowa; Stella Mabel Carr-Fulkerson, deceased. When a small boy, his father moved from Tennessee to Missouri, from where they later came to Pope County, Illinois. There he received his schooling, such as that day afforded, and laid the basis for a life of service to his fellowman. Clothed with that spirit of simplicity, supplied with great generosity and charity, he went forth to do good to any and to all with whom he came in contact. The only rule of action he had in his life was, "do right." He believed that supplied all that was necessary to make the good man or woman. When the call came for our Nation's defense in the early sixties, and the time came for brave and true manhood to unsheath the sword for the cause of justice and liberty, he volunteered and joined Co. E, 120th Ill. Inf. He was soon made first lieutenant of his company, and remained until honorably discharged through general debility. Time after time he returned to his company, only to be attacked again by some vicious fever that lurked thereabout. He never fully recovered from the rigors of the service during the remaining period of his natural life. Without reservation it may be said, he stood one hundred per cent. for our constitution, our flag and all its institutions. About the close of the war of the Rebellion he began his loved profession, school teaching. He also farmed in connection with it, but his heart was with the school-room, the class, the child and profitable edu-

cation. He loved educational institutions, the teachers' institute, the teachers, who gathered around him to get his points, his ideas and advice. To them his heart went forth in great sincerity. When he became too old to participate actively in his chosen work, he stepped aside for younger ones, to whom he handed the torch to "carry on." His religious convictions were deeply anchored to the doctrine of salvation by grace through our Lord and Savior Jesus Christ. In early life he was affiliated with the Missionary Baptists, but later in life became dissatisfied with the teachings of conditionalism and joined the Primitive Baptist Church at Old Grandpier, where he held membership at death. He wrote more or less extensively along religious and secular lines, and searched ardently for scriptural truth. Truly he believed in the immortality of the soul of man and held that the Bible offered conclusive proof of this. Many of his writings were upon this line of thought. Soon after his companion, of more than sixty years of happy wedded life, left him by death, his heart was broken, his spirit crushed and the allurements of life vanished. With her passing on he patiently bided the time when he, too, should join her, eventually to again reunite in eternity with Jesus. There must be a word said about the care and devotion given by our sister, Olive. Untiringly and faithfully she remained by his side during his lonely days and nights, ever administering to his wants. Shortly before his death her strength failed her and forced her to her bed.

We children feel that God's will be done, and while we shall greatly miss him personally, he is yet with us in spirit.

ELMER CARR.

**Sarah J. Morningstar**, widow of A. W. Morningstar, departed this life at the home of her son, Elder C. F. Morningstar, near Drain, Oregon, at the age of 76 years, 11 months and 24 days. Her maiden name was Watkins. She was born in Fulton County, Illinois, February 1st, 1848, where she grew to womanhood and was united in marriage to A. W. Morningstar December 21st, 1865. To this union were born eleven children, six of whom, with their father, preceded her to the great beyond. She experienced a change of heart and united with the Mount Zion Old School Baptist Church, in Illinois. She was a devoted member of the church, always faithful to the Old School Baptist doctrine, and loving the brethren. She and my father, with their three oldest children, came to Oregon in 1877 and settled on a farm near Drain. They were loving parents, and their home was always a home for the Baptist brethren, where they held regular meetings as long as mother was able physically to attend her household duties. She is survived by five children: Charles F. Morningstar, Dollie M. Walker, John Ernest Morningstar, Sibyl C.

England and William Riley Morningstar. Besides these children she leaves three daughters-in-law, two sons-in-law, and thirty-four grandchildren and ten great-grandchildren to mourn the loss of a loving mother and grandmother. We ask the brethren to remember us in their prayers in our sad bereavement.

Her daughter,

SIBYL C. ENGLAND.

**T. T. Reid** was born January 15th, 1850, in Chickasaw County, Mississippi, where he lived until he was fifteen or sixteen years of age. After the close of the war he and his mother moved to north Mississippi, where they resided until he grew to manhood. In 1869 he married Miss Clemmy Cox, and to that union seventeen children were born, of whom eleven, together with his dear companion, are still living, six children preceding him in death. He was a kind and loving father and a devoted husband. Father gave us evidence he had a home over there, having received a hope forty or fifty years ago. He never united with the Primitive Baptists, but loved the doctrine of God our Savior and enjoyed the sweet songs of Zion. He loved the people of God, and when called upon would help care for the poor and afflicted. The writer, his son, has talked with him on various occasions, and tried to preach at different times in his presence, and he seemed to enjoy it and praise God. Father passed into the great beyond February 12th, 1925, making his stay on earth 75 years and 27 days. Sometimes we hope we can like David say, He cannot come to us, but we can go to him. We believe his spirit is basking in the sweet presence of Jesus. He leaves his sorrowing companion and eleven children to mourn their loss, but our loss is his eternal gain, and we weep not as those who have no hope.

Written by his son,

J. B. REID.

**Nancy E. Mills**, daughter of Tyra P. and Mary Alvis, was born at Johnsonville, Ill., January 4th, 1856, departed this life at the home of her daughter, at Keenville, Ill., Sept. 25th, 1923, aged 67 years, 8 months and 21 days. She was married to George E. Mills April 22nd, 1875, and to this union nine children were born, one child dying in infancy. Six sons, Curtis B., George Edward, Jr., Tyra A., Cloyd Norman and Arthur, two daughters, Mrs. Nettie O. Burkitt, at whose home mother died, and Hattie E. Cornstubble, of Mt. Vernon, Ill., and a great number of relatives and friends mourn the loss of a greatly loved one. She professed faith in "Him who doeth all things well" very early in life, and joined the Methodists in Johnsonville about thirty years ago. Later she joined the Primitive Baptist Church at Keenville, known as Little Flock. The church having gone to decay some years ago, she placed her

membership with the Salem Church, of Xenia, Illinois, on May 18th, 1922. She lived a faithful, consistent member until Christ called her away to try the realities of the great beyond. She loved the doctrine and principles of the Primitive Baptists and was in her greatest enjoyment when listening to some epistle of Christ expounded. Mother's suffering was great, but she bore it without a single complaint, and died in faith and hope of the resurrection.

Funeral services were conducted by Elder G. W. Inyart, of Olney, at the home of her youngest daughter, Nettie, of Keenville, after which she was laid to rest in the family cemetery, there to await the resurrection morn, when Jesus comes the second time in great glory to take his ransomed people home. She is lovingly remembered and sadly missed by her children.

NORMAN MILLS.

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

Mrs. A. B. Engell, N. Y., \$3.00; Cyrus Cross, Ohio, \$3.00; L. B. Ford, Mass., \$3.00; Mrs. Lizzie Hamm, Ark., \$3.00; M. E. Williford, Texas, \$3.00; Dr. W. R. Presley, Texas, \$1.00; R. E. Campbell, Texas, \$1.00; Sarah J. Clegg, Pa., \$1.00; Mrs. Elizabeth Rittenhouse, N. J., \$2.00; Mrs. J. A. Hrnlley, Mich., \$3.00; I. H. Evans, Md., \$1.00; Mrs. A. J. Crenshaw, Okla., \$2.00.

**M E E T I N G S .**

There will be an all day meeting at Clovesville, N. Y., on the first Sunday in April (5th). All who love the truth are cordially invited.

GEORGE RUSTON.

There will be an all day meeting at Lexington, N. Y., on the fourth Sunday in April (26th). All who love the truth are cordially invited.

GEORGE RUSTON.

The Baltimore Association will be held May 20th, 21st and 22nd, 1925, with Ebenezzer Church, 210 East Madison Street, near Calvert Street, Baltimore, Md. The meetinghouse will be open on Tuesday, May 19th, from 2 o'clock to 5 o'clock, where visitors will be met and given place of entertainment. A cordial invitation is extended to all to meet with us.

ALVIS S. ROWE, Church Clerk.

The Delaware Old School Baptist Association is to be held with the Welsh Tract Church, the Lord willing, to begin on Wednesday before the last Sunday in May, 1925, and continue three days (May 27th, 28th and 29th). Those coming from Philadelphia or Baltimore can come on either the B. & O., or P. W. & B.

R. R., on Wednesday morning. The trains leave Philadelphia, B. & O., at 8:02, and P. W. & B., at 7:20. Leave Baltimore, B. & O., Mt. Royal, at 8:12, or P. W. & B., at 7:55, Union Station. Those coming via Delaware R. R. will change cars at Porter and consult "time table" as to time of leaving. All lovers of the truth as held by us, and especially ministers in good standing with us, are cordially invited to meet with us. Get tickets to Newark, Del., where you will be met and conveyed to place of meeting.

P. M. SHERWOOD, Church Clerk.

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

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

11:00 A. M.

2:00 P. M.

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

**SALEM OLD SCHOOL BAPTIST  
CHURCH,**

**1315 Columbia Avenue**

(Park Avenue Hall)

**PHILADELPHIA, PA  
Meeting every Sunday 10:30 a. m.  
ALL WELCOME**

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

S. B. MOFFITT, Pastor.

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

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

The 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**

**"SIGNS OF THE TIMES,"**

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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MIDDLETOWN, N. Y., MAY, 1925.

NO. 5.

## POETRY.

### CHRIST IN GLORY.

John was familiar with his Lord  
When on the earth He trod ;  
But He who spoke in Patmos wore  
The glory of a God ;  
Familiar intercourse? Ah, no ;  
Christ was in heaven, and John below.

That face was not the face more marred  
Than any man's before ;  
The bosom John had leaned upon  
No golden girdle wore ;  
Yet his inspired description ran,  
“One like unto the Son of man.”

John saw His Godhead on the mount  
Through glistening garments glow,  
But heaven's unshrouded majesty  
Laid the Beloved low,  
And only through Christ's touch of power  
Mortality survived that hour.

Oh, what must be the thrilling change  
Departing spirits prove,  
As fearless, faultless they approach  
This risen Christ above ?  
No wondering thought, no lurking pride,  
No failings to confess or hide.

And many a dying saint to-day  
Findeth his hope upstirred  
At the dear droppings from Christ's lips  
Which John in Patmos heard :  
“Fear not, beloved, it is well ;  
I have the keys of death and hell.”

(MRR.) M. C. CHAPLIN.

GALLEYWOOD, England.

### THE GIFT OF KNOWLEDGE.

(JEREMIAH XXXI. 33, 34.)

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

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

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

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

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

### IDOLS.

(1 JOHN v. 21.)

Not all the idols men adore  
Are made of stone or precious ore ;  
'Tis in the chambers of the mind  
The worst of idols we will find.  
'Tis there we worship haughty pride,  
'Tis there our greed and lust abide ;  
There often hate sits on the throne,  
And there a murder oft is done.  
Deceit may make our craven face,  
But truth will find the hiding place.

HAL MORETON.

St. JOSEPH, Mo.

## CORRESPONDENCE.

BREWERS, Ky., Jan. 26, 1925.

DEAR EDITORS:—As I attempt to pen a few words for your consideration I am reminded again that the Savior knew his mission when he said, No man can come unto me except the Father which sent me draw him. Notice he did not say, Draw at him, nor, Try to draw him, but, Draw him. Though he was equal to the Father in all his attributes, the Son was ever ready to acknowledge the supremacy of the Father, even more so than finite men are inclined to do in this age of enlightenment. The God of Abraham, Isaac and Jacob has said, I am God, and there is none like me. Poor child, have you not learned this grand truth in your very experience? Is he not the One altogether lovely, and the chiefest among ten thousand? Oh will you not stop a moment and consider some of the grandeur of this God of wisdom, love, mercy and truth? He is infinite, and works his will in the army of heaven and among the inhabitants of the earth, and none can stay his mighty hand. He upholds all things by the word of his power. A mighty sovereign is he, and yet how little is known of him by the great masses of to-day. This God of the whole earth has a people in every kindred, tongue, people and nation, who are heirs by election of this King who sent his only darling Son to suffer, bleed and die that they might live around his throne of righteousness, all clothed in linen pure and white, and not for any works which the poor children have done, or left undone, but all because of the sovereign will and choice of the God of love, purpose and grace. This God of the whole earth has created all things for himself, and by himself, and rules all things after the counsel of his

own will, and works all things together for the good of his people above mentioned, but blind unbelief is sure to err and scan his work in vain, but God is his own interpreter and he will make it plain. This elect people God has formed for himself, and they shall show forth his praise, because he will dwell in them and uphold them by his Spirit. The eminent apostle to the Gentiles was made to see and acknowledge this grand truth after he had been killed to all self-righteous pride and vain show of natural attainment. The Lord even led him into that hidden wisdom until he cried out, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." He was also made to use simple terms which enter with force into every child of God who knows and love the truth. "You hath he quickened, who were dead." Dear child of God, have you not known and felt the word of his power? Yes, that word which is quick and powerful and sharper than any two-edged sword, which cut you down and laid you low? This is the work of God, and in this way he is preparing timbers of the forest for his new Jerusalem. This is the people which shall praise him. God's holy Spirit must rule and reign over this people, because they are now in the kingdom of his dear Son. Yes, they are builded upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord, and they are builded together for an habitation of God through the Spirit. Men and creature-worth have no lot nor part in this great work. Christ said while here on earth, I will build my church. Dear child, you who have been so much tossed

to and fro, sometimes in the valley and sinking down with woe, are you not glad he said, The gates of hell shall not prevail against it? You who at times find the promise sweet, are you not glad the work is finished of building that city which is to be your resting-place when done with the toils of this life? Have you not seen enough of your works to convince you time and again that you are a failure, nothing, and less than nothing? But oh this God who is to try you will bring you through the fire until you reflect his image, because he is a rock and his work is perfect. Not one trace of sin is to be found on the robe which the glorified shall wear around the throne of God and the Lamb, because they have been washed in his blood that cleanseth from all sin, and they will chant the glories of their King, world without end, Amen.

I am inclosing a good letter from dear brother J. R. Hatcher, of Lyles, Tenn., which has been of much comfort to me. Should you consider it, together with the scattering remarks I offer, worthy space in your valuable paper you may insert them at your convenience. Do not crowd out better material.

Your unworthy brother in gospel bonds,  
J. C. CHESTER.

LYLES, Tenn., Jan. 3, 1925.

ELDER J. C. CHESTER—MY PRECIOUS BROTHER:—I should have written you sooner, for I received a good letter from you, a letter which contained the rich things of our God, things that you and I never can tell in the fullness which we desire. The doctrine of God our Savior is full of the predestination of things. Oh that I could hope I am embraced in that doctrine. Sometimes I am made to hope. So you see that we cannot hope,

we cannot love, for both hope and love are of God and Christ. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Love is of God, you see. Again, "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us." Is it not rich when we are made to feel that Jesus died for us while we were yet sinners?

Now back to the predestination of all things, and this brings us to that "determinate counsel," that covenant of grace which was ordered in all things and sure. That covenant was made in the annals of eternity, and consisted of three distinct persons, and yet they are one. I know this is driving me into the deep, and oh how can I ever fathom this mystery? All of these three persons have their peculiar office-work. The God of justice never would have saved us had it not been arranged by the God of mercy, and this mercy must come through Jesus Christ, the second person in this Godhead, and we never could have realized this mercy had it not been revealed to us by the Holy Spirit in the third person. In eternity these three are and were one. The one only true and living God. This was before there were worlds, sun, moon or stars, before there was a man, a woman or any created thing. Now what about influences? Did this One and Three just fix a plan that finite man must work before he could be saved? If so, then must not man have to do this work before God acts upon him? Then this finite man would have to work a finite work, and then the infinite God must work, or else this finite man would have to do an infinite work; and how could he do it? It looks to me that this three-one-God stood as the highest court of the entire universe, from which there can be no appeal.

A court that never has to retry a case. "I am God, and there is none else," "declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Sin must be punished by the God of justice, therefore sin must have been in the determinate counsel of God before a sinful act was committed. If there had been one sin left out there would have been no declaring it from the beginning. "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." Again, "For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"—Isaiah xiv. 24, 27. To be as brief as I can, I must conclude that the infinite God is the only independent of the entire universe. In eternity he had not even one thing to consult as to why or how or what he should create, nor how to dispose of all things visible or invisible. All things were made and declared and sworn to by this eternal God. This God of divine justice must punish sin, and this must be done in the person of his darling Son. All things were thought, sworn to and declared in blessed eternity, and must take place in time, and at the set time and place. There is a time to every purpose under the sun. So the Son of God came into this world to put away sin by the sacrifice of himself. He was the only sacrifice, the living sacrifice, that could take away sin. He was the one offering, and therefore was the merciful High Priest forever after the order of Melchisedec. He must reign forever, both on earth and in ultimate glory. "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."

I have not time to comment on all these Scriptures, so we will notice the universal reign of Christ, and then I am done. The angel was sent from God to the virgin Mary, and said, "Hail, thou that are highly favored, the Lord is with thee: blessed art thou among women," &c. "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Read the first chapter of Luke. This is what I call the double reign of Jesus. He reigns upon the throne of his father David here on earth and also reigns upon the throne of God in ultimate glory. No wonder that he is "the Son of the Highest." He holds the reins of the entire universe in his own grasp and is indorsed by the three-one-God. He is enthroned in the heavens, there making intercession for us according to the will of God. How blessedly sweet it is to have a blessed hope in this High Priest who is alive for evermore.

Brother and sister Chester, I have thought of you many times since our association. Oh that I was worthy to even think of saying, "Brother and sister." I have been made to pass through many sorrows since I saw you. I have wished and longed to be with you and hear you speak of the power of the double reign of our dear Redeemer. Sometimes I am almost crushed under my feeling sense of unworthiness, and almost sink beneath my load of sinful self. I long to see you

both once more in life, if it be God's holy will. My days are almost ended, "The time of my departure is [near] at hand," and oh that I could say with Paul, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Dear brother and sister, I can only hope in these things. I am a sinner, and cannot do good, for sin is present with me when freely I would do good. How blessedly sweet it is when that Holy Spirit causes us to realize by faith that we love the appearing of the Lord. This turns midnight to day with us. Yes, when we can get a glimpse of our Beloved, though it be through the lattice, when we can hear his sweet voice saying, "Rise up, my love, my fair one, and come away. For, lo, the winter [oh how cold we are at times] is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land," then it is blessed sweet to us. But oh sometimes we feel our blackness, and have to say, "Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me keeper of the vineyards; but mine own vineyard have I not kept." Ah, how real this is to us. As little Ruth, the Gentile, clave to Naomi, the Jew, and they were both made one in Boaz, the type of Christ, so we must cleave to our Beloved and his church for the rich inheritance that is reserved in heaven for us. How peculiar is God's way. All things are wrapped up in unmeasured eternity, and

in this strange and mysterious way he reveals them unto us and we cannot tell why and how they are revealed. We often feel like the poet,

"How strange is the course that a christian must steer,  
How perplexed is the path he must tread!  
The hope of his happiness rises from fear,  
And his life he receives from the dead."

Brother and sister Chester, I have only hinted at this subject. I did not even think of writing on such great mysteries, but had just reread your dear letter, and it was, I hope, made new to me, and I felt I must write something. My wife joins me in christian love and salutation to you both.

Your very unworthy brother, if one at all,

J. R. HATCHER.

MIDDLETOWN, N. Y., Dec. 7, 1924.

DEAR ELDER DODSON:—I would be glad if it were the Lord's will and I could walk in and hear the preaching to-day. During your last visit with us and all through your discourse was love for each other, and it seemed beautiful, but when we got home sister Corwin said she never heard any one say the stone that killed the Philistine was the word of God; then it seemed more beautiful, because it all came up before me. Your sermon in Warwick from John i. 48, took me back to my experience; it was beautiful. All my life my grandfather and uncle had called me "Little Old School Baptist," and they could not have said anything meaner to me. Just before my dear husband (Mr. Thompson) died my dear mother spent the week end with me and we went to my meeting in the morning. While we were eating our dinner I thought perhaps mother would like to hear Elder Jenkins. I am sure she was an Old Baptist at heart. I asked her if

she would like to hear him, and she said, O daughter, you could not give me a greater pleasure. My husband looked at his watch, and said, I do not want to hurry you, but if you do hurry you can get there in time. He told me he would take care of the baby and do up the dishes, so we went, but before I went in I looked around to see if there was any one on the street that knew me, for I was ashamed to be seen going in the house. I was tempted to leave several times, for I verily thought that Elder Jenkins was preaching my mother and me into hell, but dear mother was drinking in every word like a thirsty child. I was very rude after the meeting and would not let her stop and speak to any one, not even to sister Jenkins (who was my first cousin), for I was cross. Mother said, What is the matter, my child, are you worried about the baby? I said, Matter, mother, what right has Elder Jenkins to preach you and me into hell? She replied, O, my dear child, he did not, it was wonderful to me, it is because you do not understand. I said, Mother, if you ever spend a Sunday with me again I will see that you hear Elder Jenkins, but never will I darken that door again. About two months after that my husband was taken from me, and my father moved me home. One day I was feeling sad and homesick for my husband and home, my poor heart was breaking, and as I stood by the window crying my mother came to me and put her loving arms around me and said, My dear child, mother's heart aches for you, but, my child, you know nothing about living trouble. I turned to her, and said, Mother, if there is anything worse than what I have I would like to know it. Well, brother, I did know. My trouble began and I felt God had forsaken me,

and I even questioned if there were a God. I married again, and my life was very different from what I had been accustomed to. I felt there was no one to go to. I felt myself such a vile sinner and that this was all sent upon me to punish me. I got to where I was afraid to lie down and sleep, and when I tried to pray it seemed like mockery. I could get no comfort from the Bible, and felt I was sinking deeper in a horrible pit. It seemed as if a rock were hanging over me and that if I dared to close my eyes I would be crushed to the bottom, and only God knows what I suffered. The doctors said it was my mind, and sent me away for a change and rest, but there was no rest for me. I could not stand the preaching, and remained away. I went to my uncle here in town, who was a deacon of the same denomination, and he wanted to know who had been talking to me. I asked him why he asked me that question, and he said it was Old School Baptist doctrine I was talking. I told him I was not an Old School Baptist, and never would be, I would take a chance with the multitude. I was angry and went home. I was finally stripped of all self-righteousness, and when I laid down at night I felt that if my soul were sent to hell His righteous law approved it well, but O brother, if ever I prayed I did then. I cried out, "God be merciful to me a sinner" from the bottom of my heart. I was made to feel that I could do no more. About midnight I was awakened by some one seeming to call me. I sat up in bed and the room looked beautiful, it seemed as though there were a hundred electric lights, and a voice said, Behold the Lamb of God that taketh away the sin of the world. Oh such joy, such peace, the burden was gone! He, Jesus, saw me in that horrible pit and

brought me out of it and put my feet upon solid rock, put a new song in my mouth, brought me to his banqueting-house and his banner over me was love. I asked, Where can I go? The answer came, To the Old School Baptist Church. I counted the hours and minutes. Sunday morning Mr. Brink asked me if I were going to meeting, for I seemed so much better. I said, No, you go. He said, What is the matter with you, you never used to miss a service? After dinner I got ready to go to the Old Baptist meeting, it was snowing hard and my little daughter wanted to go with me, and I told her she could go if she would ask no questions. When we came down stairs Mr. Brink said, What, you going out in the storm in your condition? I told him it would not hurt me. When I opened the door it was like a huge ball of fire there, and it went before me to the meetinghouse door. When I entered the meetinghouse it seemed I had never before seen such faces. Elder Jenkins was in New York and brother Emory led the meeting. Oh it was wonderful! The next Sunday I heard my first gospel sermon, and I cried when the Elder closed. I was a mystery to them all. Sister Jenkins was sick, and the Elder told her I was there. The next Sunday he told her I was there again, and she said, God moves in a mysterious way his wonders to perform. The next Saturday was church meeting and I asked sister Wilkinson (she also was a first cousin) if they allowed any one to go. She said, "Oh, yes," very short. I said, If I come down can I go with you? "Yes," shorter still. I went early, but she had gone. I followed her (but not of myself). I passed empty seats and went and sat with her, and when the Elder had called on the

brethren he called on sister Wilkinson, then he said, This is cousin Libbie Brink. She said, Yes, but she is only here as a listener. God opened my mouth and I related my experience. Not a word was said. The Elder said he could not speak, he was speechless, for he never heard such an experience. I followed after them another month. When the Elder asked me if I had anything to say I was afraid I would say something wrong, but did say that when it was the Lord's will I desired to follow him in baptism. Dear brother Hait said, What would you do if we should not receive you into the church? I said, Oh but you will not forbid me coming to hear the preaching. I was heartbroken, and thought, I will stand outside on the walk and listen, they cannot drive me away from there. But they received me and I was baptized the next afternoon. It was a bitter cold day and they had to cut a hole in the ice (which was twelve inches thick) large enough for two to walk in. It looked just like a grave, but was the most glorious sight I ever saw. For months I was on the top of the mountain and thought trouble could never touch me again, but it did, and it is trouble most of the time, but I would not part with my little hope for all this world. If I know my heart, I love the brethren and sisters and love to meet with them.

Elder Dodson, I did not intend to write so much when I started. Sister Corwin asked me to request you to give your views in the SIGNS on Jeremiah ii. 13. Please cast the mantle of charity over this poorly written letter. Love to the New York members, also to you and your family.

Your sister in a precious hope,

M. E. BRINK.

SAYRE, Oklahoma.

DEAR BRETHREN:—You who were verily foreordained before the foundation of the world and manifested in these last times by being born again, not of a corruptible seed, but of an incorruptible seed, and by the word of God which liveth and abideth forever; not of works. This is to you and to your children, and to them that are afar off, even as many as the Lord our God shall call, who were saved and called before the foundation of the world, but called in time to be saints manifestly. (See Proverbs, eighth chapter.) Solomon says the Lord possessed him in the beginning of his way, before his works of old. He was set up from everlasting, or ever the earth was, before the highest of the hills were formed or the morning stars sang together he was there with his Father. He rejoiced always before his Father, and his delights were with the sons of men, &c. Yes, wisdom hath builded her house, hewn out her seven pillars, sent forth her maidens, mingled her wine, killed her beasts, furnished her table, &c. Already has done it; not going to do it. (See Proverbs ix. 1-3.) The thing that has been is that which shall be, and that which is done is that which shall be done, and there is no new thing under the sun. So it seems to me that the type and purpose of all things was set and printed by the holy prophets, and as the leaves of time are turned things are developed. There is not anything taking place but what is declared shall be so. I do not think anything ever has or ever will take place in time or eternity independent of God. Some say that if it is as we say it would make God the author of sin; they say he has nothing to do with the wicked works of men and devils. But let me give one instance: The Jews and the Gentiles and

the people of God gathered themselves together crucified and slayed the Lord of glory, and when they did it they did no more nor less than God's hand and counsel before determined should be done. Wicked, wicked, criminal act! No worse crime was ever committed, and there have been more comments about it than all the other crimes combined. If this will not suffice the gainsayers it is useless to say more. God's purpose was fulfilled in all that took place in the garden of Eden, and on down to the crucifixion of his Son, and will be to the end of time, because the wicked are like the troubled sea, they can go so far, and no farther. Thank God, I am enabled to exalt his name above every name as Lord of lords and King of kings. Yes, I believe he has all the power, both in heaven and earth. The powers that be are ordained of God. There is no power but of God. He speaks and it is done, commands and it stands fast. As he purposed so shall it stand. All of which were in the beginning with God. All things were made by him, and without him was not anything made that was made. Yes, the wicked for the day of evil, &c.

I am in possession of articles of faith subscribed to in 1824 by the Old School or Primitive Baptists, when there were not so many different orders of Baptists as there are to-day. All Baptists claim the same articles of faith, and statistics show there are about sixteen different orders, but the Old School, or "Hardshells," is the only order that still contends for them. We can afford to sing, "Keep silence, all created things, and wait your Maker's nod," &c. (See hymn 15, Beebe's collection. By Watts.) All Baptists used to indorse Watts' hymns, but we are the only people that continue to sing these songs. God rules in the

army of heaven and among the inhabitants of the earth. This power is what we claim to be the gospel that shall be preached in all the world, and it will go, money or no money, because God is omniscient, omnipresent and everywhere, and fills immensity, consequently God is as much in India, Peru, China, Africa and elsewhere as he is in the United States, with the same power. Let us all sing, "All hail the power of Jesus' name." Brethren, I have realized that the way of man is not in himself. He may devise his ways, but the Lord directs his steps. Why, if we are free moral agents, do we not live better and have more of this world's goods? Because it is through great tribulation we must enter the kingdom. No building a heaven on earth. We must realize before we die that there is something better after death. Had it been possible, Job never would have undergone what he did. Strange that he, being perfect, upright, fearing God and eschewing evil, the Lord would let the devil rob him and afflict him so. Hold the keys of death and hell in his own hand, he can shut and none can open, open and none can shut.

I am past seventy-four years of age, and have hope that I realized what it is to be born again early in the sixteenth year of my life, when I was made to see myself the worst sinner that ever lived, and at a time unexpected all my troubles were gone and I felt as light as the air, and loved God with all his creation. Brethren, do you know what it is to be a mourner on account of your sins? Just as certain as you ever shed a tear on account of godly sorrow for your sins just that certain you are one that Christ died to save, and when he died on the cross and said it was finished your salvation was complete in him. But, O my soul,

the warfare is now begun, the flesh against the Spirit and the Spirit against the flesh. See what Paul says about it. There are none but do things they rather not have done, and leave undone many things they would have rather done. Let us try and be reconciled to our lot, and let God be praised. World without end. In God we trust.

This was written by the request of old brother Hatcher and others of Reed, Oklahoma, and if space is allowed for printing, all right; if not, return it to me. Make any corrections necessary, for I am a very poor writer, and barely able to sit up on account of afflictions.

J. K. NICHOLSON.

CARTHAGE, Mo., Jan. 31, 1925.

DEAR BRETHREN:—For the inclosed check please continue the SIGNS to me at my address for one year. I often feel when reading the many good things that appear in its columns that I am a drone: always eating of the good things of the Master's table and never producing anything. At the same time I have had nothing on my mind that would be of profit if written, and there has seemed to be no scarcity of matter for publication. It seems proper, and profitable, for me to say I am thankful the old paper still lives. The conditions that make it necessary to reduce its publication to once a month make me sadder than the loss of the other number. I hope you will be sustained and comforted in your labor to continue publishing the SIGNS. It would be an irreparable loss to many should it cease to be.

I am sending you a letter I received from a member of the church at Greenbush, Illinois, where my membership is. I would be glad to see it published in the SIGNS if you think it suitable. Brother

Walker is held in esteem in the church, conducts services in the absence of the pastor and seems quite useful. My acquaintance with him is slight, I having met him only a few times some years ago.

Your sister in hope,

GRACE VEECH SMITH.

PRAIRIE CITY, Ill., Jan. 26, 1925.

DEAR SISTER IN CHRIST:—As it has been some time since I have written you, and as I have heard nothing from you only through sister Bowen, I will make another attempt, and it may be you will repent and answer it, but if not the omission is forgiven anyway. We have been having some very severe winter weather here since about December 10th, but would rather have it now than a month later. It was thirty below zero here during Sunday of our December meeting, but nevertheless we should not complain, but render thanks unto God for his loving-kindness toward us. When I attempt to talk or write upon God's holy word I feel my unfitness and unworthiness to the extent that I fear I am deceiving the dear children of God, and yet I know that this fleshly nature of mine would much rather sit at the feet of the brethren and sisters if my mind would be at peace with God while so doing, therefore I hope that what I may write will be of the Spirit of God, and not of self. The subject of the few remarks I may make can be found in John v. 25: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." We are told by the so-called religious world of to-day that there is a spark of spiritual life in every one of Adam's race, and that all needed

is to be fanned into a blaze, and if the subject accepts Christ and lives and holds fast unto the end he will be saved, but if he does not accept he will be lost. They further tell us that one can accept Christ and go almost to the end and then be lost, and also tell us that Christ is pleading with every one to come and be saved, and that men have the power to reject the pleadings of Christ. Now if this be true our hope is in vain, for if man can reject the power of Christ then Christ fails to be the Savior of sinners and heaven will be depopulated, but thanks be unto his name, the heaven-born child knows this is not the case, for Christ says the dead shall hear his voice and they that hear shall live. Not may, or if you will accept Christ. Matthew i. 21, says, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." When the Spirit goes forth from God and enters the sinner's heart it does not consult the sinner about it, but convicts the poor soul of its sins. The convicted soul tries all of its good works, and they all fail, and as a last resort cries unto God, Be merciful to me a sinner. It has no power or desire to reject the work of the Spirit, but as a drowning man grasps at a straw so the poor convicted sinner goes to God for help. This is one of the dead Christ spoke of, and when the Spirit entered the heart life went with it and the sinner was made alive. As soon as life enters the dead sinner is born again, not of blood, nor of the flesh, nor of the will of man, but of God. We are passive in the natural birth, so are we also in the spiritual birth, and every dead sinner that Christ speaks to will hear his voice and live the spiritual life just as surely

as Lazarus heard his voice and came forth from the grave when Christ told him to after he had been dead four days. Every child of God will hear his voice some time in life, no matter where they are or who they are, for Christ says, All the Father giveth me shall come to me. Again, he says, No man can come unto me except the Father which hath sent me draw him. Therefore according to God's word the sinner cannot come until he hears the voice of the Son of God, as recorded in the text. Then if the sinner is dead, which is a fact, how can he accept or reject the word of God? Dear sister, you know and every heaven-born soul knows, that the sinner has nothing whatever to do with it, but it is God working in him according to his own will and purpose, for he speaks to the dead sinner and the words are life and the sinner is made alive and is now a willing subject, hungering and thirsting after righteousness, and God says they that do this shall be filled. If those who believe that their eternal salvation depends upon themselves can get any comfort out of it, and are satisfied, let them remain where they are, but for me, and many others, we have a better hope, and our hope is as an anchor of the soul, that reaches within the vail. Again, if we are born of the Spirit, having received the adoption of sons, heirs of God and joint-heirs with Jesus Christ, and are kept by the power of God through faith unto salvation ready to be revealed in the last time, Jesus says that no man is able to pluck such out of the Father's hand. O blessed hope which God giveth us, is it not enough to make us rejoice with joy unspeakable?

I will close for fear of wearying you. Remember me as the least of all, if one at all.

J. W. WALKER.

BURKEVILLE, Va., Feb. 10, 1925.

DEAR BROTHER DODSON:—I am sending a letter my husband wrote you some time ago, but never did send it. He contracted pneumonia January 7th and died January 20th. He was a loving, devoted husband and father. He believed in the Old School Baptist doctrine, and was strong in the faith to the last, and died praying. I went to the door of his room and he was saying, "By the grace and Spirit of God." I stopped to hear what he was saying, and the nurse said, Go on and speak to him if you want to. I went to the bed and said, How do you feel this morning? He replied, "I feel good in the Spirit of God," and in five minutes he was sleeping in Jesus I believe. He was faithful to the end.

Pray for me, his lonely wife,  
(MRS.) P. D. GEORGE.

JETERSVILLE, Va., April 6, 1924.

DEAR BROTHER DODSON:—Though I have never been blessed to meet you, and am a stranger in the flesh, still I hope we are bound together by the everlasting cords of the love of God, that love that passeth all understanding, that constraineth us, that keeps us from sinning presumptuously, that enlightens our benighted souls, that raiseth us up out of death, that constraineth us to cry unto God for mercy and that puts the prayer in our heart to the Lord to keep us and lead us in the way of life that we may not sin, but may live to the glory of his grace. Not that we fear punishment or wish to gain a blessing, but that we may show forth the glory and power of his love in our hearts, that love which makes us hate our life and abhor ourselves in dust and ashes and long to walk righteously, uprightly and godly that we may be well-pleasing in his sight, and that we

may not be a reproach unto him and a stumbling-block to his people. Yea, we cry day and night, O Lord, have mercy on us, as we view our blackness and feel our weakness. Oh this cold and lifeless heart, surely I am less than the least, and fear that my hope is vain, and I know that if left to myself I am lost. I feel my case to be as the beautiful rose, which as the rain and the dew come down and water the earth and the sun shines upon it flourishes and blossoms, but withhold the sun, rain and dew its beautiful leaves will wither and the blossoms fade and fall and only the thorny old bush remain, unsightly and harsh. When we are left without the power of the love of God in our heart we show no gentleness, no mercy or kindness, every disagreeable trait in our nature appears, so it is not unto us the praise is due, but unto him who maketh the flowers to flourish and grow to beautify the earth. The natural man admires the beauty of the rose, but he considers not that the praise belongs to the Maker thereof, but we know that God hath formed a people for himself and they shall show forth his praise.

I have been reading the SIGNS for April 1st, and rejoicing in the truth set forth by the writers, especially by brother Isaac R. Greathouse in his article on the love of God constraineth us. Oh the joy of the truth that the Lord he is God and beside him there is none else; he speaks and it is done, commands and it stands fast. I cannot conceive of a god that wants to save a people and they will not let him, but I believe that God created all things according to his purpose, not one too many nor one less than is needed to carry out his purpose, and they all do and shall work as a clock with its many little wheels all doing their part, though they who understand not may see no need

for so many, so while I do not understand God's ways and works, yet I believe they are all right, and that all things work together for good to them that love the Lord, to those who are the called according to his purpose. I believe he made the serpent the most subtle beast of the field, and he did and shall do according to the wise decrees of our God, who works in mercy, goodness and righteousness, and it shall be by his mercy that every tongue shall praise him in glory. Whether I shall be there or not I am sure of this one thing: he will judge the world in righteousness, and if I am condemned it will be just, but if I am saved it must be by his grace. I have no other hope, and sometimes I almost cease to hope that such a wretch as I am could be loved of the Lord, yet I rejoice to hear his name praised, and to read the writings of the people he has blessed, their hopes and fears are it seems a part of my life. May all his servants be upheld and made to stand as a wall, unmovable and unshakable, turning neither to the right hand nor to the left hand, being determined to know nothing among men save Jesus, and him crucified. The Lord bless and uphold you, that you may be for a mark to his people to guide them in the old and only way.

Your unworthy brother, I hope,  
P. D. GEORGE.

HOPEWELL, N. J., March 5, 1925.

DEAR EDITORS:—You will find inclosed two dollars to pay for the SIGNS another year. I feel ashamed to have neglected sending it so long, but I have been debating whether or not to take it another year, as I am now the only one in the house to read it, and I am as barren as a dead tree. I have to look back and think of that rock, or tree, or moun-

tain, and ask, Did the Lord visit me there? Sometimes I think that surely the Lord was in that place. The last year has been full of trouble and disappointments, yet the Lord has provided bountifully for me. I took a trip through the west, and in the States of Nebraska and Iowa and met many good Old Baptists of the old type. They go through all kinds of weather and ride miles to attend their meetings, and peace reigns among them. I will name a few I met, and if you feel to publish this letter it may be it will acquaint some one with some brother or sister near them. My first visit was with Elder Edgar Carter, at Loveland, Iowa, eighty-eight miles east of Omaha, Nebraska, and there I found a church of about sixty members. I also visited brother and sister David Campbell, of Loveland, Iowa. My next visit was with Elder C. M. Cooper, 1731 Lincoln Avenue, York, Nebraska, where I remained a few days and attended their meetings. While in York I also visited at the home of brother A. B. Hansen, 1826 Nebraska Avenue, and at the home of brother Edward Deason. I then left for the home of Elder Joseph Ford, 216 West 18th Street, University Place, Nebraska. I visited the church at Cheney, where they were holding a two days meeting, and there met several brethren and sisters, including brother B. O. Jeffrey, of Weiser, Idaho. They had a very pleasant meeting. I have the names and addresses of several of the members of the churches in the States mentioned in this letter, and if any brother or sister would like to know of any near these places I would be pleased to give them their addresses.

I left home December 3rd, and returned January 9th, with many good things to think of, among them the thought of

being made to feel so welcome to their homes.

I will close by saying, "I am a stranger here below, and what I am 'tis hard to know," but may this be a token of love to the household of faith.

GEORGE CONNER.

INDEPENDENCE, Mo., Feb. 16, 1925.

DEAR EDITORS AND PUBLISHERS:—I am glad to note the interest the subscribers have taken in the two last numbers of the SIGNS to aid in sending the paper to "The Poor of the Flock." There are those who are so situated that they have no preaching, some are isolated from the church by distance, and others by feebleness, and to such the SIGNS with its rich editorials and spiritual letters from its correspondents is edifying and refreshing, and I hope the good work will be kept up, and enable our publishers to continue to publish the unadulterated truth the paper has advocated for over ninety-two years, without a single variation since its prospectus published in 1832, and I feel sure if it is God's purpose for the SIGNS to continue as in the past he will direct the minds of the subscribers to sustain it in its further duties. I was glad brother Hardy made the timely and sympathetic appeal to the subscribers in the last number. I believe it is more on account of negligence than intent, and believe our people are honest, and constrained to do right if notified of their duty in a kind way, as brother Hardy wrote, and I hope his timely words will have a beneficial effect.

Inclosed find check for \$10.00 to be used as follows: \$2.00 for Parries Rice, new subscriber, No. 73 South 12th Street, Kansas City, Kansas, \$8.00 to aid the SIGNS. I hope to send more names soon.

Yours in hope,

THOMAS W. RECORDS.

**EDITORIAL.**

MIDDLETOWN, N. Y., MAY, 1925.

**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.***QUESTIONS ANSWERED.**

ONE of the SIGNS' readers has propounded to us three questions which he desires to have us answer. These are as follows: (1) What is a true mourner? (2) How does a preacher know when he is called to preach? (3) What is an ordination sermon?

A true mourner is one who mourns because he is a sinner. "Blessed are they that mourn: for they shall be comforted," said Jesus. He did not refer to those who mourn because they have lost health or wealth, houses or lands, friends or kindred, but those who have been made to see themselves as poor helpless sinners before God, wholly guilty and deserving condemnation. This sort of mourning is begotten in the sinner's soul by the work of God's Spirit. This Spirit brings to light all the total depravity of one's human nature and discovers to the sinner his utter inability to extricate himself from the pit of iniquity. One cannot make one's self know that he is a sinner, one cannot find it out by reading the Scriptures, nor can he be taught his sinfulness by human teachers. The Holy Spirit alone can reveal this, and the Spirit once having begun this work in

the soul carries it on irresistibly until Christ is formed in that one's soul the hope of glory. In this being brought unto Christ as the end of the law for righteousness, the believer finds his sole comfort and rest, his only surcease from the vileness he sees in himself.

A preacher knows when he is called to preach at such time or times as his gift meets with a response from his brethren, the church. The church is the sole judge of whether a man is called to preach or not. One cannot be the judge of the nature of one's own gift. If the church sees the gift to preach in one of its members they will certainly recognize that gift as a preaching gift and will call for that gift to be set apart to the work of the ministry. It is said in the Scriptures that the saints shall judge angels. What does this mean if not that the church shall judge those who minister unto it? Are not angels those who minister unto the heirs of redemption? Surely so. Then, these ministering gifts which mean so much to the comfort and welfare of God's people are all of them given from God for the service of the church, and all of them are subject to the judgment of the church. It therefore rests with the church to judge whether one is a deacon or an elder; whether the preacher is a pastor, a teacher or an evangelist. We do not deny that the individual whom God calls to preach will have an exercise of soul himself regarding the work of the ministry, but then it is so easy to think one is called to preach when one is not. One's exercises of mind might be wholly of the flesh and not of the Spirit at all, there might be a great deal of ambition or self-exaltation mixed up in the matter. Not that the person himself would be conscious that ambition or self-seeking was present in his mind, but it might be

very apparent to the church, and would, if detected, certainly disqualify one from the ministry. God never yet called a man to preach that he did not call someone to hear that man preach. There is no halfway work with God, his work is a complete and perfect work. It is just as necessary that some one be called to hear the preacher as it is that the preacher be called to preach. No really called minister of God ever preached in vain. Therefore, if one thinks himself called to preach, let him look for the seal of his ministry in the judgment of the church. Preaching the gospel means far more than simply beating the air and consuming a prescribed number of minutes or hours, it means far more than a mere flow of words, and far more than oratory or eloquence. None of these things makes a preacher. The one essential thing in preaching the gospel is power, and this power can come from nowhere else than from the presence of the unction of the Holy Spirit. Lacking this unction, there is no preaching, because there is no power; if no power, then there is no call to the ministry. It is perfectly self-evident therefore that the individual himself cannot be the judge as to what power or how much power, if any, accompanies his utterances. Of this matter the church must be and is the solely qualified judge.

An ordination sermon is the sermon preached at the time of the ordination of a brother to the ministry by one selected or appointed by the presbytery to preach it. Whenever a certain church thinks and believes that they have a brother in their midst who, in their judgment, is called to preach, the custom among Old Baptists generally has been for the church of this one's membership to set him at liberty that he may visit other sister churches as he may be invited by them,

to give those sister churches the opportunity of hearing him and of judging of the nature of his gift. All this is in order that the home church may have the concurrent or divergent judgment of sister churches in the matter of this brother's gift. If the judgment of sister churches agrees with that of the home church in saying that this brother is called to preach, then the church of the brother's membership proceeds to call for his ordination. This is done by inviting sister churches to send their messengers to sit in council with the church sending out the call. At this meeting thus called together a presbytery is chosen, composed usually of all ordained elders present, to proceed with the matter of ordination. To the presbytery thus chosen, the church delivers her candidate for ordination to be examined. The presbytery proceeds with this examination of the candidate by inquiring into his experience of grace, his call to the ministry, and questions him also as to his belief and standing upon points of doctrine and church order. The presbytery being satisfied with this examination, and having assured itself that the brother is qualified for the work of the ministry, proceeds to ordain him by prayer and the laying on of hands and the giving of the charge. Then comes the ordination sermon, which is preached by whatever elder the presbytery may appoint to do it. This ordination sermon differs in no real particular from any other sermon. It is, and it ought to be, the preaching of the gospel. The one preaching it can only preach it as his mind may be led, and it is not possible nor desirable for him to follow any prescribed form in preaching it. To do so would be to render it an abomination instead of an edification. As a matter of fact, the few ordination sermons

which we have heard since ourselves being among the Old Baptists have been along the line of the work of the ministry, elucidating its joys and sorrows, its burdens and its privileges, its duties and its cares; not that the minister preaching it had in anywise prepared what he should say beforehand, but simply that his mind would generally be led along to speak of these matters in connection with the ordination at hand.

We hope we have written nothing amiss in setting down any of the above statements. If we have made any mistakes in this matter, or if any of our readers feel that we have not rightly apprehended this matter, we will thank you to write and tell us wherein we have stated the matter erroneously. Strange as it may seem to those who read these lines, we have never witnessed but one ordination besides our own in all the twenty-four years of our membership in the Old School Baptist Church. Therefore we may easily be mistaken in this matter. We are absolutely in earnest, therefore, when we say we want you to let us know if you detect anything in any of the above which we have not stated correctly. Some churches of our faith and order favor doing away with the "licensing" as a preliminary to ordination, and believe in proceeding with ordination so soon as it is evident that a brother is called to preach; other churches hold that the candidate should serve a term as a licentiate before being ordained. We have not gone into the merits of this matter here, believing it better to leave the discussion to older and wiser heads than ours.

#### ECCLESIASTES IX. 14, 15.

"THERE was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."

It has been requested that we write upon the above Scripture, particularly regarding the poor wise man who by his wisdom saved the city. The apostle John said, and so we believe, that the world could not contain the books if everything were written concerning him, yet at this time we feel ourselves to be so ignorant of him and his wisdom that it is with fearfulness we attempt to write. It is no harder for the ox to go to the slaughter than for us at this time to write on spiritual things. The church of God in all ages has been like a city set upon a hill that cannot be hid, so small that the world knoweth them not, yet they are hated of all men for his name's sake. We believe this little city is the church militant, which is but little compared with the rest of mankind. At no time have there been more than few men in it. Men are the defense of a city, but these few men were unable to defend the city against the invaders. Of these men some were soldiers raised for the defense of the city, others as householders were to bring out of their treasure things new and old; these are the men of whom Paul wrote when he said, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." They are also spoken of as stewards and as watchmen who shall lift up the voice together. We say there have never been more than a few; Jesus said the laborers were few; there are but a few to-day, yes, very few stewards that are found faithful. Darkness has covered the earth and gross darkness the

people. Now in themselves these few men who are soldiers, stewards, householders and watchmen have no might against that great king, Satan, who has ever been their enemy. The history of this little city proves, and every citizen from his own experience knows, that Satan has sought the destruction of this city with all its inhabitants, but it pleased the Lord that the poor wise man should be one with the inhabitants, tempted in all points like unto them, yet without sin, and he is able to succor those that are tempted. The closeness of the siege and the fearfulness of an impending doom did not qualify the men of the city with wisdom to find the poor man, or even to seek him out. He was found of them that sought him not, they had not the ability to seek him by nature, therefore the question arises, How was the poor man found? He was revealed by God the Father, as Jesus said to Peter, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." This poor wise man, Jesus, the seed of the woman, despised and rejected of men, a man of sorrows and acquainted with grief, poor, for he had not where to lay his head, was born to die; wise, for he was the wisdom of God in a mystery. He was found in the fashion of a man, and he alone is the wisdom of the city, everything hanging on him as on a nail in a sure place. Jesus, the poor wise man, came as man to suffer, as God to save. From the commencement of the siege Satan knew if he could finally destroy one of the citizens he would have good grounds to expect by more terrible assaults to destroy them all for

"If one believer may be lost,  
It follows, so may all."

Such was the condition of the citizens by

nature that they were like dry brands fit for the burning, not a whit better than the children of wrath. Jesus, the poor wise man, by his wisdom, knew our condition and degradation, saved us and bore our iniquities. The great king, Satan, is a subtle foe; he gave the lie to all that God had said to our first parents, beguiled the woman and brought condemnation upon her seed, therefore our fallen nature is an easy prey to this wicked king, and his every aim is towards our undoing. We are encompassed with innumerable enemies, hosts of devils and wicked men, both professors and profane, the corruptions of the human heart which are many, but we are weakness itself at our best. Satan has ever moved professor and profane against this little city to destroy it, and it has often been their cry, "Rase it, rase it, even to the foundation thereof." The fact that every citizen by nature is a child of wrath with no redeeming feature in himself is in itself a great bulwark from which Satan often sends his fiery darts at the city. It is the presence of the poor wise man (for "the angel of his presence saved them") that saves the city. As a man the world saw him. Pilate said, "Behold the man." They saw him poor, no one to plead his cause, scourged, spit upon and crowned with thorns, but they were not wise to see that this was the Way of Salvation that lifted up the heads of that little city. Wisdom means "the best means to accomplish the best ends," and that is just what Jesus was, and in making himself an offering for sin he became death of death's and hell's destruction, and by his wisdom, and his only, he brought in an everlasting righteousness, saving unto the uttermost them that come unto God by him. He delivered his darling from the power of the dogs. This is he "who

of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The church to-day, just as the individual taught of God, finds Satan ever ready to resist, and if the Lord raises up one man and endues him with the poor man's wisdom, the devil will stir up earth and hell against that man, nevertheless, the poor man's wisdom shall be his salvation. There are, as there always have been, those who creep into the city unawares, men with seducing spirits, who have never felt the plague of their own hearts or seen that their wisdom is foolishness. These are "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers," &c., "from such," saith Paul, "turn away." This little city was to dwell alone and was not to be reckoned among the nations. They have ever been in the wilderness of this world never to figure in the histories of men. Though there have been many so-called church histories, yet it is our humble opinion that the only church history that is reliable is in the pages of the Bible written by holy men of old, few men at that, yet their testimony, much of it in the form of prophecy, was history before it transpired. Most of the so-called churches in the world came from the church of Rome, who is the mother of harlots. To-day they are all one in doctrine, and as time advances they are likely to return thither again. At best they are some of the great bulwarks built by the devil against the little city. The flood of false religion professed by them is as water cast out by that great and wicked king sent to overcome the city, but swallowed up by the earth, which means the people of the earth. From every quarter Satan's warriors attack the

election of grace, but when they are met with God's word, which is the poor man's wisdom, they, like Satan their king, are vanquished. Now although our Lord Jesus, the poor wise man, by his wisdom saved the city, yet no man remembered that same poor man. So forgetful are we and fallen by nature, that after we have witnessed the saving power of Jesus, yet we forget the Lord that bought us, get into trouble and try our own wisdom which is folly, and we should be utterly overcome by the enemy but for the mercy of God, who sends his good Spirit to bring the former days to our remembrance. The chief butler had his dream interpreted by Joseph, yet he did not remember Joseph, but forgot him. Thus Peter and others of the disciples when Jesus was gone said, "I go a fishing," and thus it is with most of the men of the city. In dire necessity, the poor man comes to their aid, they are delivered and transported to the third heaven, far above earth and time things. Indwelling sin in the form of pride and vainglory will so puff them up that they forget the poor wise man and his wisdom is despised and his words not heard. The Remembrancer will cause them to remember the wormwood and the gall, and their soul being humbled within them their visage will then appear vile, more marred than other men, and their form more than the sons of men, and so distressed are they and full of fearful forebodings that they have not where to lay their heads. The good Spirit so guides them that in the likeness of sinful flesh they have found the poor wise man, and thus the Word is made flesh, for they are members of his body, his flesh and his bones, and his wisdom is salvation unto them.

G. R.

**A SUGGESTION.**

To those of our brethren, sisters and friends of the Old School Baptist faith to whom God has given plenteously of this world's goods, just a word of suggestion to you. When making arrangements for the disposal of your property after you are through with it would it not be well to remember those of your own household in the faith, the church, the poor of the flock and our ministers, the called and qualified of God, who, obeying the call, go about ministering of the spiritual food to his saints, feeding the sheep and the lambs, leaving their homes and families with many cares and hardships, that a little of your abundance would relieve, and so fulfill the word, "Bear ye one another's burdens," which otherwise would go to the world, not used for the furtherance of the gospel and truth, but rather in opposition to it? Brethren, think on these things. A word to the wise is sufficient.

A friend of the cause,

J. E. LIVINGSTON.

COBLESKILL, N. Y.

**CHANGE OF ADDRESS.**

The Ebenezer Old School Baptist Church in New York City wishes to announce to all her brethren and friends that commencing May 1st, 1925, services will be held at 106 West 59th St., New York City. We have enjoyed your visits in the past, and we welcome you whenever you come to this city.

R. LESTER DODSON, Pastor.

Elder W. W. Slaughter has changed his address from Edgewood, Texas, to R. 1, Edgewood, Texas, where his correspondents will please address him.

John R. Havens having changed his address from Santa Anna, Texas, to Coleman, Texas, wishes his correspondents to address him at the latter place.

**OBITUARY NOTICES.**

**Elder W. N. Tharp** was born in Tipton County, Indiana, December 9th, 1849, and united with the Primitive Baptist Church in early youth and began preaching before he was of age. October 5th, 1872, he was married to Mary Ann Newhouse, of near Morristown, Ind. They had one son, who died at birth and one son, Charles W. Tharp, who with his wife Rose, is now living in Jacksonville, Fla. He was the son of Samuel and Elizabeth Tharp, pioneers of Tipton County, Ind. He leaves one brother, David, now living in Missouri, and one, Harris, in Oregon. He was for many years a member of Shiloh Church, near Morristown, Ind., where he was ordained to the ministry in 1878, but about 1892 moved his membership to Bethlehem Church, near College Corner, Ohio. Moving with his family from Greenfield, Ind., to Liberty later he moved his membership from Bethlehem Church to Fairfield Church. January 1st, 1919, he united with Sugar Grove Church, at Goodwin Corner, Ind., where he retained his membership until his death. He taught school in early life, but on account of ill health he began working as a contracting carpenter, which occupation he followed for many years. In the last few years he had been in the greenhouse business in Liberty, building up a large business from a small beginning within a short time. This he followed until age and ill health compelled him to retire. He traveled extensively through many states, proclaiming the unsearchable riches of God, and was truly a spiritual-minded man, deeply interested in his church, and disclaiming any merit or trust in works of righteousness which he had done, relying wholly and entirely upon the free grace and mercy of God. He was a lover of children and found his greatest joy in their companionship. No sacrifice was too great for their pleasure. On the 18th day of July, of this year, he was taken with his last sickness, and on the 25th started with his son Charles for Jacksonville, Fla., where he was cared for in his son's home until August the 28th, when he was removed to St. Luke's Hospital, where he stayed until his death, which occurred at 9:45 p. m., September 4th. He died in peace.

**Mrs. Annie L. Yates**, the devoted wife of Elder J. H. Yates, and daughter of Thomas and Mary McNeely, was born June 17th, 1851, and died January 22nd, 1925. She was married to Elder J. H. Yates June 17th, 1879, of whom she was bereft in the autumn of 1901. Two of their seven children also preceded her. The remaining five are Elder Otto Yates, of Martin, Tenn.; Mrs. Ruth Adams, of Water Valley, Ky.; Mrs. Nora George, of Wingo, Ky.; Mrs. Mary Covington, of Mayfield, Ky.; Mrs. Greta Griffin, of Boonsboro, Ark., who are left to mourn their loss.

They were models of piety, honesty and uprightness, and their orderly walk and godly conversation all tend to modify the grief of their children, from which more solid comfort is derived than treasures of gold. May the Lord impress them to persist in striving to imitate this most worthy example. She is mourned by many other relatives and friends, besides her sister, the only one left of a large family, all of whom we hope have preceded her to that better land. She was very fond of her, and their souls seemed knit together, bound by natural ties for more than seventy years. While in their teens they professed a hope in Christ, and two years later united with the Primitive Baptists at Brush Creek, Ky., and, together with an older sister, were baptized by their pastor, Elder W. P. O'Kelly, May, 1873. She remained a devoted, consistent member of that order for nearly fifty-two years, when God saw fit to take her from this world of sorrow, pain and death. Her afflictions for ten years were very painful and incurable, each attack bringing her lower, and more than once dear friends were summoned to her bedside to bid her farewell, but she lived on for more than a year. She bore her afflictions with great fortitude, and would say, Why is this poor sinner spared and those full of life and vigor taken? "Judge not the Lord by feeble sense, but trust him for his grace," &c. Yes, she waited until Jesus called, but her sister waited too late to make good the promise to return and stay until death should part them. She was too far away to attend burial, but calmly submits to divine Providence that cannot err, hoping she is not lost, but gone before. She read much from her papers (the SIGNS OF THE TIMES and the *Gospel Standard*) while lying down, without the aid of glasses, and her mind was not at all impaired. She loved the glorious truth they advocated. Having abundant evidence of the love of God to her, she could not help loving his people in return wherever she found them. Her path was sometimes rough and crooked, like all God's people, causing trouble which being banished ere long according to His promise to make rough places smooth, &c., very often the "ups and downs" of the lawful heirs. The hymns, "O Zion, afflicted with wave upon wave," &c., and "Love is the sweetest bud that blows," were great favorites of hers, and the twenty-third Psalm, "The Lord is my Shepherd," &c., was sweet to her, especially after passing through the trials of the one preceding it. She lived with Mrs. Nora George, a daughter, who ministered to her every need with marked devotion. However her task was much alleviated by two sisters living near, also an aunt, and the best of neighbors, to whom we shall ever feel indebted. She was never very healthy, but invariably attended both days of her monthly meeting if possible. She attended meeting the last time at Wingo, it being the the seventy-ninth annual session of Soldier Creek As-

sociation of Old School Baptists, held with the church at Frost's Chapel, Graves Co., Ky., October 1923. She returned home with an infected hand, which barely escaped amputation, but finally healed and a slow poisoning from its effects seemed to invade her whole body, and the suffering she endured without a murmur cannot be told. She was not able to walk for nearly a year. In this condition pneumonia developed and snatched her away, barely giving her children time to witness the end. She only spoke a word or two, but lovingly feasted her eyes from one to the other, and she was perfectly conscious until they closed. Her lamp went out leaving no visible token of suffering and little of age. Her cup of suffering was full, but all earthly things were left behind and changed for oil of gladness, for we shall see Him as he is and be like him, and be satisfied.

Elders A. J. Luther and T. J. Prince were called to conduct funeral services, but neither was able to attend on account of illness, and the place was kindly filled by a Missionary Baptist, a friend of her son's. Interment was in the family burying-ground at her home. We breath kind words to broken hearts, and pray God to comfort them.

Her sister,

SOPHIA COPELAND.

Sister **Sara Sinclair**, daughter of Archie and Effie Campbell, died at her home near Duart, Ontario, February 29th, 1924, in her 66th year. Sister Sinclair was united in marriage to Duncan Sinclair December 21st, 1882, and to this union were born four children, two sons and two daughters, all are still living. Sister Sinclair was received into the fellowship of the Covenanted Baptist Church on the fourth Sunday in September, 1902, and was baptized at Lobo, October 5th, 1902, by Elder W. I. Carnell. Sister Sinclair about two years before her death suffered a slight paralytic stroke, from which she never fully recovered her strength; although she appeared in her usual health, yet she felt a weakness and tired easily. Her chief joy was attending meeting and meeting with her kindred in Christ. She seldom missed being present at our meetings, and was an attentive listener. Sister Sinclair was blessed with a clear understanding of principles of doctrine and enjoyed the strong meat of the gospel. She loved to converse upon spiritual things, having been separated from the trifling things of time and sense. She was highly favored with sweet meditations upon the inspired word of God. She was left a widow by the sudden death of her beloved husband for four years, and while she had every earthly comfort, surrounded with kind and loving children, and blessed with a pleasant home and a host of friends, yet she spent the years of her widowhood in mourning for her beloved husband. She was blessed by the enabling grace of God to bear her loss with great fortitude,

looking forward to the time when she would be called from this world of sorrow into that sweet rest that remains for the people of God. Her home always was and still is a welcome place for those of like precious faith. Sister Sinclair leaves to mourn their loss four children: Clifford, at home, and Ernest, of Kingsville; Mrs. Robert Kerr, of Duart; Mrs. James Driver, of Palmyra, Ont., together with three brothers and two sisters: Peter A., of St. Thomas; John and Daniel, of Lobo, also Mrs. John Graham, of Komoka, and Mrs. Margaret Graham, of London, Ont., besides many other relatives and friends. We are glad to state that all of her children, together with her brothers and sisters, are faithful attendants of the Covenanted Baptist Church, and are believers in the doctrine held and preached by the Old School Baptists. Her younger brother, Daniel, is a member of the church. Sister Sinclair lived in the hope of the resurrection, and died in full assurance of faith that at the second coming of the Lord Jesus Christ he would change and raise her vile body and fashion it like unto his own glorious body. I will conclude by saying that the church has lost a worthy member, the community a good citizen and her family a devoted mother.

Her funeral was held from her late home, conducted by the writer, and was largely attended. Burial was in the Duart Cemetery. May the rich blessing of divine Providence rest and abide upon the sorrowing family, is my earnest desire.

J. B. SLAUSON.

On the morning of March 15th, 1925, the death angel took from this life **J. T. Amason, Sr.**, after several days of suffering. All was done for him that the attending physician and loving hands could do, but he quietly passed to his reward. A good man is fallen and a kind father and faithful husband is taken away. He was born near Atlanta, Georgia, February 6th, 1845, making his stay on earth a little over eighty years. They moved to this county about 1847, where he spent his life. "Uncle Tom," as the most of us called him, was one of the Confederate soldiers and spent four years in the cruel war fighting for his country, and he was the last one that was in our midst to be taken away. He never united with the church, but loved and contended for the doctrine of salvation by grace. His service in the war was with the Third Arkansas Regiment, under General Lee and Colonel Manning. I heard him relate many incidents that took place with him while serving in the war that he was forced to believe was the hand of Providence caring for him, for which he desired to thank the Lord for his wonderful mercy extended to him, though he did not feel worthy of the least of his favors. He bore his sufferings with much patience, and a few days before his death stated to the writer and his dear family that he

knew he had to go, but did not dread it one bit, the suffering was all he dreaded, and the blessed Lord was his only hope. He leaves to mourn his death his loving wife, two sons, J. T. and F. J. Amason, four daughters, Mrs. Mattie Smith, Mrs. Jettie Murp, Mrs. Alta Lee, Mrs. Winnie Davis and several grandchildren, together with his many friends. I would say to the members of his dear family who are left to mourn, Weep not for him as one who had no hope, for in my association with him and from the many sweet conversations I had with him I am assured and can assure you and all who knew him that he had a sweet and blessed hope of life immortal beyond the grave. While his body sleeps beneath the sod his soul is basking in the sweet smiles of a once crucified but now risen Redeemer, there to await the resurrection morn. He loved his family and was continually looking after their welfare and the welfare of his country. It was interesting to hear him tell of the many conflicts and trials that had overtaken him while making his long journey through life. We all feel sad that we shall see him no more, for he was a frequent visitor to our home, but we know his loved ones will miss him more, for that vacant chair is seen every day by them and brings much sorrow to their hearts, but, dear family, let us all try and be reconciled to God's most holy will, for we must remember that God's will must and shall be done in all things, in earth as in heaven, and say, Sleep on, dear father, for we know that what God appoints is best.

His body was laid to rest March 16th, in the cemetery at Bethel Church, where his dear wife holds membership, and of which church the writer is pastor. Owing to a heavy downpour of rain we had to bury him without any funeral service.

Written by the request of the family by one who esteemed him highly,

T. J. EVERS.

**John I. Davenport** was born August 17th, 1844, in Schoharie County, N. Y., and died February 12th, 1924, aged 79 years, 5 months and 26 days. He was married in 1871 to Miss Mary G. Davenport. Ten children were born to them, of whom seven are living. His wife died in 1911. He was baptized in Troy, N. Y., by Elder D. M. Vail, of Waverly, Pa., about twenty years ago, more or less, I do not know exactly. He loved to read the SIGNS OF THE TIMES, and took it for many years. He was a strong believer in the Old School Baptist doctrine and always attended their meetings when he could. He believed that by grace we are saved, and gave God all the praise, honor and glory.

Funeral services were conducted by H. B. Kimmey, of Albany, N. Y., and his body was laid to rest in Waterford Rural Cemetery to await the coming of our Lord and Savior Jesus Christ.

(MRS.) THOMAS JACKSON.

**Mrs. L. E. Cardwell**, wife of Elder A. P. Cardwell, was born in Desoto County, Mississippi, December 25th, 1854, and died from the effects of pneumonia, at her home in Vernon, Texas, February 9th, 1925, making her stay on earth 70 years, 1 month and 14 days. Sister Cardwell was a daughter of Daniel McClain, and professed a hope in Jesus at the age of sixteen years. She moved with her parents to Ellis County, Texas, in the year 1875. In 1884 she was married to Elder A. P. Cardwell, and to that union four children were born, two boys and two girls, all living. Sister Cardwell also assisted brother Cardwell in raising six children by a former marriage, all of whom survive. She was baptized in the fellowship of Hopewell Church of Regular Predestinarian Baptists, of Ellis County, Texas, by Elder D. D. Wright, the third Sunday in July, 1891. She was indeed a very self-denying sister, giving her life and energy to others. Her home was truly an Old Baptist home, and she delighted to serve that others might be happy, caring for her home, children and step-children that Elder Cardwell might go and preach the unsearchable riches of Christ. She was sound in faith and doctrine and trusted in God alone for life and salvation, believing that God is a sovereign and worketh all things after the counsel of his own will, and that salvation is by grace. She believed that the heirs of promise shall be raised from the dead unto an inheritance incorruptible and undefiled to dwell with Jesus and all the redeemed of the Lord for ever and ever. The church and her husband and children have sustained an irreparable loss by her death, but our loss is her eternal gain. While we sorrow and wait she (as we believe) is basking in the sunlight of God's holy kingdom with the Father, Son and holy angels for ever and ever. May we all seek to imitate her worthy christian life and meet her in the celestial city above.

Funeral services were conducted by Elder J. B. Hughes, and by request this notice was written by  
W. S. BOURLAND.

**Mary Adeline Jones** was born in one of the Carolinas February 13th, 1839, and died February 22nd, 1925, aged 86 years and 9 days. She was the daughter of Joe and Elizabeth (nee Jinks) Cagle. Her parents moved to the State of Georgia when she was two years old, where she grew to womanhood and was united in marriage to Wesley Ballard Jones January 21st, 1857. They moved to Arkansas and resided there during the Civil War, then moved to Texas about the year 1865. To this union were born one daughter, who died in infancy, and one son, Charley, living near May, Brown Co., Texas, with whom she was living at the time of her death, her husband having preceded her many years. She received a hope in Christ at eighteen years of age, soon after uniting with a church in Coryell County, Texas,

her husband joining at the same time, and were both baptized by Elder Jesse Graham. Brother Jones was ordained by the same church to the office of Deacon. Brother and sister Jones were well known to the household of faith throughout this country. A large congregation of relatives and friends attended her burial. Funeral services were conducted by her pastor, Elder J. C. Kilgore, after which her body was laid to rest, to await the second coming of her Lord on the resurrection morn, when he shall call her from her sweet sleep, likewise all the redeemed family of God, to meet him and be like him, for then she shall see him as he is. We would comfort the bereaved son and relatives, and also the sorrowing friends, with the thought that she lived in hope of the resurrection, which, to her, will be but a small moment until she will awake to the full realization of never-ending glory and immortality.

J. I. FOSTER.

**Emily F. Davis**, the subject of this notice, was born March 19th, 1855, and departed this life October 12th, 1924, aged 69 years, 6 months and 23 days. She was united in marriage to Paul Davis November 22nd, 1882, and to this union five children were born. She was the daughter of Elder Melton, of the Pocatello Association, who served them as Moderator for a number of years. She was not a member of the visible church, but was a strong believer in the doctrine of the Old School Baptists.

I was called to conduct the funeral, which was largely attended, and took for my text Job xiv. 1-4. Her body was laid to rest to await the resurrection morn, when Gabriel shall put one foot upon the sea and the other upon the land and swear by him that liveth forever that time shall be no more.

W. I. WADE.

## MEMORIALS.

WHEREAS, it has pleased almighty God to remove by death from our midst sister **M. A. Jones**, therefore be it

Resolved, that Macedonian Church record upon the pages of her church book her obituary and this memorial as an expression of our love and the high esteem in which she was held as a mother in Israel. Her removal leaves a sad vacancy in our worshiping congregation which cannot be filled, but our sadness is sweetly tempered with the ever-present remembrance that our loss is her blissful gain. God saw fit to call her to glory and virtue in early womanhood. Therefore her life has been a long and exemplary one, in which shown forth the virtues and christian graces which so beautifully adorned her long and useful life in the church of God. Being now dead she yet speaketh thereby to the younger sons and daughters of Zion's King who knew her, and so God has added

her to the long list of the illustrious dead of whom he has by the pen of John the revelator said, "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."

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

J. I. Foster, Texas, \$1.00; L. D. Perry, Tenn., \$1.00; Walter Peacock, England, \$2.00; Mrs. Kate Lunsford, Ky., \$1.00; T. J. Bell, Okla., \$1.00; Mrs. Sirena Bowen, Ill., \$1.00.

**M E E T I N G S .**

The Baltimore Association will be held May 20th, 21st and 22nd, 1925, with Ebenezer Church, 210 East Madison Street, near Calvert Street, Baltimore, Md. The meetinghouse will be open on Tuesday, May 19th, from 2 o'clock to 5 o'clock, where visitors will be met and given place of entertainment. A cordial invitation is extended to all to meet with us.

ALVIS S. ROWE, Church Clerk.

The Delaware Old School Baptist Association is to be held with the Welsh Tract Church, the Lord willing, to begin on Wednesday before the last Sunday in May, 1925, and continue three days (May 27th, 28th and 29th). Those coming from Philadelphia or Baltimore can come on either the B. & O., or P. W. & B. R. R., on Wednesday morning. The trains leave Philadelphia, B. & O., at 8:02, and P. W. & B., at 7:20. Leave Baltimore, B. & O., Mt. Royal, at 8:12, or P. W. & B., at 7:55, Union Station. Those coming via Delaware R. R. will change cars at Porter and consult "time table" as to time of leaving. All lovers of the truth as held by us, and especially ministers in good standing with us, are cordially invited to meet with us. Get tickets to Newark, Del., where you will be met and conveyed to place of meeting.

P. M. SHERWOOD, Church Clerk.

The Delaware River Old School Baptist Association will be held with the First Hopewell Old School Baptist Church, Hopewell, Mercer County, New Jersey, Wednesday, Thursday and Friday, June 3rd, 4th and 5th, 1925. Trains leaving New York and Philadelphia on Tuesday afternoon, June 2nd, will be met and visitors taken to places of entertainment. Those coming Wednesday morning will come direct to the meetinghouse. All lovers of the truth and ministering brethren of our faith and order are invited to be with us. The meeting will be on Day-light Saving time.

DAVID M. VOORHEES, Church Clerk.

R. D. I, PENNINGTON, N. J.

The Middleburg Old School Baptist Church expect Elder George Ruston to be with them the fifth Sunday in May, 1925. For convenience services to be held at the home of J. E. Livingston, 64 E. Main St., Cobleskill, N. Y., at 11 a. m., and 2:30 p. m. All welcome who desire the truth.

ADDIE LIVINGSTON, Church Clerk.

The Warwick Old School Baptist Association is appointed to be held at New Vernon, Sullivan County, New York, on Wednesday, Thursday and Friday before the second Sunday in June (10th, 11th and 12th), 1925. Those coming from and via New York City will take Erie R. R. Ferry foot of West 23d 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 will be effective. 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.

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

Meetings every Sunday at 106 West 59th Street, Manhattan.

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. Take "Oregon City Bus," at 10th and Main Streets, get off at Bevin's store, go two blocks south. All lovers of the truth are invited.

S. B. MOFFITT, Pastor.

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

**SALEM OLD SCHOOL BAPTIST  
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA

Meeting every Sunday 10:30 a. m.

ALL WELCOME

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

S. B. MOFFITT, Pastor.

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

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

THE 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.

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.

**HYMN BOOKS.**

(BEEBE'S COLLECTION.)

These books contain 800 pages and 1311 hymns carefully selected by the late Elder Gilbert Beebe, especially for use in the Old School or Primitive Baptist churches of America. Also an alphabetical index of the first line of each hymn. Cloth binding. Price, \$1.25 each. One dozen or more, ordered at the same time and all to the same address, one dollar each. Cash must accompany orders. Make checks and money orders payable to

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MIDDLETOWN, N. Y.

**THE****"SIGNS OF THE TIMES,"**

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED EACH MONTH

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE &amp; 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.”

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MIDDLETOWN, N. Y., JUNE, 1925.

NO. 6.

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## CORRESPONDENCE.

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FT. BRANCH, Ind., Jan. 17, 1925.

DEAR BROTHER McCLANAHAN:—Several months ago I wrote you, expressing my commendation of an article which appeared over your signature. I received your reply and have wanted to acknowledge it ever since, but have never felt I could write anything that would interest you, and feel the same way now, but I want to say that I appreciated your letter very much. I have read it over many times, and expect to do so again. I always take special interest in an article when I see your name signed to it. I may try to write to you again when I can have something to write about. For the present I want to ask a favor of you: If you have a mind to comply I would like your views on the word “convert” as it is used in the Scriptures. In one place, the nineteenth Psalm, it says, “The law of the Lord is perfect, converting the soul.” Also in the New Testament, where Paul said, “He which converteth the sinner from the error of his way,” &c. The change that came to Saul on the way to Damascus is spoken of as a conversion (not in the Scripture itself however). Do

you distinguish between regeneration and conversion? and how? I believe you will understand what is on my mind. If you should have a mind to write on the above subject I will be glad to read it any time. I know it is much easier to ask questions than to answer them.

Yours in the faith of the gospel,  
BUFORD OLDHAM.

POCA, W. Va., March 4, 1925.

DEAR BROTHER OLDHAM:—Having never met you in person, we may say we are strangers in the flesh, but I feel to hope we are dearly related in the Spirit, which relation brings us near to each other as the children of God. Being taught and brought to a knowledge of the truth in the school of grace the Scriptures testify of this truth: “Thy children [God’s children] shall be taught of the Lord; and great shall be the peace of thy children.” In this school they are taught the knowledge of the saving power of God’s given grace, which he gave them in Christ Jesus before the world began, a special provision made by God the Father for these children, who receive a special atonement for their sins. I think this vital principle of doctrine

brings peace to all quickened children of God when they feel the special application of the atonement by the Son of God on Cavalry's rugged cross for them to take away their sins.

In your letter to me you have requested I give my views on a part of the seventh verse of the nineteenth chapter of the Psalms of David, which reads thus, "The law of the Lord is perfect, converting the soul." Much is said by conditionalists about having many conversions during their protracted soul-saving efforts. Since it is true that men and women can be converted from one error to another, and not have any knowledge of what a true conversion means, such is very distasteful to one who has truly been converted from law to gospel righteousness, from dead faith under the old covenant to living faith in the new covenant. David says, The law of the Lord is perfect, converting the soul. The law which David is referring us to has the power of convincing by demanding strict obedience to its mandate, which the trembling child of God is not able to give. In this time of trouble they learn that if there had been a law given that would have given life verily righteousness had been by the law. There is no promise of eternal life in the law. While its death sentence is ringing in the ear, and the power of its condemnation sinking deep into the heart, saying, The soul that sins shall die, it seems to me in Jesus Christ law and gospel meet to the glory of God, and by him the commandments and promises are all fulfilled. The law being magnified by the obedience of Jesus Christ, according to promise he has saved his people from their sins by his blood, freed them from the condemnation of the law by his obedience, abolished death by his resurrection, he has obtained eternal re-

demption for the entire elect family, soul, body and spirit.

Now as to what constitutes the soul. We see Adam as he came from the hand of his Creator, a lifeless lump of clay, God breathed into his nostrils the breath of natural life and he (Adam) became a living soul, a living, active, moving man, having a natural instinct above that of the brute creation. His superiority gave him the preeminence over all animal kind. God gave him a law with its penalty annexed, which was a death sentence as a transgressor or violator of said law. He ate and died. In Ezekiel xviii. 20, we read, "The soul that sinneth, it shall die." Now to me it appears that the soul is the understanding, the intellectual principle which enables one to think and to reason. As one of old has said, Come, let us reason together. We hear the Lord speaking by the mouth of David, saying, "Therefore [for this cause] my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell [the grave]; neither wilt thou suffer thine Holy One [the body] to see corruption." We understand this Scripture as having reference to the death, burial and resurrection of Jesus Christ from the grave. In the flesh he was human, in the Spirit he was divine. Now to the power of the law of the Lord being perfect, converting the soul, I will say, The law reveals God demanding obedience in the covenant of works, the gospel reveals God working by the covenant of grace. When one turns from laboring under the law to that rest which remains for them in the gospel, the finished work of Jesus, the evidence is clear that the law of the Lord was perfect, converting the soul. Paul says, "Know ye not, brethren, (for I speak to them that know the law,) how that the

law hath dominion over a man as long as he liveth?"—Rom. vii. 1. I view Moses in many respects beautifully typifying the work of the law, for the law was given to Moses, but grace and truth came by Jesus Christ. There is not a doubt on my mind with reference to Moses (the law) being perfect in accomplishing the purpose God had in giving him the law. The work of Moses (the law) is to bring the quickened sinner to the border of the goodly land, Canaan, and in this his work as a servant is perfect, converting the soul. While he himself could not enter the promised land, Canaan, which represents gospel rest, the finished work of Jesus Christ, the law is to discover the corruption of quickened sinners and to make it manifest to them that they are sinful, for by the law is the knowledge of sin. As the law is holy, just and good, by so much does it show the sinfulness of the flesh. The Lord tells Moses, Yet thou shalt see land before thee, but thou shalt not go thither unto the land which I give the children of Israel. He further tells Moses, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither. Moses must die at the mouth of the Lord, and no man knows of his grave to this day. When one is truly convinced that there is no promise of eternal life in the law, that it knows no mercy, has no sin-pardoning voice, and that its demands cannot be met by a poor hell-deserving sinner, such as I feel myself to be, it is then that the law becomes lifeless to the sinner and he becomes dead to the law. For I through the law am dead to the law, that I might live unto God. When the law is sent into the heart and the quickened sinner is brought

under its power he also learns that the law is weak through the flesh, for by the deeds of the law shall no flesh living be justified before God. For by the law is the knowledge of sin. Now Moses is dead and buried, old things having passed away, and, behold, all things have become new, and now he feels that he should no longer worship in the oldness of the letter, but now in the newness of the Spirit.

With reference to regeneration, I will say none are subjects of regeneration but the generation of Jesus Christ. It seems that the heart is the seat of reception. To regenerate is to renew the heart by a change of affection from natural enmity to the love of God, to implant holy affections in the heart; born anew; changed in heart, changed from a natural to a spiritual state. "The preparations of the heart in man, and the answer of the tongue, is from the Lord." When the stony heart has been removed, and the heart of flesh given, the law of the Lord is written there, never to be erased.

Your brother in affliction,

J. W. McCLANAHAN.

PALATKA, Florida.

DEAR ELDER LEFFERTS:—I have been sick since February 4th, having suffered a slight stroke, affecting the right side, and while I have been sick have received many kind and encouraging letters. This one from brother Miller is so comforting I think it would be good reading in the SIGNS for those who may be afflicted either in body or mind. I am improving all the time, but while it seems slow to me, I am able to wait on myself and go out every day, for which I hope I am truly thankful. I sincerely hope you and your family are well. My love to them all.

GEORGIA WARREN.

NEWARK, Del., Feb. 22, 1925.

DEAR SISTER GEORGIA:—This is a time I have to myself (Sunday), and will try to convey a few thoughts to you since you are afflicted, but there is but One who can comfort you as you would like. If he condescends to come down into your heart you can say with Paul, Most gladly therefore will I glory in mine infirmities. But, dear sister, that grace must be present, it is essential to walk by faith to say such things as, I glory in mine infirmities. The skin does not like to be pricked, we do not like to be hurt, we cannot stand much of pain in the flesh; no, and therefore it is necessary for the Lord to be present in our hearts when we are to suffer (as you are now), or my words of condolence will have no effect upon you whatever. I attended a funeral at Hope-well, the first Monday in this month, next door to brother Vaughn's, one of his congregation (old Mrs. Hartwell), and one of the hymns selected by Mrs. Titus, her daughter, was hymn 603 (Beebe's collection), "How tedious and tiresome the hours, when Jesus no longer I see." When he takes away from us all pleasures of this world, even home ties, for he says ye shall forsake father, mother, sister and brother, if you would take up my cross; when he brings us to this place, then the eye of faith is exercised within us, and in sickness and pain we can glory in our infirmities.

"His name yields the richest perfume,  
And sweeter than music his voice,  
His presence disperses my gloom,  
And makes all within me rejoice."

His holy Spirit is operating in our hearts when we can sing this melody or have this sentiment in our hearts.

"While blessed with a sense of his love,  
A palace a toy would appear;  
And prisons would palaces prove,  
If Jesus would dwell with me there."

But when he disappears again, his Spirit behind the cloud, oh, darkness again supercedes light, and we mourn for his presence again.

"Dear Lord, if indeed I am thine,  
If thou art my sun and my song;  
Say, why do I languish and pine,  
And why are my winters so long?"

Oh drive these dark clouds from my sky,  
Thy soul-cheering presence restore;  
Or take me unto thee on high,  
Where winter and clouds are no more."

Oh many times have I been in this last state, have pleaded for him to take me, and even now, if it is his will, take me now. What is there to be comforted with? This world's goods are but a passing vanity, life here is but a vapor, if we live long years what have we in the end? Nothing but vanity and vexation, but that little hope of life in Christ is more than the riches of this world. Yet in this pilgrimage we are in contact with the world most of the time, and it is impossible to even think upon him whom we love, for John says, We love God because he first loved us, and if we can boast of a little hope in him, a hope that we have been regenerated, if faith is exercised in us, we can surely say we love God; but to feel it the Holy Spirit must operate within us at the time. In the flesh we cannot say this. For to be carnally minded is death, but to be spiritually minded is life and peace. The word "Life" covers it all. He is Life itself, and if we are included in that number that have been washed by his blood, according as he hath chosen us in him before the foundation of the world, then we can surely go farther and say with John, We know we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. This life is what binds together on earth, it is his life and love in us, that

when exercised by faith gives us the desire to be together at our homes and associations, forsaking not the assembling of ourselves together. When that little hope is exercised by faith God's little ones can surely be included with those of whom Paul says, "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." There again is this life "that dwelleth in you," there is the heirship. "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Paul goes on to say, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Then we come to where Paul says, "We are saved 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." That is, we wait by faith until the Father of lights cometh down from

above, in whom there is no variableness, neither shadow of turning. It is the Holy Spirit we must wait for; we cannot command it. He helpeth our infirmities; we cannot even pray for anything, for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Then who shall separate us from this love of Christ? Your experience is as Paul's, he says nothing can.

When I sat down to pen you a few words, sister Georgia, I had no idea of going so deep into this subject, but my mind was led to write these things, and I do hope He sweetened it a little for me while writing, and if it comes to you that way it must be of the Lord. It has been a long time since I have written a word, so barren have I been I was drifting fast into the world again, but he will keep us, he will not tempt us beyond what is common to man, and he will make a way of escape for his children in whatever temptation the lust of the flesh brings us. May the Lord comfort you as only he can comfort, and your experience teaches you it must come from him alone. Whatever is consistent with his will, may we all profit by it according to the measure he will deal to each of us. It comes in different ways and forms to us all, but when the thorn pricks us his grace is sufficient for us, but we can depend our strength will be exhausted and his made perfect; in other words, exalted above earth for the time being by the exercise of faith within us. When we can view by the eye of faith, then we are not walking by sight.

Your brother in hope of life in Christ,

J. B. MILLER.

## PROVERBS XIV. 12; XVI. 25.

"THERE is a way which seemeth right unto a man, but the end thereof are the ways of death."

The way that seems right to a man is always the wrong way. If it were not it would not always end in disaster. A man is never lost as long as he knows the way home, so if he makes a start at all he starts the way that seems right, but it is directly from home. Therefore the way that seems right is not the way of drunkenness, reveling, lying, stealing or any other lawless way, for those things do not seem right to any sensible man or woman, so the "way which seemeth right" must be the way of the Pharisee or the hypocrite, and the two characteristics are generally found in the same fellow. If he is a Pharisee he is ever trying to parade his goodness and hide his meanness; if he is a hypocrite he is trying to conceal his meanness and make us think he is good. Such people make long prayers for a pretence, and to get widows' houses is their intent, and greater damnation from God is their judgment. But this is the only way that seems right unto a man that I can think of that is not right. If to travel the way that seems right unto a man will lead us to ruin, it would seem the part of wisdom to travel the way that does not seem right, which is the way of life and salvation by free and reigning grace, which is to trust in the imputed righteousness of Jesus Christ, to believe that he lived for us, kept the law for us, suffered all its penalty for us, died for us and rose for our justification, our sins having all been imputed to him and become his, as much so as if he had been the actual transgressor, for he (Jesus) was numbered with the transgressors. If it had not been just and right to number him with the transgressors it could not have been done. In

order for Jesus to redeem the sinner he must stand in the sinner's place and God the Father must meet out to him all the punishment that is justly due the sinner. He could not take the sinner's place in law were it not for the fact that he is the Husband and the church is the bride, therefore they are no more twain, but one spirit. When God created Adam and then took a rib from him and formed Eve it took both of them to be Adam, and when she (Eve) fell under the curse of the law Adam became responsible for her sin, and if he was a figure of him that was to come, then he that was to come is the second Adam, the Lord from heaven, a quickening Spirit, which is Christ, and his bride the church. Jesus while here in the flesh asked the question, "Ought not Christ to have suffered these things, and to enter into his glory?" The answer to this question is, in my opinion, the following: Yes, he ought to have suffered what was due the bride, because he agreed to do it, and because he could not enter into his glory without the bride (the church), for "the woman is the glory of the man." I am persuaded that heaven would not be a place of happiness for the Husband, the head of the church, without the bride, for in the figure referred to she is part of him, therefore in order to their eternal happiness they must dwell together.

The above are only a few thoughts on the "way which seemeth right unto a man," and the way that does not seem right unto a man, but it is right and now in order to carry the figure a little further and say that Jesus Christ is the way, the truth and the life. He was ever the way. He came here "the way," and walked the strait and narrow way, and is teaching his people in this day by his holy Spirit, which he gives them to guide them into all truth and keep them in the way that

is right. The lost man travels the way that seems right, and that way is directly from home, for if he knew the way home he would not be lost, but inasmuch as he is lost every step he takes carries him just that much further from home. This is a dangerous course, but he will pursue it until the evidence is produced to show him he is wrong, and this is accomplished when he receives the witness within, "which is Christ in you, the hope of glory." When this takes place "Lebanon [church] shall [to this one] be turned into a fruitful field, and the fruitful field shall be esteemed as a forest."—Isaiah xxix. 17.

G. W. BERRY.

“IT IS NOT SO WITH ME.”

(JOB IX. 35.)

THE welfare of the household of God is in his hands, but why their circumstances are just as they are is more than I can solve. A few of God's people go along with long periods of pleasantness, with few temptations, with very little inward conflict, and their outward earthly affairs cause them no anxiety or sorrow. My lot has seldom been such; if I have not all the time had earthly trials there have been few days that I have not experienced inward afflictions. The Lord's dealings with his own are unsearchable. As our Father in heaven, his ways are so high, and his thoughts so deep, that we poor, frail ones cannot understand why this and that has befallen us, and why we are thus disciplined. I sometimes sigh, I sometimes murmur and fret, and then again I am brought lowly before the Lord, and acquiesce to his chastening rod, only imploring that he will be to me a Father, and give me the portion of his children, and that he will maintain his fear in my heart that I may not depart from him. I remain a vile sinner, though

I am utterly wearied with sin; I am buffeted and tempted by assaults from without and within, and find no cessation in the conflict with the world, the flesh and the devil. This conflict is not like a child playing with tin soldiers in mimic warfare. I find the war bitter and heart-aching. I am often bruised and pierced through with wounds, the cares and pleasures of this earthly life, the flesh with all its lustings. Satan in all his infernal malice hurls his multitude of fiery darts at my soul, or transformed as an angel of light he would seduce my soul with sugar-coated errors away from our God and the simplicity of the gospel of Christ. Oh how much I have need of the spiritual weapons and armor of the gospel. Some appear to be ever salient, always harnessed for the battle, and are so skillful that they have easy victories, at least I judge so, for I can find no scars upon them, and I never hear them tell of the enemy inflicting any wounds upon them. "But it is not so with me." I know that in modern carnal warfare men may survive bloody fields of battle and themselves come forth without a scratch of the enemy upon them. "But it is not so with me." I am at times sorely discouraged and cast down, and I should sink in the very deep but for the revivings of hope, when Jesus, the Captain of our salvation, is revealed, and my trust is in him. I am sometimes wounded and sore broken, and as I look myself over I find many scars, wounds that have been healed with the mercies of the new covenant, healed with Jesus' precious blood. I know our almighty and gracious God could, if it were his will, so keep and bless us even while in this present evil world that no affliction should befall us, and sin and Satan should not plague us, but it is far otherwise. I know I am

a sinful and unworthy one, and I am often much humbled and contrite in heart before the Lord. To him I tell it all. I know that he knows it before I tell him all my sins and griefs and helplessness. He comforts me, he restores my soul, and then in my consolations I sing, We are more than conquerors through him that loved us. The apostle has said, "We walk by faith, not by sight," and it is truly so. Our Jesus, our Savior, our All, is he whom having not seen we love, and in whom though now we see him not, yet believing we rejoice with joy unspeakable and full of glory. The world that knows not God may mock at this, but do we not know that there is nothing more real than the life of faith of the poor sinner who is a believer in the Redeemer? If for "a little space" we are favored with "a little reviving" (Ezra ix. 8) we have blessedness so satisfying that nothing of earthly bliss can compare with it. Christ is unto us the bread and the water of life, and all things else may be described as "that which is not bread," and those who are born of God cannot be satisfied with it.

"Jesus is all I wish or want,  
For him I pray, I thirst, I pant;  
Let others after earth aspire,  
Christ is the treasure I desire.

Possessed of him, I wish no more,  
He is an all-sufficient store,  
To praise him all my powers conspire;  
Christ is the treasure I desire."

"With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early."—Isaiah xxvi. 9. Surely such desires are wrought in the heart by the Holy Ghost, and will the Lord disappoint the soul's desire? "The desire of our soul is to thy name, and to the remembrance of thee." Thus, dear children of God, I go on, a power, a divine power, within me causing me to press toward the mark for the prize of the high

calling of God in Christ Jesus, to "win Christ." (Phil. iii. 8.) I will go unto God my exceeding joy. Let every thing be laid aside (Heb. xii. 1), and lost and be esteemed as dung, our hearts reach forth for the excellency of the knowledge of Christ our Lord. To see him as he is, and to be like him, is all our expectation, our bliss, our heaven.

FREDERICK W. KEENE.

RALEIGH, North Carolina.

INGRAM, Texas, Jan. 31, 1925.

DEAR BRETHERN:—It has been a long time since I have written to the dear old SIGNS, and feeling so lonesome to-day it seemed I could not refrain from writing, though my unworthiness is still a stumbling-block in my way. I must say the last number of the SIGNS was especially good, although I was confined to my bed and only read it at intervals, as I was not able to sit up. I especially enjoyed the brother's article "the two musts." Ye must be born again. I do not think that subject can ever be exhausted, and do not think we can over estimate the real meaning of the "Ye must be born again," as those who have tasted the good word of God and the powers of the world to come, those who have felt the sting of sin, realized the inbred corruption, felt the very dregs of human depravity, felt the awful sense of condemnation, those are the ones who enjoy the blessed words of our Master, "Ye must be born again," not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. I will say that those in whom the Lord hath begun a good work realize it was for nothing that we have done, but by sovereign mercy and love he hath saved us. We may be ever so moral, and may have lived a life unrebukable, yet we must be born anew,

must be made a new creature in Christ, for in Adam all die, and in Christ we must be made alive. It has always seemed to me that those who are looking for salvation by works or any merit on their part really have never experienced the real love of God in their hearts, never have felt the sting of sin, never have known the real love of God by the Spirit, or they would sing a different song, for God is love, and he that loveth is born God, so true love is the fruit of the Spirit. A child that is born of Adam is a manifested heir of Adam, and partaker of all the nature of the Adamic family, and by nature the child of wrath, steeped in sin, totally depraved, and in this condition unable to extricate himself from the curse pronounced upon him for the violation of the righteous law of God through Adam. By the relationship we bear to Adam we are born in sin. Now if we are sinners by nature it stands to reason that we must be born of an incorruptible seed in order to take on a new nature, hence, "Ye must be born again." It was a mystery to Nicodemus, yet it was the truth, and it is as much a mystery to the carnal mind of men now as it was then to Nicodemus, yet we hear people talk of the new birth as if it were an easy matter to obtain it. I have heard highly educated men try to explain the doctrine of the new birth, and speak of it as though men could tell just how it comes about. Jesus told Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit."—John iii. 8. We know that if it is or was brought about by our own works we would know exactly whither it cometh or goeth, and it would not be such a mystery. No wonder Paul said, Without

controversy, great is the mystery of godliness. It always has been a profound mystery to me why the Lord ever gave me any satisfaction of mind, but sometimes I feel to hope he for Christ's sake pardoned my sins and gave me a sweet hope in his mercy. As long as I have been in possession of a hope I positively cannot say I know, cannot say I have been born of God, but these many years I have lived in hope, which Paul said is as an anchor of the soul, and I would not exchange it for all the world. But these people who claim to know do not love the doctrine of the sovereignty of God, and are strangers to grace. It does not make any difference how much of this moral christianity they may have, they must be born again, and it must sound in the heart of those men as it did to Saul of Tarsus before they can say, My Lord and my God. John said, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John was very careful to tell us how it was and how it was not. Jesus tells us that the wind bloweth where it listeth, and we hear the sound thereof, but canst not tell whither it comes nor whither it goeth, so is every one that is born of God. It is presumption on the part of any man to say he knows he has been born of God and therefore does not have to hope. Oh how can these things be? Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. There has been much wrangling as to the "water" mentioned here, but I have always thought it referred to the first birth, the birth of the flesh. That which is born of the flesh is flesh, and that which is born of Spirit is

spirit. When Jesus spoke these words it was such a mystery it caused much questioning in the mind of the great leader in Israel, insomuch it caused him to say, How can these things be? Jesus answered him, and said, Verily, verily, I say unto thee, We speak that we do know, and ye receive not our witness, and explains the nature of man, with all his inability and carnality, and follows it with, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

These are some of my thoughts as they occurred to me, and I felt I wanted to write them, as I wanted to relieve my mind. I did not aim to try to add anything to what brother Walker wrote in the last issue of the SIGNS, for it was very good and to the point. I really did not write as I thought I would at the beginning, but my mind drifted out on that subject, as I have always enjoyed meditations on the new birth. I have been sick so long it seems to me I can never get so I can be with the dear Old Baptists, and writing is my only way of communication, and if these few remarks are not in the way of better material the editors can use them. I will say no more at present.

Your brother in hope of a better life,  
J. B. BOWDEN.

MIDDLETON, Tenn., Jan. 27, 1925.

DEAR BRETHREN:—I want to try and write some things that have been upon my mind for a long time. I have been thinking of the immensity of space, and the power of our God. I cannot see that there is any end to space. If we could travel for years in one direction would we come to the end of space? As I be-

lieve that space is limitless, so I believe that God's power is limitless. God is omnipresent and fills immensity. His power is supreme over all powers. There is no power but of God. The powers that be are ordained of him. He had the power to create this world and all things pertaining to it, and without him was not anything made that was made. All things exist by the same power by which they were created, and known of God are all his works from the beginning. God is unlimited in power. He has declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. Then what is man that is made of the dust of the earth? As I understand he is (naturally) vanity, and nothing. There is nothing but the working of God's power within us can raise us above this world and the things pertaining thereto. Man is born in sin, he is dead in trespasses and sin, and will remain there until called out of nature's darkness into the marvelous light and liberty of the Son of God by the power of the Spirit. Then let us give God all the praise in all things, for he works all things after the counsel of his own will. We are his workmanship, created in Christ unto good works, that God before ordained that we should walk in them; not according to our works, but according to his own purpose and grace given us in Christ Jesus before the world began, that we should be holy and without blame before him in love. Then, dear brethren, if so be that we have tasted the good word of God, and the powers of the world to come, is not this enough, that Christ came down into this low ground of sin and sorrow and died, the Just for the unjust? He paid the debt in full, he set the lawful captive

free. Then if Christ hath made us free we are free indeed. God says, My grace is sufficient. Then what more do we need? I feel sometimes that I would like to have a better assurance, but we can live here only in hope of the glory to come, which hope is as an anchor of the soul, both sure and steadfast, and entereth into that within the vail, whither Christ the forerunner hath gone, there to make intercession for the saints according to the will of God. Dear brethren, I sometimes feel that I want to go forward, that there is more I ought to do in the name of the Lord, but fearfulness gets hold of me and I fear it is of the flesh and not of the Spirit. I cannot do the things I would, and the things I would not those I do.

Brethren, I almost feel ashamed of my weakness, but I got to thinking of the great power of God and his wondrous works and wanted to relieve my mind, so if you think it is fit for the SIGNS OF THE TIMES you may publish it; if not, I will think the fault is in me, and no harm will be done by not publishing it.

I am sending two dollars to pay for the SIGNS for the year 1925. I am late, but have been waiting hoping to have something to write, as I see so many good letters and editorials in our paper, all testifying to the truth, as I believe, in Christ Jesus our Lord, and I want to send back a response, and say, Let God be praised. Since writing what I have I once decided not to send it, as there is so much weakness displayed in it, and felt it was only for ridicule, but if it is the truth, and of the Spirit, let God be praised. I feel to be the least of all saints, if one at all.

Submitted to your better judgment.

J. S. STANLEY.

PALO ALTO, Calif., Jan. 8, 1925.

DEAR BRETHREN EDITORS:—Inclosed you will find two dollars to pay for another year's subscription for our beloved church paper, the SIGNS OF THE TIMES, wish I was able to send two thousand dollars instead, for it is worth far more than that to me. What would I do without it over here where there are no preachers, or Baptists either? In all my acquaintance there is not one who tolerates the sound doctrine that is taught in the Scriptures. It is an awful thing to have to live among such people when one is starving for spiritual food from our Master's table. I am one. In all my life I have never wanted to be among God's chosen people as I do to-day. The older I get the more I need his help, and to be among his people. I am not considering this life, for it is all sin and sorrow, but I am hoping to "be hid with Christ in God" in the next life which is beyond death.

My heart aches for brother Fisher. I do not know him personally, but I hope I do spiritually. His letters have been of much comfort to me, as have the letters of other writers. I hope the Lord will continue to give them good things to write us about. I do hope you will be more prosperous with your (and our) paper in the future.

Yours in hope and love,

EUGENIA F. SCHROEDER.

FARWELL, Texas, May 7, 1925.

DEAR EDITORS:—I am inclosing herewith an obituary notice of little Iris Presley, granddaughter of our much esteemed brother and sister W. R. Presley. It is at their request that I am writing the same and sending it to the dear old SIGNS, which they esteem next to the Bible. Next Monday (May 11th) they will have been married fifty years, and are expect-

ing all of their children to be with them at that time.

I take this opportunity to thank you for sending the SIGNS to poor unworthy me. I desire to be thankful to you and to God. My health is some better, but I am yet unable to work. May God bless, uphold and sustain you all to continue publishing the SIGNS—the truth. Remember me and mine when at the throne of grace.

I must tell you of our little church here at Farwell, Texas, and also of the one at Portales, New Mexico. There are only two churches of the Old Predestinarian order in this big plains country. We hold services twice a month here, the first and third Sundays, and Saturday before the third Sunday. Next meeting is our communion time, and we are also to ordain Dr. W. R. Presley and brother C. C. Cox to the office of deacon. Both are nearly seventy years of age. Elder J. A. Rutledge, of Portales, N. M., and myself are the only ordained ministers in this part of the country. He is past seventy and I am in poor health, but thanks be to God who giveth us the victory, we have good interest, and the outlook seems good for an ingathering, but we want it to be of the Lord; we want him to add to the church, and not let man add through impulse and carnal means, and thus get a number of Ishmaelites, who are mockers at best.

I am, I trust, yours in the bonds and afflictions of the gospel of our risen Lord,

W. J. STEPHENS.

(See obituary of Iris Presley on page 141.)

SIMPSONS, Va., Jan. 8, 1925.

DEAR BRETHREN:—I am sending you my check of two dollars, to be credited to the subscription of brother H. A. Conner, Copper Hill, Va., as he asked me to do so.

I would be glad if the SIGNS OF THE TIMES was in more homes of our brethren, for it sets forth an independent God and a dependent devil. Our God works all things after the counsel of his own will. We cannot find in his written word where he ever consulted sinful man about anything, but speaks and it is done, commands and it stands fast. I hope I believe in a God that is carrying on his undisturbed work, regardless of men or devils, and I hope we are made to trust in him.

Editors and brethren, write on and contend earnestly for the faith once delivered unto the saints of the most high God. I ask an interest in the prayers of all true worshipers of God, both now and forever. If I am saved it is by the mercy of God; nothing on my part.

F. T. SOWERS.

LONDON, England, March 21, 1925.

DEAR EDITORS:—I have been reading the SIGNS OF THE TIMES for February, 1925, and I cannot express what a feeling of love and union I have toward the dear saints of God scattered abroad. It is the love of God in the children of God that we love. What a sameness there is in the pure language, children that will not lie; their cry the same, sorrow for sin, hopes and fears, longings and joys the same. The first article in the SIGNS by that dear man of God, Elder F. W. Keene, opens up the pathway of the tried children of God.

I am inclosing two dollars, that you may send the SIGNS to some one who is unable to pay for it. I am seventy-eight years old, and have known and loved the truth for over fifty-five years.

May God bless the labors of your hands and keep you faithful in times of trouble and sorrow, is the prayer of

WALTER PEACOCK.

**EDITORIAL.**

MIDDLETOWN, N. Y., JUNE, 1925.

**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.***MELCHISEDEC.**

INASMUCH as we have been asked to write on this subject, we shall hope to give such views as we have. There is not in the whole of the Old Testament, probably, a more mysterious personage than this Melchisedec. The record of him fills very little space in the whole Bible, occupying but three verses in the fourteenth chapter of Genesis, one verse in the one hundred and tenth Psalm, and some half dozen verses in the letter to the Hebrews, but the spiritual import of this man is tremendous since he is declared to be "made like unto the Son of God." His name means "king by right," therefore, rightfully king by royal or divine right. We have sometimes been asked if we believe Melchisedec to have been really an actual person, or was he simply an apparition which appeared to Abraham, or was he a vision of Christ which appeared to Abraham. From the record of this man as it reads in both Genesis and Hebrews, there is nothing to warrant us in saying Melchisedec was not an actual, real person. If he was no actual being and if he was simply a vision of Christ which appeared to Abraham, then we might just as well say that

Adam or Noah or Moses or any other of the characters of the Old Testament were not real men, but simply figurative representations of spiritual things. Of course, Melchisedec was very pronouncedly a wonderful type of the priesthood of Christ, and therein lies the spiritual value of Melchisedec so far as the children of God are concerned, but that is not to say that he was not an actual being. The record of this man says he was without father or mother, without beginning or end of days. We suppose that it is this description of him which has given rise to the denial of his having been an actual person, since humanly we cannot conceive of his having had no parents, nor having had no beginning or end to his days. The process of human generation began with Adam, and all mankind has been descended from that first man, so that no man is without parentage or without the limitation of life. One learned man of the present day, who professes to be conversant with the Scriptures, gets around this mystery of Melchisedec by saying that the genealogy of Melchisedec was not known, that no one knew who his father and mother were, and that it is in this sense that Melchisedec was without parents. Also, that the age of this man was an unknown quantity, and that it is in this sense he was without beginning or end of days. No such explanation as this suits us, no matter how learned the man who puts it forth. Such an interpretation requires too much twisting of the Scripture in order to make it fit. We believe the mystery surrounding this Melchisedec is not intended to be known, therefore we cannot and shall not try to make it clear as to how this man could come into being without having had a father and a mother and without any bounds being set to his

days. We do know that all things are possible with God, and that is enough for us. If God's inspired word tells us that such things were true of Melchisedec, far be it from us to contradict it. Let God be true even though it makes every man a liar. We cannot understand how Enoch was translated that he should not see death, we cannot understand how Elijah was taken up to heaven in a chariot, we cannot understand these and hundreds of other things in the Scriptures, but if God tells us through inspired men that such things did occur we have no desire to question them, but want to believe them with all our hearts. Let us turn now from these debates as to the actuality of the person of Melchisedec, to what the Scriptures say is the spiritual significance of this man. As his name signifies "king by right," so Christ, the spiritual Melchisedec, is King in Zion the city of God, by divine right or appointment. Melchisedec was both king and priest, both offices vested in the one person, so Christ the Anointed of God is not only King, but is the High Priest of his people. This Melchisedec met Abraham returning victoriously from the slaughter of the kings and blessed him. Abraham had spoiled his enemies and had taken of the prey for himself. One-tenth of this he rendered to Melchisedec. Somehow, Abraham recognized this mysterious personage as one to whom he should be subservient and showed by his actions that he owed tribute to this priest of the Most High God. This Melchisedec must have been a stranger to Abraham, for we have no reason to believe that they ever met before. It must have been by faith that Abraham knew him. Abraham must have had within himself the evidence of this priest-king's true character. This evidence within Abraham could have

been based on nothing less than faith, since faith is the evidence of things not seen. At the time that Abraham met Melchisedec the Levitical priesthood, which was the priesthood of the old or Mosaic covenant, was in the loins of Abraham. It was the business of the tribe of Levi to produce priests for Israel during the time of the legal dispensation. These Levites were to offer the sacrifices and attend to all the priestly duties and offices of that legal covenant. However, when Jesus should come in the end of that legal age to offer himself a sacrifice for sin and when Christ should arise from the dead and ascend unto God as the eternal High Priest of the church, then this Levitical priesthood was to pass away and be of no more use. The type was to disappear when the substance or reality came into evidence. This is all signified in Abraham's paying tithes to Melchisedec. It was not so much that Abraham paid the tithes himself, as it was the Levitical priesthood in the loins of Abraham mutely signifying its subserviency to the eternal priesthood of Jesus Christ. This Melchisedec brought forth bread and wine unto Abraham. Bread and wine were set before the disciples of Jesus by the Savior himself as the memorial of his body and blood. This body that was broken for them and this blood which was shed for them signify the death of the Lord. Melchisedec's act, therefore, in setting forth bread and wine unto Abraham shows Melchisedec's spiritual connection with the death of Jesus, therefore that he is the type especially of the risen Christ at the right hand of God, there to make eternal intercession for the sins of his people. One cannot be a priest unless he has something to offer. Those Levites under the old law offered the blood of beasts and birds. Jesus

came into the world to offer for the sins of his people, his own body. As the High Priest of his people, Christ was not compelled against his will to make this offering, but willingly and out of infinite love, he took his own body and offered it upon the altar of the cross a sacrifice without a single imperfection, a perfect atonement unto God for all the transgressions of all his children who thereby were through this one offering forever perfected. As Melchisedec was called king of Salem, which means king of peace, so Christ through his priesthood established the covenant of eternal peace between his people, who were once enemies to God by wicked works, and God the Father Almighty. Jesus came into the world not, as some think, to make peace between the nations of this world, but to bring in everlasting peace for all the children of God, for that eternal kingdom which is not of this world. There is no beginning or end to the days of Jesus Christ. As a man here on earth among men, he had a birthday and a deathday, but as the spiritual Melchisedec, the great High Priest of the church, he is eternal. He was in the beginning with the Father, and the Father and the Son were One, and ever have been One. This oneness in the Godhead was not disturbed by Jesus coming to earth in the form of man. His nativity in Bethlehem was not his beginning in any other sense only that it was the beginning of his humiliation, as Melchisedec he had no beginning or end. Christ was without father or mother. Joseph, the husband of Mary, nor any other man was the father of Jesus. He was conceived by the Holy Ghost, so that, among men, he had no father. While Mary was the mother of his flesh, Jesus had no mother in heaven. His Godhead was mothered by no woman.

Thus it is that he was without father or mother. This man Melchisedec was not of the lineage of Abraham, was not a Jew or Israelite, but was instead no earthly relation to Abraham whatever. So the Christ of God, the eternal Priest of all true believers in God, cannot be claimed by Jews as theirs any more than by Gentiles as theirs. Flesh and blood connection with Christ Jesus there is none, and all who are connected with Christ, or who are related to him, are so because they have been born again, not of the flesh, but of the will of God, so that no flesh and blood can have any claim upon the spiritual Melchisedec, nor can any fancied merit of flesh and blood claim his attention. This Christ of God was just as much a Priest of God's elect before the foundation of the world as he is now or ever will be. Just as much, we say, because with God there is naught that is new or old, and all things, past, present and to come, are in the presence of God as one eternal now. With God there never has been any development of anything. All things were known to him perfectly from eternity. Therefore, Christ in the eternal mind and purpose of God was the High Priest selected and ordained of God long before there was any revelation of that matter to the faith of the children of God. When we say that this spiritual Melchisedec, the Lord Jesus Christ, is our High Priest at the right-hand of God, we are so apt to let our fancy wander to some imaginary place in space where we may think this Christ is located, but it appears to us that this intercession of the High Priest is not mere theory or doctrine, but is a reality in the experience of the children of God. How do any of the children of God know that this Melchisedec is living and making intercession for them if they never experi-

ence this intercession in their lives? It seems to us that if these things are to be really believed by us, there must be a living testimony of it in the lives of the children of God here in the world. Now, Paul tells us that prayer is something we cannot do ourselves, that we do not know what to pray for, nor how to pray for it. He tells us that the way out of this infirmity of ours is through the fact that God has ordained his Spirit to make intercession for us. Now, is not this intercession of the Spirit in the hearts of the children of God the work of Melchisedec at the right hand of God? It does seem so to us. And every true prayer that is ever prayed by any or all of the children of God is indited or inspired in them by this great High Priest, their advocate in the court of heaven. We have an example of this intercession in the twelfth chapter of the Acts. Herod had put Peter in prison under guard, intending to bring him forth to the people after Easter, but the angel of the Lord came and liberated Peter. At the same time prayer was going on in the hearts of the church for Peter's deliverance. This prayer in the church was not any whimsical thought or wish of their own, but was inspired in them by the Spirit of God. This prayer did not change God's mind concerning the imprisonment of the apostle and cause God to release him. No, not at all. But the Spirit in the hearts of the church caused them to pray in harmony with the will of God, and made them to ask for that which God had already planned or predestinated to grant them. Thus, all true prayer is the fruit of the Spirit's intercession in the hearts of the children of God, and this is the living evidence within them that Christ is their eternal Priest-King after the order of Melchisedec, at the right hand of God.

If religion does not abound in realities such as these, then it is nothing but a body of doctrine and dogmas and differs not from the religions of the world. But now is Christ risen from the dead and become the first-fruits of them that slept, and this spirit and power of his resurrection in our mortal bodies makes his religion a living reality within his people.

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**LUKE XII. 15.**

"TAKE heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

Since the Lord said to Adam, "In the sweat of thy face shalt thou eat bread," the human race has, undoubtedly, been struggling for an existence and a competence. Every honest man should be willing to expend sufficient effort to earn his way through life, and "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." So far as we know there can be no objection to one securing for himself, lawfully, and for those entrusted to his care, some of the comforts and even luxuries of life, but he can do all this and yet not be covetous. To be covetous is to have an inordinate desire, especially for money; to be immoderate or excessive. What brought forth the words of the text was, one had said unto Jesus, "Master, speak to my brother, that he divide the inheritance with me." An inheritance is something which becomes ours by reason of our relationship to another, ordinarily that in which we had no part in creating, and since time immemorial there has been contention and strife as to how it shall be divided and who shall possess it. It may have been the law or custom at that time that the eldest should receive the inheritance. It is evident the one in ques-

tion had not received what he felt to be his share, which might be said to be only natural, but the teaching of Jesus to those who have reason to hope they have a foretaste now and that some day they shall come into full possession of that inheritance which is "incorruptible, and undefiled, and that fadeth not away," is that they should crucify the flesh with its affections and lusts; that those who are heirs of God, and joint-heirs with his Son, and who have been partakers of his sufferings, death and resurrection and have risen with him should "seek those things which are above, where Christ sitteth on the right hand of God." "Set your affection on things above, not on things on the earth," is the inspired admonition. Jesus, therefore, said unto them, "Take heed, and beware of covetousness." They were not only to be careful, but to "beware," or regard covetousness as an enemy. Paul said, "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," and he warned "the man of God" to flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Jesus went on to show that "a man's life consisteth not in the abundance of the things which he possesseth" by speaking unto them this parable, saying, "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool! this night thy

soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul [his life]?" "For we brought nothing into this world, and it is certain we can carry nothing out," yet there is that insatiable desire to hoard up and build greater barns in which to store one's goods, and he begins to lose sight of the finer and better things, "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." It is a great truth that no man can serve two masters; his heart cannot be divided, "for he will either hate the one, and love the other; or else he will hold to the one, and despise the other." The man after God's own heart, who declared, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness," said, "Incline my heart unto thy testimonies, and not covetousness," and the wise man wrote, "He that hateth covetousness shall prolong his days." In other words, the man who is willing to lose his life, shall find it. How strange this seems. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." These things sound paradoxical. A man's life, then, does not consist in the abundance of things which he possesseth. We see this even in a natural sense. One may accumulate and pile up wealth, but if in attaining his coveted goal his health has been undermined and he loses his ability or capacity to enjoy that which he has gathered, of what account is it to him? There is seen

here and there a disposition on the part of some who have gained great possessions to distribute them where needed. There is a joy, or prolonging one's days, in giving, if done in the right spirit, and we are glad to observe a tendency in the right direction. Jesus said, "It is more blessed to give than to receive," and his words are ever true. Those who profess to be followers of him, above all others, should bear one another's burdens, and thus fulfill the law of Christ. We too often see those who have been highly favored of the Lord shut up their bowels of mercy against their brother who is in need. How good it would be to lighten his burden a little, to show in some tangible way your love for him for the truth's sake, to visit him while he is in prison and cannot extricate himself with such things and assistance as will release some of the chains which bind him, that he might be set free. We have no doubt but that many of the Lord's servants should receive more consideration at the hands of their brethren than they do. If he sends them forth to feed his flock, having received those things which are spiritual they should administer of their carnal things to the needs of those who serve them. They are commanded to provide neither gold, nor silver, nor brass in their purses, nor scrip for their journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. The gospel is to be preached without money, and without price, and among the qualifications for the office of a bishop, or true minister, are to be found these: He must be given to hospitality, not greedy of filthy lucre, not covetous. We know of no surer way for one to kill himself in the church of the true and liv-

ing God than for the people whom he serves to discover that he is preaching for money. Nevertheless, the ox that treadeth out the corn is not to be muzzled. In our opinion, it is not true that one of God's ministers will preach better by reason of hardships forced upon him through the withholding of those things which his brethren are simply able to provide for his needs and sustenance. To the contrary, we firmly believe where there is unmistakable evidence of one's acceptance by those whom he goes among endeavoring to serve, in the realization by him of the appreciation on the part of his brethren of his gift, there will be a growth and development in things which are spiritual, and they will grow up together as calves in the stall, all realizing that all that they have and are comes from their heavenly Father, who is the great Shepherd of his sheep, and that it is his good pleasure to give them the kingdom. In the ministrations, one to another, love will abound, and they will feel it is a blessed tie that binds their hearts in christian love, and that it is there their best friends and kindred dwell, and there God their Savior reigns. They will have all things in common, and none shall possess more than another, equal heirs, and joint-heirs with Christ, the head over all things to the church; being in one place and of one accord and possessing the mind of him though rich became poor, that through his poverty they might be made rich. We have observed for many years, in different parts of our country, some who appear to possess all of this world's goods that is necessary for their needs and comfort, and yet when it came to doing for the cause which they profess to love above every-

thing else it was not convenient, or they were too thoughtless, or cold and indifferent, and sometimes too busy to even attend their meetings. The pastor needs the flock as much if not more, it seems to us, than the flock needs him. Oftentimes he feels to be wavering and tottering, ready to give up, when some old, reliable wheel-horse of a brother or sister, so to speak, one who can be depended upon on every occasion, comes to his rescue and his heart is strengthened and he encouraged to press forward with the load. Personally, we are made, continually, to feel thankful to the Giver of every good and perfect gift for having cast our lot in such pleasant places and among such devoted and faithful brethren.

In conclusion, we would desire of our readers that they be thoughtful and considerate of one another, of them who serve you in a spiritual way, and of the publishers through which you receive such papers as our own SIGNS OF THE TIMES. Do not let such things come at the bottom of your list of obligations. We are well aware that many of our people do not possess a great deal of this world's goods, and we would remind them that it is expected of a man according to that which he hath, and not according to that which he hath not. We would also remind others of Paul's epistle to the church at Corinth, concerning the collection for the saints, that every one is to lay by him in store, as God hath prospered him. Of him that hath much, much is expected. The strong are to bear the burdens of the weak. Therefore, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

R. L. D.

### CHANGE OF ADDRESS.

Elder J. B. Bowden wishes to inform his correspondents that he has changed his address from Ingram, Texas, to Kerrville, Texas, and requests them to address him at the latter place.

Elder George L. Weaver has changed his address from 1310 East 112th Street, Cleveland, Ohio, to 18 North Seventh Street, Hamilton, Ohio, and asks that his brethren write to him there.

### ORDINATIONS.

PURSUANT to the call for a presbytery to ordain John T. Everett to the work of the gospel ministry met on the fourth Saturday in April, 1925, and after morning services and the church conference, opened the service of and for the organizing of the presbytery by singing, and prayer by Elder T. J. Jackson, then organized by electing Elder V. R. Harris Moderator and brother W. C. Horton Clerk of the presbytery.

The presbytery being thus organized, asked that Chappel-Hill Church present brother John T. Everett, who is a member of said church, to present his views of God and his kingdom, and all things thereunto pertaining: The Bible and its teaching, together with his experience, and what he hopes to be a call to the great and wonderful work of the ministry. After hearing the statements from the brother the presbytery, being satisfied with the statements so made, and feeling that God had called him to that work, and therefore being satisfied, did proceed to ordain the brother, by first delivering to him the charge as laid down in the Bible, said charge being delivered by Elder V. R. Harris, and then kneeling in prayer and laying on of hands by the presbytery, Elders V. R. Harris, T. J. Nash and T. J. Jackson, and Deacon William J. Martin. The ordination prayer was then delivered by Elder T. J. Nash. Then sang a hymn, and extended to the brother the right hand of fellowship, and expressed in deep solemnity the earnest desire for the good and welfare and watch-care of God's guiding hand and Spirit to him.

It was also ordered, by motion and second, that this Minute be spread upon the church's records, and also that a copy of the same be sent to the SIGNS OF THE TIMES for publication therein.

Done and signed by order of the presbytery, this 25th day of April, 1925.

V. R. HARRIS, Moderator,  
W. C. HORTON, Clerk of the Presbytery.

## MARRIAGES.

By Elder Charles W. Vaughn, March 7th, 1925, at his residence, Hopewell, N. J., Ella May Savidge, of Hopewell, N. J., and Philip Harold Reed, of Rosedale, N. J.

By the same, March 18th, 1925, at his residence, Hopewell, N. J., Ida Pierson and William M. Cuhberly, both of Lawrenceville, N. J.

## OBITUARY NOTICES.

**Mrs. Mary Elizabeth Jenkins Vaughn**, wife of Christopher Green Vaughn, of Hopewell, N. J., departed this life April 21st, 1925. She was born July 17th, 1857, making her stay on earth 67 years, 9 months and 4 days. She was born in Floyd County, Va., and was a young girl when her father was drafted into the army favoring the Confederate cause, which service he survived and his family endured the hardships imposed by devastation and punishment inflicted by the Federal soldiers after the surrender of General Lee, which caused them to suffer financially. She was married to Christopher G. Vaughn Nov. 26th, 1873, and to this union were born five boys and six girls. Three sons and one daughter preceded her, and one son went west and his whereabouts is unknown to the family. She is survived by one son, Elder Charles W. Vaughn, of Hopewell, N. J., and five daughters: Mrs. C. M. Turman, of Arcola, Va.; Mrs. Z. K. Hylton, of Flora, Ind.; Mrs. C. W. Hylton, Willis, Va.; Mrs. C. E. Shelor, of Roanoke, Va.; Mrs. Lester S. Vandyke, of Hopewell, N. J., together with their father to mourn their loss. She was of the family of Elisha and Rhoda E. Jenkins, composed of eight children, four sons and four daughters only one son of that family, Mr. J. W. Jenkins, of Blandinsville, Ind., and one daughter, Mrs. Sarah E. Weeks, of Willis, Va., survive to mourn. She was a first cousin of Elder P. G. Lester, of Roanoke, Va., who was groomsmen at her wedding and brother in her faith. He had the pleasure of hurrying her and her husband in baptism in the fellowship of the Old School Baptist Church at Little Flock, in the New River Association, October 6th, 1884, of which association Elder Lester is Moderator. Elder Lester was requested to preach her funeral, but owing to the distance and failing health it was impossible. Her funeral services were conducted by Elders J. G. Mellott and W. S. Bond, from the selected text 1 Corinthians xv. 10: "But by the grace of God I am what I am," who spoke to the comfort of those present, after which her remains were laid to rest in the family plot in the Hopewell Old School Baptist Cemetery to await the power that shall call that the grave shall give up its dead, and she enter into the full consummation

of her faith and hope. May God comfort all that mourn and reconcile us to his will, for we are persuaded that our loss is her eternal gain.

Written by her son,

C. W. VAUGHN.

ALSO,

**Mrs. Sarah Furman Blackwell**, widow of John Blackwell, of Rosedale, N. J., departed this life December 13th, 1924. She was born August 19th, 1845, making her stay on earth 79 years, 3 months and 24 days. She was married May 9th, 1866, to John Blackwell, and to this union were born ten children, six boys and four girls. Her husband preceded her Sept. 8th, 1897. Two sons died when quite young, and two after reaching manhood. She was a kind, good mother to all her children. Two sons and four daughters survive to mourn for mother, also quite a large company of relatives and friends to mourn for her. She professed a hope in Christ, and united with the Old School Baptist Church at Hopewell, N. J., and was baptized by the late Elder William J. Purington. To this profession she proved faithful and true, and was held in the highest esteem by her pastors and all the church, and was often referred to as "Mother Blackwell."

Her funeral service was conducted by her pastor, using for a text John viii. 31-40, and was attended by a large gathering of relatives and friends, after which her remains were laid to rest beside her husband's to await the full consummation of her faith and hope in the resurrection of the dead. We humbly hope her children may realize the manifestation of the same power that rested with their mother, and may God comfort all who mourn.

Written by her pastor,

CHARLES W. VAUGHN.

**Betty Peters**, my wife, and daughter of Benjamin and Jerusha Shools, was born Feb. 6th, 1855, and died April 4th, 1925, aged 67 years, 1 month and 28 days. March 22nd, 1877, she was united in marriage to George DeBolt Peters, and to this union were born four children, two sons, Royal S., of Detroit, Mich., and Benjamin F. Peters, of Bellefontaine, Ohio, two daughters, Mrs. Deota Underwood, of Mt. Victory, Ohio, and Mrs. Leota Cole Clingerman, at home. Betty lived her life in this vicinity, having for forty-six years lived in the home where she passed away. She was very much devoted to her home and was always at her post, giving her whole life and strength toward the upbuilding of her family, and was never known to be idle. She cared nothing for the vanity of the world. She passed through a very long and deep christian experience, and was a fine, clean woman, but felt crushed down and sicksick, not worthy to enjoy a place with other people, and groping in the dark, trying to find the God-given light. This longing hope began when she was about twelve years of age. We were married

when she was in her nineteenth year. I found her shrouded in this awful darkness and despair, feeling to poison the grass that she walked on, not feeling worthy to eat at the table, simply living on just the crumbs from the table, not worthy to touch the Bible, and when cleaning and dusting the house she would take two sticks to move the Bible, lest she would mar this sacred book. She told me in the spring of 1878 that her time had come to die, and go to torment. She passed away in her mind, expecting to awake in torment, but instead the Lord snatched her away. A light shone around her and she viewed Christ on the cross for her. She called me to rejoice with her. Her experience was published in the SIGNS OF THE TIMES, I think in the summer of 1878, in May or June, I cannot just remember. She united with the Old School Predestinarian Baptist Church near Sidney, Ohio, known as the Harmony Church, about thirty years ago, and was baptized by Elder A. B. Breece, a sound absolute Predestinarian Baptist. I have not the least doubt that she is with Christ.

Her funeral was held at her home April 8th, and Mr. Harvey Adams, of Middletown, Ohio, preached to a large gathering of relatives and friends. Burial was in the Zanesfield Cemetery, in sight of her home.

Her loving husband,

C. D. PETERS.

Little **Iris Rose Presley**, infant daughter of Mr. and Mrs. T. I. Presley, was born, Sept. 29th, 1923, and departed this life April 24th, 1925, at the home of her mother's aunt, Mrs. J. A. Floyd, at Farwell, Texas, where they were visiting, their home being Plainfield, Texas. Her sickness and suffering were of short duration, living only about ten hours after becoming ill. All that mortals could do was done by all present to stay death's cold hand, but all in vain. Her grandfather, Dr. W. R. Presley, and Dr. McCuan, rendered medical aid, but God had called her and she had to obey: Child, thy Father calls, come home. Little Iris was a beautiful child and exceptionally bright. None but those who have been called to pass through the same ordeal can fully sympathize with the grief stricken father, mother, grandfather, grandmother and other relatives. But we say to you in your sorrow, Weep not for her, she is not dead, she is sleeping that blessed sleep in the arms of Jesus, where all is joy, love, peace and eternal happiness, no more death, no more sad farewells, but finally, when the trump shall sound and the dead shall be raised, her body shall come forth from its sleeping dust and shall be changed and fashioned like unto the glorious body of Jesus, as shall be all the saints who are asleep in Jesus. 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. How comforting to know that our loved ones are in the loving embrace of Jesus, that their conflicts are all over, that death and the grave have been conquered and have no more power, because Jesus said, As I live ye shall live also. Look to Jesus, sorrowing ones, he alone can fill the aching void and sweetly reconcile you to his will.

A brief funeral service was held at the residence of Mr. and Mrs. J. A. Floyd, conducted by Mr. Gilliam, the Methodist pastor and the writer, after which her remains were carried to Clovis, New Mexico, and laid to rest in the cemetery there to await the resurrection. May the God of all grace comfort and bind up the broken and bleeding hearts and give us all grace to say, Thy will, O God, be done in all things.

W. J. STEPHENS.

**Hannah Jane Orr**, daughter of George and Mary Ann Bailey Orr, was born November 16th, 1840, near Anderson, Indiana. Her mother brought her to Ohio at the age of three weeks, because of the death of her father, and she spent her childhood with her faithful grandmother Bailey. At the age of twelve years she started out in the busy world to seek her own living. Sister Orr was a faithful member of the Old School or Primitive Baptist Church for over forty-seven years, and it was one of her greatest delights to be with the brethren and hear and talk of the wonderful sacrifice her dear Savior made for her, and she was always ready to help and entertain the Lord's people. For the past twelve years sister Orr had made her home with her cousin, Mrs. C. M. Carls, of Hamilton, Ohio, from whose home she was called to rest April 15th, 1925, at the age of eighty-five years.

I was called to conduct her funeral. After short service at Hamilton her body was taken to Pottstown, to the old meetinghouse where she had been a member so many years, where the final services were held. She was a stranger to me in the flesh, but from reports from brethren who knew her I learned her life in the church had been one of service, and by her church she will be greatly missed. We know ere long we, too, will be called from earthly labors, but we have hope in the morning of the great resurrection we will hear the voice of our blessed Savior and come forth, see him as he is, and be like him, and be satisfied. May the Lord bless those that mourn.

ALSO,

**Catharine Elizabeth Skillman Sater**, daughter of Thomas and Jaue Skillman, was born March 23rd, 1842, the last of a family of ten children. May 5th, 1867, she was married to William V. Sater, to which union were born four children: Stanley, Clifford, Alma and Vance. She died in her 82nd year, after a lingering illness. Although she had never united with any church, she always attended the Old School

Baptist Church called Mill Creek, near New Burlington, Ohio, and it was her delight to entertain the Baptist brethren and Elders, and her death will be deeply felt by the members there.

I was called to officiate at the funeral, and spoke briefly, from Romans viii. 37-39, to a large gathering of relatives and friends, after which the body was laid in its last resting-place in Cottage Grove Cemetery, Cincinnati. May the Lord bless all those who mourn, and reconcile us to say, Thy will, O Lord, not ours, be done.

GEORGE L. WEAVER.

Mrs. Sarah Estell Willey departed this life February 19th, 1925, at her home in Mardela Springs, Maryland. Mrs. Willey was born October 20th, 1865, making her stay on earth 60 years. December 20th, 1883, she was united in marriage to George W. Willey. To this union one son was born: Harry T. Willey. She is survived by her husband, son, one sister, Mrs. James Gullett, one brother, I. H. Evans, and two half-sisters: Mrs. James Majors and Mrs. Jane Brown. Mrs. Willey was not a member of the church, but a firm believer in salvation by grace, and never attended any meetings except of the Old School Baptist Church. She loved the songs of Zion and the peace of the church. She bore her affliction patiently, though a great sufferer. It was the privilege of the writer to visit her during her illness, and I found her strong in faith, giving glory to God. She was a faithful wife, a devoted mother and a kind neighbor, and will be much missed, but especially by the companion of her youth and later days: Mr. Willey.

The funeral services were held at her home, conducted by the writer, text used, Acts ii. 21. Interment took place in the Mardela Cemetery. May the Lord comfort the family with his presence and grace.

By request.

H. C. KER.

George Philip Johnson was born in Spartanburg County, South Carolina, October 8th, 1832, and died March 20th, 1925, aged 92 years, 5 months and 12 days. He came to Cobb County, Georgia, at the age of fourteen years, was married to Miss Prudence Hicks about the year 1854, and to this union were born three children, two sons and one daughter, who died in her nineteenth year. His wife preceded him to the grave sixteen years. He professed a hope in early life and joined the Old School Primitive Baptist Church at Corinth over forty years ago, and was baptized by Elder Kemp, the Moderator of the Marietta Association. He lived true to his profession, and rejoiced in the doctrine of salvation by grace. He served as church clerk for many years. He leaves two sons: J. A. and G. R. Johnson, one brother, Dr.

A. E. Johnson, five grandchildren, eleven great-grandchildren, and five great-great-grandchildren and a large number of other relatives and friends to mourn his death.

The funeral service was conducted by his pastor, Elder J. M. Livsey. We can truly say of him that a good man has fallen. His body was laid to rest in the Willis Cemetery by the side of his companion to await the summons from on high.

G. R. JOHNSON.

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Mrs. Thomas Jackson, N. Y., \$1.00; Mrs. S. V. Curry, Colo., \$2 00; Mrs. M. J. Mundy, Kans., \$1.00; Mrs. M. Jamison, Man., \$1.00; Simeon Hiltabrand, Ill., \$3.00.

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### M E E T I N G S .

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The Delaware River Old School Baptist Association will be held with the First Hopewell Old School Baptist Church, Hopewell, Mercer County, New Jersey, Wednesday, Thursday and Friday, June 3rd, 4th and 5th, 1925. Trains leaving New York and Philadelphia on Tuesday afternoon, June 2nd, will be met and visitors taken to places of entertainment. Those coming Wednesday morning will come direct to the meetinghouse. All lovers of the truth and ministering brethren of our faith and order are invited to be with us. The meeting will be on Daylight Saving time.

DAVID M. VOORHEES, Church Clerk.

R. D. 1, PENNINGTON, N. J.

The Warwick Old School Baptist Association is appointed to be held at New Vernon, Sullivan County, New York, on Wednesday, Thursday and Friday before the second Sunday in June (10th, 11th and 12th), 1925. Those coming from and via New York City will take Erie R. R. Ferry foot of West 23d Street at 4:20 p. m., or the Erie R. R. Ferry foot of Chambers St., at 4:30 p. m., for train leaving Jersey City, N. J., at 4:45 p. m., on Tuesday, June 9th, or Erie R. R. Ferry foot of Chambers St., at 7:02 a. m., on Wednesday, June 10th, 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 & Western R. R. train leaving Kingston at 1:15 p. m., on Tuesday, June 9th. Get 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.

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S. B. MOFFITT, Pastor.

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

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.

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

S. B. MOFFITT, Pastor.

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

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

C. G. MILLER.

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

A. S. ROWE, Church Clerk.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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NO. 7.

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## CORRESPONDENCE.

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LAKELAND, Florida, Jan. 1, 1925.

VERY DEAR BRETHREN:—If so small and imperfect, poor and sinful a person as I am should thus address you. This is the first day of the new year, as it is called, and no man knows what may come to pass before the first day of 1926. In Psalms lxxxiii. 22, it is written, “So foolish was I, and ignorant. I was as a beast before thee.” Man cannot know the future, but God does. “Known unto God are all his works, from the beginning of the world.”—Acts xv. 18. Again, “Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.”—Isaiah xlvi. 10. In his infinite wisdom all things were just as plain before God before he created the earth and all things. “For by him were all things created, that are in heaven, and that are in earth, visible and invisible,” &c. If God created all things, did he know what he was creating them for, or not? If God created all things he certainly must have had a use for them. If he did not, why did he not let all the ferocious animals and birds

of prey drown in the flood? Why bring them across if he had nothing for them to do? Even the microbes and germs are serving the very purpose they were created for. When God wants to call one of his loved ones home the germs are here to cause his death. There was not a fly in all of those millions of flies in Egypt when there was a plague of flies there that could fly high enough or far enough around to get over into the land of Goshen; no, not in ten thousand years. Nothing separates the two countries but an imaginary line, like the line between two states or two countries. Aaron smote the dust and it turned to lice. Not a stray louse in Egypt, and not one could have crossed the line between the land of Goshen and Egypt. All the combined armies of the earth, with all the new-fangled instruments of destruction, and flying machines that these good christian people have made and are making to destroy each other with, all together could not get one louse across that line into Goshen, if they could have had the armies and instruments and flying machines there. Why? Because the Bible says, “Who being the brightness of his [Father’s] glory, and the express image

of his person, and upholding all things by the word of his power." Again, "Thy maker is thy husband; \* \* \* \* the Holy One of Israel; The God of the whole earth shall he be called."—Isaiah liv. 5. Again, "And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."—Isaiah xi. 4. Just think of his power. All your God has to do is to breathe and the wicked are slain. How do you think man could have conveyed a single louse across that line? You may be wrought up and on your way to take vengeance on an enemy, with the billows of anger rolling through your carnal mind, and all your Savior has to do is to breathe on you and all is calm. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance." "All nations before him are as nothing; and they are counted to him less than nothing, and vanity," and yet we see and hear men saying what they can do, and what God cannot do. They say now, When man makes his choice God himself cannot change it. Paul says, "There is no power but of God: the powers that be are ordained of God."—Rom. xiii. 1. Evolution is free-will doctrine gone to seed. They say man by the exercise of his will can evolve a race of people that will live three hundred years instead of seventy or eighty years. Did God determine to accomplish certain ends for the good of his people, and his own glory, or not? We know he saw beforehand all things, and arranged everything to suit himself, being unlimited in wisdom, and almighty in power, every stake was set, every occurrence was considered, every thread was seen, and must and shall be in its proper place, and no power can change it. God did formulate a plan by which he intended to save all of the

objects of his love, and before he created all things he held a counsel, and in that counsel his only Son agreed to bow the heavens and come down and suffer for his loved ones who needed help. There is nothing so important as the salvation of the people of God. The poet says,

"Jehovah in counsel  
Resolved to fulfill,  
The scheme from eternity  
Laid in his will;  
A scheme too profound for  
A seraph to pry,  
And all for the lifting  
Of Jesus on high.

'Twas not from the creature  
Salvation took place,  
The whole was of God, to  
The praise of his grace;  
And all to his glory  
Shall tend by and by,  
To accomplish the lifting  
Of Jesus on high."

Another poet wrote,

"Long ere the sun began his days,  
Or moon shot forth his silvery rays,  
Salvation's scheme was fixed, 'twas done  
In covenant by the three in one.

The Father spake, the Son replied,  
The Spirit with them both complied;  
Grace moved the cause for saving man,  
And wisdom drew the wondrous plan.

The Father chose his only Son  
To die for sins that man had done;  
Emmanuel to the choice agreed,  
And thus secured a numerous seed."

If God did not know and intend we should need a Savior why was Jesus "foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead"? —1 Peter i. 20, 21. If it was not in his eternal purpose, which he purposed in Christ Jesus before the world, for us to need his grace to teach us to deny ungodliness and worldly lusts, that we should live soberly, righteously and godly in this present world, according to Titus,

ii. 11, 12, why did he give his people grace in Christ before the world began? 2 Timothy i. 9: "According to his own purpose and grace, which was given us in Christ Jesus before the world began." If in his counsel he did not intend his people should have eternal life, why does Paul say in Titus i. 2, "In hope of eternal life, which God, that cannot lie, promised before the world began"? The reason all this was done was because God had determined in the counsel that his people should be in a condition that it would be absolutely necessary for their good and his glory for them to need help, and to be delivered out of the awful condition they were in. Had they not fallen, had they not been depraved, sinful and polluted, they never would have rejoiced to sing "Amazing grace, how sweet the sound that saved a wretch like me." Tears of joy never would have traced down their weather-beaten, wrinkled cheeks while they sang

"Thy mercy, my God, is the theme of my song,  
The joy of my heart, and the boast of my tongue.  
Thy free grace alone, from the first to the last,  
Hath won my affections and bound my soul fast."

Had they not been polluted, sinful and helpless the Savior would not have given himself for our sins, that he might deliver us from this present evil world, and we would never have loved and worshiped him in the beauty of holiness, and we never would have sung

"All hail the power of Jesus' name,  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all."

The crucifixion of the blessed Savior was determined and fixed to come to pass before the foundation of the world. "And truly the Son of man goeth, as it was determined."—Luke xxxii. 22. Peter says, "Him, being delivered by the determinate counsel and foreknowledge of God,

ye have taken, and by wicked hands have crucified and slain." They did what they wanted to do. They hated him without a cause. The purpose and predestination and Spirit of God never caused or moved them to do this wicked act, but their own bitter hatred, and moved as Judas was by Satan. The Savior said, "This is your hour, and the power of darkness." Satan moved Judas to sell the Savior, so Luke says, "Then entered Satan into Judas, \* \* \* \* and he went his way, and communed with the chief priests and captains, how he might betray him."—Luke xxxii. 3, 4. As sure as Satan entered into Judas and moved him to betray the Savior so sure did Satan move and cause the wicked men to crucify the Savior. God does not move or cause wicked men to do wrong, and none of our great ministers ever so taught. But they did and do teach that it takes the power of God to keep men from doing wrong. "Thou wilt ordain peace for us: for thou hast wrought all our works in us." Again, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ."—Heb. xiii. 20, 21. Ezekiel xxxvi. 27, "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." When the time had come for the dear Savior to suffer, he said, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." I heard a man say while preaching that the bad seed was in the dirt when God made the man. The Bible does not say so, but Solomon says, "Lo,

this only have I found, that God hath made man upright; but they have sought out many inventions."—Ecc. vii. 29. Many get befogged as to how we became sinners. 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."—James i. 13, 14. The Bible is plain how we became and who made us sinners, so Paul says, "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. Again, "For as by one man's disobedience many were made sinners."—Rom. v. 19. Then by man came death. Elder Gilbert Beebe never taught God moved or caused man to sin. He said, "If God could not have prevented the entrance of sin into this world, how do you know he can prevent it entering into the next world?" Let me quote you from first volume, page 30, of his editorials. He wrote, "The doctrine of absolute predestination when rightly understood, does not involve the idea of man's acting involuntarily in sin, nor does it exonerate him from accountability." Yes, "when rightly understood," but the fog is so dense, the darkness is so great. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." Then Jude tells us another cause of the falling away, and why so much railing against the truth is going on. He says, "For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men," &c. It is best for us to be as we are, had we not been in this awful condition we would not have needed a Savior. We would have had no reason to love, worship and

adore the Redeemer. Paul says, All have sinned and come short of the glory of God. Look at our clothing, see how filthy and ragged we are. "All our righteousnesses are as filthy rags." This is the state we were in by reason of sin. You are so awfully afflicted in this life, the Savior said, In the world ye shall have tribulation. You mourn on account of sin, would shake it off if you could, would tear loose from it had you the power, but you find yourself helplessly fettered by sin; you groan in your prison, so it is written, "To hear the groaning of the prisoner, to loose them that are appointed to death." So when you learn your helplessness you look for help, you look to some one else, and when you find him, and are taught his great power, and know that some sweet day he will set you free forever, it causes you to rejoice with joy unspeakable and full of glory. Paul says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—2 Cor. iv. 17. Here the words "exceeding and eternal" are used. Just a moment to suffer here, just a moment compared with eternity. This light affliction, this suffering here, Paul says is the cause of our eternal weight of glory, worketh for us a far more exceeding and eternal weight of glory; that is, the affliction produces the glory, wondrous glory, eternal glory. Hear Peter, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." The glory that should follow; ah, yes. "Who, for the joy that was set before him, endured

the cross, despising the shame, and is set down at the right hand of the throne of God." That he might rejoice over his people after he had redeemed them from the curse of the law. After he had paid the price the law demanded, which was their life, and, as he is our life, when the law got his life it got the life of all the people of God. Paul says, "When Christ, who is our life shall appear, then shall ye also appear with him in glory." Jesus said, The Son of man is come to give his life a ransom for many. He gave his life, the ransom price was paid. Loved you from eternity, washed you in his own blood and hath made you kings and priests unto God and his Father. (Rev. i. 5, 6.) How he rejoices over this clean, beautiful, wondrously intelligent, innumerable company which no man can number, all their beauty, intelligence, and glory and royal apparel coming a free gift from him. Listen to Paul, "They which receive abundance of grace, and the gift of righteousness, shall reign in life by one Jesus Christ."—Rom. v. 17. Again, "And we know that the Son of man is come, and hath given us an understanding." "Then opened be their understanding." The love is from him. God is love, "and every one that loveth is born of God, and knoweth God." Again, "Because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us," how he has cleansed you. "Called you out of darkness into his marvelous light." You now sing the sweet songs of Zion, hear the glorious gospel of your salvation. He has given you "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Clothed you in royal apparel, which he himself has prepared every stitch of, every particle of this comes from him, for

all our righteousnesses are as filthy rags. So it is written, The King's daughter 'is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework. Again, "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." This once black, polluted, ignorant, innumerable company has now in the sight of God been made white. So we find this in the Bible, "Many shall be purified, and made white, and tried." Her heart is now full of the love he shed abroad in it. But you say, It is so seldom I can ever realize that the love is there, most of the time I am so cold and dark. So it was and is with all the true followers of God. Job mentions this in the twenty-third chapter, but he says, "When he hath tried me, I shall come forth as gold." This King of kings and Lord of lords rejoices over you, little trembling one. Isaiah in lxii. 5, says, "For as a young man marrieth a virgin, so shall thy sons marry thee, [Zion]: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." A young man marries a virgin because she looks so nice and clean and beautiful and is a virgin. So it was with you, the church looked so nice and clean and beautiful to you, and you saw she was not polluted with all the things and doings of the world. She was separate, and only depended on Jesus for all she enjoyed. "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." He will bring you to his heavenly eternal home, when the work of grace is done, then you will be forever

free from pain, woe, fear, anxiety of heart, and will be just as white, clean, pure, sweet, intelligent, beautiful and glorious as the blessed Savior. Now we know in part, but when that which is perfect is come then shall we know even as we are known. Again, "I shall be satisfied, when I awake, with thy likeness." Who shall also change our vile bodies and fashion them like unto his own glorious body. Will I be one? Am I, so poor, so ignorant, so unworthy and weak, always stumbling and so blind, one that is to be the recipient of such a wonderful indescribably glorious change and blessing as that? If so, let me suffer on a few more days, or years at most. Job says, "All the days of my appointed time will I wait, till my change come."

Yours to suffer in time,

ISAAC R. GREATHOUSE.

[ELDER Greathouse plainly shows that the eternal purpose of God embraces all things, but that predestination is not causative. God purposed all the incidents in the life of Joseph, for instance, but the moving cause of his betrayal by his brethren was their jealousy and envy of him. God's hand determined beforehand the manner, time and place of Jesus' crucifixion, but the immediate cause of Jesus' death was the bloodthirsty hatred of the Jews against him.—ED.]

KINGMAN, Kans., Feb. 1, 1925.

DEAR EDITORS:—I am sending you the experience and a letter of a very dear sister whose membership is in our home church, and who we esteem very highly. She has related to me many of her travels through life and many of the bright evidences given her that she has indeed been taught of God. However she feels that her hope is little, but yet it is all she has to rely upon. The Lord's little ones are

taught in many ways and led in different paths, yet it is the same sweet story, and we are made to feel a oneness and love for them that tongue cannot express. Brethren, do with these letters as you think best, and all will be well.

We have a lovely band of Baptists here and all are in peace and all are sound in the doctrine, for which we hope we thank the Giver of all good gifts. We would be glad to have Baptists of our faith (Predestinarian Baptists) visit us. Our meeting time is the third Sunday and Saturday before in each month. May you be given strength to send the SIGNS on. There are many scattered over the land who are not within reach of a church, and the SIGNS is their preaching.

Your sister in hope of life beyond this world of sin and sorrow,

(MRS.) J. R. HARDY.

KINGMAN, Kans., Jan. 2, 1925.

DEAR SISTER HARDY:—I will try in my poor weak way to write you a few lines and I hope they will be welcome, but why should they be, when I feel so poor, so sinful? But through the mercy of the God we both adore I hope you will cast the mantle of charity over what I write and glean out the bright spots and pass over the bad, as what I am about to relate began several years ago. My parents were living on a farm at the time, just how old I was I do not know, but I was quite a child. I was walking along a road and came to the crest of a small hill, when suddenly I stopped, and whether I heard the word of God or not I cannot tell, but I commenced trembling, and wondered what was wrong. I was afraid and yet the heavens above me were declaring God, nothing but God. Then I noticed that the road I had to follow was narrow and straight, too narrow for me.

I was afraid to follow it, yet I could see three tracks and I debated which one I would go in, fearing all the time I would fall. To me the three tracks represented the three attributes of God, the three dispensations of time: the Father, the Son and the Holy Ghost. This road led down to a small ravine and up to another hill not any higher than the one I was standing on, and beside the road in the bottom of the ravine lay a pool of water clear as crystal, and I stopped to look and gaze upon the sight that looked so beautiful. This, to me, represented the pure river of water that John saw proceeding from the throne of God, also baptism. After gazing awhile upon the beautiful water I started on, still trembling, and once I stumbled and nearly fell, but not quite. It seemed as though I could not go on, so weary and weak was I, and still above me was God traveling with me, yet I could not look up and see, somehow I must finish the rest of my journey to the other side. How long it took me to go I do not know, but it seemed ages. I began to climb the other hill when something seemed to have happened, I was getting stronger, my feet seemed to be lighter and I could walk with ease and comfort and the sun shone with a glory and brightness I cannot describe. I threw my hands heavenward and looked up to behold a brightness brighter than the noonday sun. I seemed to float along in the air so light and bright was my condition. The rest of the day was as no day at all, and I do not remember one thing about how I got home, nor do I remember anything that happened during several days that followed. I was living with the beauty of God, and God is the beginning and the end of all things. After that time and seasons came and went until I was about ten years of age

when I began to worry about being good. I must be good, but what had I to do with? I could not give, for I had nothing to give. I thought I must read the Bible, which I did, but I could not understand it. It seemed that the things I wanted to do were the things I must not do. This I kept up until I was at the age of fourteen, and ready to do anything that others thought I ought to do, so I united with the Methodists (and this is where I stumbled in crossing from one hill to the other.) No sooner had I done this than I was greatly troubled, for I did not believe as they did. The Bible did not say that a child of God could be lost, so what was I to do? I wanted more than anything to do the right thing. There was no one like me, even my parents, sisters and brothers were not like I was, I was a stranger to them and a stranger to myself; I knew not what I wanted. I felt to sorrow because I was so different from the rest of the family, until one night I dreamed a great storm, with great clouds rolling and tossing, was coming upon us, and father and mother decided we must go to the storm-cave for shelter, and after we were all assembled in the cave and the storm broke above us there appeared a circle of light in the direction from which the storm came. I was glad and happy that I could see it, and asked all the family if they could see the beautiful light, but none could, and I was troubled because they could not, but was at peace to think that I could. This was a short time before I heard of the Primitive Baptist Church. I could not get it out of my mind, and every day of my life I wondered what it could mean, and never was it made plain until after I asked for a home with the Primitive Baptist people, when it unfolded like a book. The storm was the displeasure of my peo-

ple when they knew I was going with the Primitive Baptists.

Dear sister Hardy, if I have an experience, and I hope I have, this is a part of my travel before coming to the true church. In closing this Scripture came to my mind, "The Lord knoweth them that are his," and it gives me comfort. I hope I have not written something that will be of no benefit to you. May the brightness and glory of God our Savior shine throughout all the ages of time as a light to lead his people home, is my prayer for the Redeemer's sake.

Your sister in that most precious faith,  
PHEBE A. CATES.

KINGMAN, Kans., Jan. 29, 1925.

DEAR SISTER HARDY:—Your dear good letter with wonderful words of comfort came at noon to-day, and I think of the words spoken in the fortieth chapter of Isaiah: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." It seems that this text is given to us as a testimony from God that he has a people here on earth who need comfort. "Speak ye comfortably to Jerusalem," that city not made with hands, but by the precious blood of our Lord Jesus Christ, who bled and died upon the cross, who was the sin-bearer of his people. How glad I am that this is true, for if it is by works of the flesh then it is no more by grace, and the Bible very plainly says it is by grace, and that it is the gift of God, so we need not listen to the lo heres and the lo theres, but ever be looking to the gracious Savior to give us the rain from on high. Sister Hardy, I wish I had the gift and the power to present

to you the wonderful sermon that fell from the lips of our dear pastor at our last meeting, for it was wonderful food for the little ones to think about. It had been my desire for fifteen years that I might hear that very subject used, and to think that it came so soon after writing my experience to you. I know it was of God, for who else could it be of but of him? My mind wonders with the beauty that John saw in his vision: the holy city, the new Jerusalem. Great is the mystery of godliness, and who am I that I should dare claim to be one among God's people?

If there is anything in my experience that you and brother Hardy think would be of comfort to the saints scattered abroad you may send it to the SIGNS and let the editors do as they deem best with it.

I am sorry sister Tuttle had to go away so soon. We were hoping we would get to see her again, but, as always, the Lord knows best. I have been wishing you would come and spend the day with us. I surely will try and come out soon, for I am homesick to see you.

Yours in hope of a better world,  
PHEBE A. CATES.

COLUMBUS, Ga., March 12, 1925.

DEAR EDITORS:—Inclosed find money order, the subscription price for the SIGNS OF THE TIMES for the coming year. Excuse my delay in not sending first of the month. I appreciate the dear old SIGNS much indeed. Surely it is a boon of joy and great comfort to me in my many lonely hours, separated far from the dear Baptists I hope I love for the precious truth's sake. I am always anxiously watching for its coming, that I may read more of the precious things that our blessed Lord hath from time to time revealed to the

loved ones and given them to write for the comfort of his redeemed family of grace. Comfort ye, comfort ye one another, saith the Lord. Comfort one another with the same word wherewith we ourselves are comforted. I do know, dear brethren, by experience that it is of great comfort and greatly edifying to unworthy me to read the precious messages of love and truth given the dear children of God for benefit and good to one another. All the redeemed family are one household, and there can be no selfishness in this matter, so what is given one is for benefit and good to all. Oh how thankful we should be for a hope that we have been taught of the Lord, that we are of the number that Jesus redeemed with his precious blood and put away our sins by the sacrifice of himself. It is declared that he hath removed our transgressions from us, as far as the east is from the west. He tells us how to live in this world, "If ye love me, keep my commandments." Love one another as I have loved you. Wonderful love. I do believe I love the children of God, but the great question often comes to me, Is it with that spiritual love of God? I can only say, I hope it is. I know if I am eternally saved, it is a poor sinner saved by grace alone. Oftentimes I am filled with cruel doubts and fears, darkness is all around me. Then again I am made to rejoice, and say, Jesus is my Savior, he hath done all things for me, and a song is given, my heart is filled with melody unto the Lord. May we be enabled to manifest this pure love more and more to each other, dear children of God. Let brotherly love continue, live in peace and so fulfill the law of Christ. It is joy to know our God is not deficient in any respect; his grace is sufficient for us; his mercy endureth forever. His

purposes can never be changed, his decrees can never be thwarted. All this we know, but when we are enabled to view ourselves as we are, a loathsome mass of sin and pollution, we are made to cry, I do not know. The salvation of God's people is sure. We have no doubt about this, but am I included in this favored number?

"Was it for crimes that I had done,  
He groaned upon the tree?  
Would he devote that sacred head  
For such a worm as me?"

We doubt and fear and tremble, our sins rise up before us like mountains; we almost give up in despair, yet this little hope remains with us, a little spark of light, and we dare to hope in the efficacy of Jesus' blood. That star in the east, when it shines on us leads us to Jesus, it is then we view him as our Savior, and the Scriptures declare his blood cleanses us from all sin. The saints can never forget these early experiences. Like Mary, they keep all these precious things and ponder them in their hearts. Yea, they remember how this burden of sin was felt by them, and how it was taken from them and peace spoken to their souls. We remember how a love was given us for the Lord's people, and how they manifested this same love for us, wonderful, mysterious love, that binds our hearts as one. By this shall ye know ye have passed from death unto life, because ye love the brethren. God is love, his mercy endureth forever. Oh that we may be made to realize that he is the God of our salvation; that it is in him, by him and through him we live and have our being, and that in him we are blessed with all spiritual blessings, and that all praise is due him. Had it not been for his unbounding mercy and goodness we, too, would have been like others worshiping the creature and running after the gods

of this world. But God in mercy hath given us understanding concerning the things in him and his kingdom, of the wondrous love that he hath bestowed upon us, therefore giving of his Spirit, and as many as are led by that Spirit are his sons.

Dear editors and brethren, overlook my imperfections with charity. May the Lord long spare you to edit the SIGNS. Standing on the walls of Zion cry aloud, spare not and earnestly contend for the faith once delivered unto the saints. I ask an interest in the prayers of all God's people. May God bless the editors and the writers of the SIGNS, and all his loved ones everywhere.

"Rock of ages, cleft for me,  
Let me hide myself in thee."

"Nothing in my hand I bring,  
Simply to thy cross I cling;  
Naked, come to thee for dress;  
Helpless, look to thee for grace,  
Black, I to the fountain fly,  
Wash me, Savior, or I die."

Yours in hope,

(MRS.) F. J. NORRIS.

ATLANTIC, N. C., April 8, 1925.

DEAR BROTHER LEFFERTS:—I have read with much interest your editorial in the SIGNS for April. I think that every stroke of the bell is a clear definition of the truth. Your views of the judgment are the same as I have set forth for the past forty years, or since it was first opened to me, just about that long ago. The first time I used it was in some expressions in a sermon. There was a very dear old preacher there who had very defined views on that subject. He understood me to advocate the idea that there was no judgment for the people of God. He said some things by way of reply, but I thought I saw his position and would not make any reference to what he had said. Soon thereafter I was at his home

church, and used that subject as a text. When I was through the dear old man hugged me in the pulpit, and said, "I thought that brother Hardy did not believe in the judgment, and I believe he believes it as strongly as any one I have ever heard speak on it. If I have had any views given to me by the Lord they are just as you have set them forth. Every question must be brought before a court of jurisdiction to decide the final of it, and the verdict given according to the evidence produced and the law governing the very case. Opinions do not decide cases. When the Spirit of God shows one his sins he does not need that any one should accuse him. He has a live witness in his own heart that accuses him, and he knows his witness is true, and he does not deny any of the accusations. This is undoubtedly the open judgment to that one. When this is thus opened the case never closes until the Spirit reveals in that heart the forgiveness of sins by Jesus Christ. Even so with all our life. When the Spirit of God accuses one he knows that evidence is true, and confession is made, and sins are forgiven. "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." Persons with whom the Lord thus deals will never know of any judgment afterwards. They are dead to self-righteousness, and made alive to holiness. When the Lord shall descend from heaven with a shout, and with the voice of the archangel, and the dead in Christ shall rise first, it will not be to a judgment, but to receive the final decision of the judgment through which he has passed, and been acquitted.

Your reference to the final resurrection of both the righteous and the wicked is beautiful to me. I love that precious doctrine because it is the crowning point

of the gospel of our Lord Jesus Christ. Take that out and the whole gospel fails of reaching the glorious point to which it is appointed. In short, the whole of your editorial is one morsel of sweetness. Such honey comes only out of the honeycomb and drops down to us and in us as the holy hand of our God squeezes it out. The honey and the honeycomb must be eaten together: the milk and the honey, the butter and the honey. I am glad we have such a God who knows how to rule, and that he reigns in the army of heaven and among the inhabitants of the earth. His eye is in every place beholding the good and the evil. He is in the sea, and will deliver his children from the tempest there.

Two months to-day we laid my dear wife in the tomb to await the time when the Lord will bring her up to dwell with him in his glory. I am now sure in my mind that she is now praising him for his great salvation. I am very lonely. I feel that this world is nothing to me. I long to fly away and to be at rest in my dear Lord, and to join the whole throng of the redeemed in praising him for his great salvation. I know of no salvation but that which is in our Lord Jesus Christ. He gave me this blessed hope on the third day of June, 1873. There have been times when it all felt to be but a dream, but I know that it came on that very day. It was so full of sweetness and the praise of God that I can never doubt it. However there are times which are so dark that I cannot see this great blessing. I am glad that our God has given us the Holy Spirit to bring all things to our remembrance which he has said unto us, and that he takes the things of the Father and shows them unto us. In this way I am so led that I cannot forget his tender mercies. I know that all his visits are

visits of mercy. They may be in sore chastisement, but they are the mercies of God to us.

When you have access to the throne remember me to the King.

I am your brother in much sorrow, but in the love of the gospel,

L. H. HARDY.

PHILADELPHIA, Pa., February, 1925.

DEAR EDITORS:—It is my desire to write something for the readers of the SIGNS to meditate upon, whether it will interest you or not I know not, that will be for you to determine for yourselves. One thing I do know for a certainty: I am a very great sinner; not a day passes that I am satisfied with myself, for I have done or said something that is wicked; and how can I help it? I have made one resolution after another to do better, but have broken every one; not one am I able to make and keep. I sometimes am made to rejoice that Jesus came to save sinners just like me. I do not rejoice in sin, I abhor it, yet I find myself rejoicing in sin unawares, then I abhor myself. As I have just passed my eighty-third birthday, this hymn often comes into my mind:

“O land of rest, for thee I sigh,  
When will the moment come,  
When I shall lay my armor by,  
And dwell with Christ at home?”

It is too lengthy to repeat it all; you can read it for yourselves. It is applicable to me, but my passport is not yet sealed. I cannot yet go home, but must abide my time. Whether it be days, months or years I will try and be content. It is one of God's wise acts not to let us know the time of our departure. If I knew I fear I would not be as happy as I am. I have no complaint to make with his dealings with me. He knows best what is for our good. I have a great many bless-

ings to be thankful for. We do not realize our blessings, and are not as thankful as we should be. I know I am not. I am too negligent, and careless in my actions and thoughts. Although we cannot at times control our thoughts, we may to a certain extent bridle our unruly tongues. It is a task to even do that, for a word will sometimes slip out unawares when we are not on our guard that hurts our companion. Oh could I be more discreet at times is my desire. I become weary of wandering round and round this vale of sin and gloom, and long to leave the unhallowed ground and dwell with Christ at home. But my bounds are set; I cannot go beyond them, nor do I wish to. I do not wish to change any of God's plans; they were wisely planned in eternity before the world was made, and cannot be changed or altered. If I did wish to alter any of his plans I would be at a loss to know where to begin. He planned the heavenly bodies, gave each planet its course. Some are near this earth, others beyond the computation of mankind, all for some wise purpose unknown to mankind, and as to numbers, that is also known only to him who placed them there. Each has its course, and when they will cease their course is a mystery. Some wise men have even predicted as to when they will cease to travel their rounds, but they still travel on their course; I see no change. I go to bed at night and wake in the morning and they appear to be going on as usual, so let them go as God intends them to go and all will be right. He makes no mistakes. The wisdom and inventions of all mankind combined cannot change the course of a single planet. Such inventions and discoveries as God intended man to make for the good and welfare of mankind will

be made; such as the telephone, airplane and radio will be developed as he allows them to be invented, developed and improved upon from time to time as in his good judgment he sees fit. Although some of these are very destructive to mankind, yet there is a wise purpose in them all, although they may not be able to discern it at the time. He creates the good, as well as the evil for its purpose, though we poor finite mortals may not be permitted to discern its destructive powers. We may many times make mistakes and do not see them until it is too late, and we may be able to accomplish our aims through our mistakes, so our mistakes are not always unprofitable for our welfare or good.

It appears as if I have written enough for the present. I have written down as it came into my mind, if you consider it worthy of space in your valuable paper, all right; if not, it will be all right also. I know there is much of self in it, which is no good, the flesh profiteth nothing.

Yours unworthily,

C. S. FETTER.

FORSYTH, Ga., Nov. 1, 1924.

DEAR BRETHREN EDITORS:—The following is submitted to you for your consideration. There are two prevailing systems of religion on earth to-day. The Lord said unto Adam, "In the day that thou eatest thereof thou shalt surely die." The serpent told the woman, "Ye shall not surely die." In these promises we have the two prevailing systems. One of these systems teaches that man is not dead, and the other teaches that man is dead in trespasses and sins. One sprang from the devil and the other sprang from the Lord. Satan told man he would not die as a consequence of his disobedience, and he is telling to-day through his mul-

titude of agencies that man is not dead, but knows good from evil, and can choose the good or the evil. That is the doctrine Satan preached to Eve, but it disputes the doctrine taught by Jehovah, his Son and the holy apostles. God said ye shall surely die, and Paul in Romans v. 12, says that by one man's offense death passed upon all men. John said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." He refers to the new birth, or regeneration, and this shows that nothing short of the power of the Son of God can put life into him, and he who hears that voice lives. This is a special call, which is the voice of the Son of God. So far as results are concerned, God's covenant sheep are dead sheep before he calls them to spiritual life. He says, "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." The atoning blood of Jesus Christ is the only atonement. There are numerous sects claiming to be followers of the meek and lowly Lamb of God who teach that all men are not dead spiritually, but that they are naturally capacitated to come into eternal life by obedience to the law and accepting Christ. They forget that the tree of life is in the midst of the garden, and the flaming sword which turns every way prevents natural Adam from partaking and eating of its fruit, which is eternal life. The efforts to evangelize the world are founded upon this false assumption that the world is not dead, which is a lie of the old serpent. This false doctrine lurks in the heart of every unregenerate son of Adam's race, and it is but natural for them to proclaim it to the world outside the walls of Zion. There is no way to the Holy of Holies

but by and through the blood of Christ, which was the purchase price paid for his chosen people, so let every one who has been the recipient of this life as long as we live upon the earth give honor, praise and glory unto him who has done so much for us.

Yours in hope of this eternal life,

J. W. NEWTON.

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### CORRESPONDING LETTERS.

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*The Baltimore Association, convened, with the Ebenezer Church, of Baltimore City, Maryland, to the associations with which we correspond.*

DEAR BRETHREN:—This meeting has been a great pleasure to us because of the great and mighty power of Jesus which has been spoken to us about the love of God, who hath reconciled us to himself by Jesus Christ, and the receiving of your Minutes and messengers, and the hope of a continuance of your correspondence and fellowship in that great love which binds our hearts together in unity, one church.

The next session of this Association will be held with Black Rock Church, Baltimore County. "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."

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

E. A. JOHNSON, Ass't Clerk.

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### CHANGE OF ADDRESS.

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Elder George L. Weaver has changed his address from Hamilton, Ohio, to 750 McMakin Ave., Winton Place, Cincinnati, Ohio, and his correspondents will please address him at the latter place.

**EDITORIAL.**

MIDDLETOWN, N. Y., JULY, 1925.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

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

**THE CHURCH.**

DEAR BROTHER LEFFERTS:—I am sending you some questions for your consideration, and if you think them worth while, would you give your opinion on same, based on Bible testimony, and have same published in the dear old SIGNS OF THE TIMES? We enjoy your writings so much in the SIGNS.

1. Does the God of heaven have a visible church in the world? 2. Did the God of heaven establish this church? 3. Was this church governed by the laws of heaven, or did God give her the power to make laws? 4. Is it scriptural for a church to make laws? If so, when did she receive the authority to do so, and from whom? 5. Did God give the church a complete law to be governed by? If not, what did he leave out? 6. Does the government of the church ever change? 7. Has the church of God been in full sway since its beginning? 8. Is the church to-day the same as it was when it was established? If not, who made the change?

Your humble brother, I hope,

AMOS RICHARDSON.

BUNA, Texas.

It is our desire to endeavor to comply with brother Richardson's request, and we shall try to answer the questions which he has named above. We hope this questionnaire sent us by our brother may arouse a profitable train of reflection in the minds of our readers and that there may be those beside ourselves who may feel to write our brother and give him their answers to his questions. The main thing we notice about our brother's questions is that information is wanted, scrip-

turally based, concerning the "visible church." Our brother means by the "visible" church, an organization of believers in Christ Jesus publicly banded together before the world that is in sight of all men, for the purpose of maintaining the doctrine and order laid down by Christ and his apostles. As we understand these queries, our brother is not concerned as to whether the elect children of God are in the world in this present day in which we live, but whether there is any guarantee in the Scriptures that there shall be in all ages a visible organization of believers gathered together into churches for the purpose of, openly before the world, contending for the faith which was once delivered unto the saints. Before plunging into this matter, let it be first understood that the power by which believers are brought together and made to sit together in the church is wholly of God. The churches of the saints are in no sense organized by the power and wisdom of men. It is alone the power of the Holy Ghost working in the souls of the children of God which brings them together and builds them up together in a visible church-body. The apostles had nothing themselves to do with the organization of the Jerusalem church as recorded in the early part of the Acts. They were acted upon by the Holy Ghost and were themselves the recipients, not the bestowers, of this power. And so has it ever been. Wherever in any time and at any place churches of true believers have been established, it has always been the Holy Ghost that instituted this work in those ordained of God to be church-members, and it has always been the Holy Ghost which has carried on this work of organization to completion. In this matter, the true church has always differed from worldly organizations. All

worldly organizations, religious or otherwise, are gotten up by men and carried on by means of money and man-power, their memberships maintained by means of proselyting, coaxing, urging, persuading, advertising or other means. The churches of the saints have ever depended solely upon the power of the Spirit of God to maintain them and to add to their membership. Also, let it be emphasized, that while we often speak of a visible church, there really is no such thing, and the Bible nowhere uses the expression "visible church." The church cannot be seen by the worldly mind so as to be understood by the mind natural to men. Men may see a body of men and women calling themselves the church, they may see these men and women meeting together at stated times and having singing and prayer and preaching in those meetings. The world may see these individuals baptizing new members in water, may see these persons partaking of the bread and wine at the supper. All these things the world may see and yet not see the church of God at all. It is only the outside framework which the world sees, the world cannot see the life within the members, it cannot read the meaning in their church order nor in the doctrine of the church. The world saw Jesus when he was here on earth, but it saw him only as a man, the world did not see or understand his divinity and did not recognize him as verily the Son of God. Just so it is with the body of Christ which is his church. The world simply sees a certain form and mode of assembly being practised by a body of individuals professing to be the church of God, the Spirit and faith of God which begets and enlivens this form and mode of worship the world cannot comprehend. So when we say "visible" church, do not understand us

to mean that the church of God is to be at any time rightly understood and properly valued by the world. We simply mean the outer body or framework of the church which consists of certain modes of coming together for public meetings, or we might say an outer shell of public order and ordinances which house the truth that the believers love and practise. Our brother Richardson has no doubt, we believe, that God will always have a people here in the world so long as the world stands, but wants to know if the Bible anywhere guarantees that there will always be an open or public organization of believers overtly before the world to maintain the doctrine and order of the apostolic church.

Questions 1, 2 and 7 overlap each other and can be answered together. While the word "church" is not an Old Testament word, the Old Testament nonetheless abounds in prophecies of the church. One of these prophecies pertinent to these questions is in Isaiah xxxiii. 20: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." A tabernacle differs from a temple in that a tabernacle is a place of worship which moves about from one place to another, while a temple is fixed in one place. Therefore we believe this passage from Isaiah refers to the church of God here in the world and not to the church in glory. While the church of God here in the earth has moved from the place in the land of Canaan where it was first founded, it is still in the world and is still kept in place by the stakes and cords, and it shall ever be so long as time lasts. In Matthew xvi. 18, we have the very definite

promise of Jesus himself: "Upon this rock will I build my church; and the gates of hell shall not prevail against it." This tells us that Christ himself is the builder of the church militant, that he is the preserver of the church militant. This Scripture cannot refer to the church in a glorified state, because there are no "gates of hell" in glory to threaten the church. The expression "gates of hell" embraces all that is darkness, confusion and unbelief, all that loves lies and makes lies. In the face of all opposition Christ promises his church shall be ever maintained, because founded on a Rock. However, let us warn all Old School Baptists that the Savior nowhere agrees to keep alive the denomination called Baptists, or called anything else. The militant church since the days of the apostles has not always been called Baptist. The name has frequently been changed, but the principle never. A hundred years from now, if the world lasts that long, the militant church at that time may not be called Old School Baptist, it may be called something else. The name matters little. The names by which the church has been known by the world in different ages have been names which their enemies gave to them. Wherever in any age the church militant has been in visibility we find it contending for the same principles of the doctrine of God: the immutability and infinite sovereignty of God, salvation by grace, the utter sinfulness of man by nature, the divinity of Christ, the efficient teaching and guidance of the Holy Spirit, the resurrection of the dead, both of the just and unjust, and the continual preservation of the saints by the grace of God throughout this world journey and finally to glory. The church militant in its gospel character began its journey among the Jews at

Jerusalem, after a time it went among the Gentiles, where it has continued to this present time; but when the fullness of the Gentiles shall be come in, the militant church shall return to the Jews. The entire eleventh chapter of Romans gives this matter in detail.

Questions 3, 4, 5 and 6 asked by our brother overlap and can be answered together. They ask concerning the law or laws which govern the church, whether they have ever changed, and if any power exists on earth having the right to change them. The doctrine, faith and order of the church militant were all given from God himself in his Son the Lord Jesus Christ, were revealed by Christ to his apostles, and were by the apostles delivered to the church. This apostolic faith and practise remains to-day, and will ever remain the only divinely authorized belief and practise of the militant church of Jesus. If there should come to the saints any man or men teaching any other doctrine than that which the church has received from Christ and the apostles, such man or men are not to be received into the churches nor are they to be in any way encouraged. (2 John 10, 11.) There has never been given to any power on earth the right to modify, or in any way change, the apostolic faith and doctrine so as to make new legislation for the churches of the saints. "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."—Matt. xvi. 19. These words were addressed not only to Peter but to his disciples, and this is the promise to them of the divine authority which Jesus said they were to have in the "kingdom of heaven," meaning the militant church. The giving of these keys

was on the day of Pentecost, when the Holy Ghost sent down from heaven gave them that holy unction by which Peter and the other apostles were enabled to interpret, unlock, the sacred treasury of holy writ and bring forth things new and old out of its treasure. These words of Jesus make the New Testament the only rule of faith and practise for the gospel church, and men are forbidden to add to or to take from the words of this book. (Rev. xxii. 18, 19.) Christ is the head of every member of the militant church, and he is the head of the whole body. The thinking, seeing, hearing, tasting, smelling, understanding are all in the head, which is Christ. Each member has these spiritual faculties only as he has them in Christ Jesus, and not in himself. Whoever heard of the hand telling the foot what to do, or whoever witnessed the ear moving the tongue, or the eye dictating to the nose? Just as absurd, therefore, would it be for the members of the church militant to change the law by which the Head governs them, or to seek to be loosened from the Head that they may rule one another. In this connection, it might be well to read Colossians ii. 18-23, and as well Ephesians ii. 19-22.

Question 8 asks whether the church itself has changed since it was established, and if so, who changed it? God himself knows no change, the truth of God is one truth and does not change, Christ the head of the church being the Son of God is also without change; therefore we fail to see how there can have been any change in Christ's body, the church. The church grows in grace and in the knowledge of the truth. This growth is a development of the body, it is the light of truth shining more and more unto the perfect day; but this is by no means a change in the church. Nothing is added

to nor is anything taken from it. It is a growing from within, a developing of the inner or spiritual life.

Now that we have tried to answer these questions, we shall be glad to have some of our readers try their hand at them.

L.

#### ROMANS V. 19-21.

"FOR as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord."

Dear readers, we are called first to note one man's disobedience, by which many were made sinners. Paul in writing to the Romans was calling attention to the disobedience of Adam to the law of God to him in the course of uprightness for keeping and eating of the garden of Eden. We now come into much thought. Adam kept the law of God in the garden, as far as we have Scripture proof, until the conception of iniquity, and when that conception took place Eve partook of the tree in the midst of the garden and gave to Adam and he did eat. The disobedience was in the partaking of it, and this disobedience passed the sentence of death on Adam according to God's law. We, being Adam multiplied, have the same sentence reigning with us, and according to the Scripture we are dead in trespasses and sin. The words "many were made sinners" will embrace the entire multiplication of Adam. The verb "were" puts the plural form of the term according to the infinite wisdom of God. We are conceived in sin and shapen in iniquity, and when we were born into the world we were sinners and then this sin reigned unto the death referred to by the God of heaven throughout all the law

and the prophets, as there was no life in the first Adam to extricate himself from this disobedience. There must be one that is righteous before he could know righteousness and obey a righteous law. If righteousness could have reigned by the deeds of this first man's obedience after having the conception of death, and that death brought forth, then we would enter into eternal life by works of righteousness we can do. The law entered that the offense might abound, and until this law was satisfied this offense must abound, and to satisfy this law the offense must be taken away.

Now we enter the consideration of the One's obedience by which many were made righteous. This one must be under that law and yet righteous to live to the fulfillment of the law and redeem from under that law that those sinners which were made righteous by him could stand before God justified and free. According to the language of Scripture spoken by Jesus Christ, If the Son makes you free you shall be free indeed. The word "shall" expresses futurity, as he had not yet suffered and his blood as the Lamb of God had not been shed. The law of God resting with the second Adam was not the law given to the first Adam that he should merely live up to that law though he was born under it to redeem his people from that disobedience. He must save his people from their sins. "Thou shalt call his name JESUS: for he shall save his people from their sins." In this quotation we note the decree of God given to Adam in the garden of Eden. The will of the Father must be done, and his Son testifies, I came not to do mine own will, but the will of him that sent me, and not until he made full sacrifice and became obedient unto death and cried, "It is finished," was this decree to the

Virgin fulfilled. Our heart beats with joy in the expression, as we know we are vile, that the salvation of the righteous is eternal. Those are made righteous by his perfect obedience, according to the determinate counsel and foreknowledge of God, and this obedience could only be rendered by his Son, and those made obedient to his commandments are by the conception of life in them. They are not following in the commandments of Moses to the Jews as a rule and government of natural living, but the commandments of Jesus in their hearts. His love constraineth us to follow him. The individual that follows him beholds him as their all-sufficiency, their Friend, their Husband, their Shepherd, and the ordinances of the church, his precepts and examples, they pant after. Sin abounding grace much more abounded in Christ, which should reign supreme above sin and destroy him who had the power of death and deliver his people. In this virtue of life grace reigns unto eternal life for all the elect of God, and they were chosen in Christ, and he stood as a Lamb slain from before the foundation of the world. Jesus testifies to this fact. You have not chosen me, but I have chosen you. All the elect of God were chosen in Christ, for he came to do the will of his Father. As sin abounded in the transgression of Adam in the beginning of the multiplication of Adam, the grace of God in Christ did much more abound and separate the chosen, or elect, as was manifest in Cain and Abel. Cain bearing the distinction of nature, all the conceptions of iniquity rose up and slew Abel, because of manifested virtue by which he magnified the Lord and the Lamb, which was the first king of the flock, and without blemish in the faith of God, in which he made the offering, and

God respected his offering. The faith in Abel was the gift of God in him, and in that faith he offered the Lamb. Without faith it is impossible to please God. We note a people throughout all the law and the prophets that were directed by faith and magnified the Lord and pointed to him that was to come and testified of him. The expression of Jesus again says, Search the Scriptures, for in them ye think ye have eternal life, but they are they that testify of me. According to these evidences grace much more abounded, by which the old man was subdued and the new reigned supreme. Paul in the above subject, by the grace of God that was with him, noted all the law and its commandments to the natural people, and how they verily thought salvation was by works of righteousness they did, so Paul testifies that this sin reigned unto death, even so grace reigns through righteousness unto eternal life by Jesus Christ our Lord. This grace hath appeared to all men in the visible form of Jesus and should not be seen with the natural eye, but to those the Father revealed him knew him as the Son of God and the power of the Father that was with him, and all he did he testifies he did it not of himself, but of his Father. There is a very close point to be noted, as we were by virtue in creation vitally in the loins of Adam, by which sin reigned unto death in us, so by virtue of the life of the second Adam we were elected to eternal life and in the Lamb's book of life were all the names written, and Jesus exclaimed, Yea, I have loved thee with an everlasting love, and with lovingkindness have I drawn thee. Jesus calls his own sheep by name and leadeth them out and they follow him. The Father's delight was in his Son, and the Son's delight was in the habitable parts of the earth, among the

sons of man. I was ever with the Father as one brought up with him, and without me nothing was made that was made. Grace did not reign through Christ Jesus unto eternal life in which he only offered salvation, but he saves with an everlasting salvation, and after his resurrection he declared that all power is given unto him in heaven and in earth, and he intercedes for the elect, and will come and make up his jewels and gather his ransomed home to inherit the kingdom of God as was the pleasure of the Father to give. This inheritance through Christ Jesus our Lord is reserved in heaven, and Paul declared that neither principalities, nor powers, nor any other creature, shall be able to separate us from the love of God in Christ Jesus our Lord.

We have written but briefly, but will submit the above to the good judgment of the household of faith, trusting that while you read what we have written you may feast upon things connected, that are not written, and your pure minds be stirred up to the grace of that God that much more abounds. C. W. V.

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#### AN INVITATION.

MRS. J. P. Quinn, whose membership is with the Ebenezer Old School Baptist Church of Baltimore, Md., but whose home address is 828A No. Market St., Frederick, Md., requests us to announce that should any Old School Baptists be passing through the city of Frederick, Md., at any time of the day or night, she will be very glad to have them call at her home. There is no Old School Baptist Church in Frederick, Md., but the city lies on main roads of travel from the north to the south and from the east to the west, so that sister Quinn will be very glad to see any of our people who may be passing through Frederick at any time.

## CIRCULAR LETTERS.

*The Baltimore Primitive Baptist Association to the churches composing the same.*

DEAR BRETHREN AND SISTERS:—As you will expect something from us at this time in the form of a Circular Letter, we will call your attention to first Peter, second chapter, and ninth verse. After speaking in the eighth verse of some who were appointed unto disobedience, he says in the ninth verse: "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." This doctrine of choice is abundantly set forth in the Scriptures, 2 Thessalonians ii. 13, the apostle says that "God hath from the beginning chosen you to salvation." Then in Ephesians i. 4, he says, "According as he hath chosen us in him before the foundation of the world." We feel that these quotations are sufficient to establish the fact that God did from all eternity choose in his Son Jesus Christ a people out of every nation, tribe and tongue, whom he predestinated to salvation through the atoning blood of Christ, and concerning this Jesus Christ our apostle tells us that it pleased the Father that in him should all fullness dwell, and Jesus said, All power is given unto me in heaven and in earth, and I came to do the will of him that sent me, which will is that of all he hath given me I should lose nothing, but raise it up again at the last day, and as he cannot fail all Israel shall be saved with an everlasting salvation. This chosen people, though of different nationalities, not at all alike, as pertains to the flesh, they are accounted unto the Lord for a generation, they are members of the body of Christ, being begotten of God through

the Spirit, and so are one family, God being their Father, and the Jerusalem, which is from above, the mother of them all, and these are a royal priesthood, the priesthood of the kingdom of God, and have no need that any man offer unto God for them either upon Jewish altars or Roman confessionals, as they are the anointed of God, and offer their bodies a living sacrifice, holy acceptable to God, also the sacrifice of praise and thanksgiving for the wonderful mercy shown them of the Lord, an holy nation, holy in the holiness of Jesus their head, who has fulfilled every jot and tittle of the law which they violated, hence they are complete in him who is the head of all principality and power. A peculiar people, separate, distinct, and unlike all the nations around them, not as men and women, but in their faith. They rejoice in Christ Jesus and have no confidence in the flesh. While others boast of their works and tell of what they have done for themselves and the Lord, they can boast only in the finished work of Christ, and tell what they hope the Lord has done for them, and how unworthy they feel of such great love and mercy as God through Christ has been pleased to show them, and they say, Not unto us, O Lord, but to thy name give glory for thy mercy and for thy truth's sake. The Lord hath ordained it so, that his praises should be shone forth in the calling of this people out of darkness into light, the light of the knowledge of the glory of God in the face of Jesus Christ. Do you not remember, dear ones, how dense and how horrible that darkness was? Having a true sense of sin, and being without hope and without God in the world, blundering around, not knowing which way to turn, lost and ruined, perplexed and distressed, God is justly angry with

the wicked, and I am that wicked one, but in this darkness sounds out the words, "Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee," and to our great joy and delight here is Jesus, manifest as the mediator between God the offended and man the offender, and as far as the east is from the west so far has he removed all our transgressions from us. Here now we see Christ the way, the truth and the life. Our sins were by the Father laid upon the Son and he has suffered that which was justly due to me. He died the Just for the unjust, he gave himself for our sins, and with Solomon we exclaim, "My beloved is mine, and I am his." No wonder the apostle calls this marvelous light. It outshines the noonday sun; it so far exceeds all the righteousness of men that the saved one says in heart and soul, "Cease ye from man, whose breath is in his nostrils," and does not such an one delight to show forth the praises of such a merciful God by walking in the paths marked out for his children, be baptized, walk in the ordinances of the Lord's house in company with those of like precious faith, speak of his goodness, talk of his power, and let his light, which is Christ, shine so that others see his good works and glorify his Father in heaven? May he give us all the strength necessary to a true following of Jesus Christ, and to his name be all the glory. Amen.

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

E. A. JOHNSON, Ass't Clerk.

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

Mrs. Spencer Nethaway, N. Y., \$1.00; Archie McAlpine, Ont., \$2.00; Mildred D. Gordy, Mich., \$2.00; Marion S. Brooks, Cal., \$3.00; "A Friend," N. J., \$2.00.

**MARRIAGES.**

By Elder H. H. Lefferts, at his home, Leesburg, Va., June 17th, 1925, Posey F. Phillips and Miss Savilla C. Jewell, both of Oatlands, Va.

By Elder C. W. Vaughn, at the Old School Baptist Church, Hopewell, N. J., June 17th, at 6 p. m., Miss Mary C. Leigh, of Pennington, N. J., R. No. 1, (daughter of brother and sister Paul T. Leigh) to Mr. Leroy D. Hill (son of Mr. and Mrs. Jacob Hill), of Treuton, N. J., R. No. 1.

**OBITUARY NOTICES.**

**Dr. Ira H. Thomas**, our brother in Christ, passed away from this earthly life at the home of his daughter, Mrs. Paul Popkins, Purcellville, Va., June 2nd, 1925, after having steadily declined in health for the past several months. Had he lived to the 29th of June, he would have been seventy years old. Brother Thomas was the son of the late brother John W. Thomas and sister Emily Hamilton Thomas, both of them members of the Ebenezer Old School Baptist Church. He was born at Circleville, Va. Graduated in medicine at the University of Maryland at the age of twenty-five. At the age of twenty-six married Miss Kate Baker, of Unison, Va. Practised medicine first at Lewinsville, Va., then moved to Jonesville, Lee Co., Virginia, where he practised medicine six years. Came back to Loudoun County and established himself at Aldie. After a brief time he went to Savannah, Ga., where he practised his profession for one year, but the climate there not suiting his health he came back to Aldie, Va., and the rest of his life stayed in Loudoun County. He was a very faithful and competent rural practitioner of medicine, and, like most country doctors, held himself ready at all times and seasons to answer any calls that came to him from the sick and suffering, going alike in the heat and in the cold, at all hours of the day or night, in all kinds of weather, never considering his own welfare or safety, ministering to rich and poor alike, rendering to all the best that was in him. He leaves behind him a whole host of friends to whom he richly endeared himself by his faithful ministrations. He was the father of two children, one of whom, a son, died in infancy; the other, a daughter, Mrs. Popkins, survives. He has one grandson, George Thomas Popkins. Dr. Thomas and his wife were both baptized at the same time by Elder J. N. Badger about seventeen or eighteen years ago into membership with the Mt. Zion Old School Baptist Church, on a fourth Sunday in August. Our brother served the church faithfully and well as a deacon, as clerk, and as treasurer of the Board of Trustees. No one but ourselves and our all-wise God can appreciate and understand the dreadful loss all of us have

sustained in the departure of our brother from this earthly life. While it shall no longer be our blessed privilege to commune with him here below, we feel assured he has joined the communion of the church triumphant, and that our loss is his gain. He had a rich and deep experience in the things of the kingdom of God, was well-grounded in the doctrine of God our Savior, and keenly alive to what constituted good order in the house of God. One had to meet with him often and meet with him much in order to get to know the richness of his spiritual character. He did not open up his deepest feelings and thoughts to every one, but when once his confidence was gained he was a free talker and most interesting to listen to. Very rarely indeed has it ever been our privilege to be associated with one who so dearly loved the doctrine of God's supreme and absolute sovereignty over all worlds, all men and devils. He not only firmly believed in the absolute predestination of all things, but he continually practised it. Whatever came to pass was perfectly all right with him, and that which each day brought to him he accepted it as coming from the hand of God, who could not err, whose ways are ever just and right, no matter how otherwise they might appear to our human judgment. That the salvation of sinners is wholly and entirely of grace from first to last, without any conditions contingent upon the obedience of the sinner himself, our brother had not the slightest doubt. He had many doubts as to the genuineness of his own experience, but seemed not to doubt at all the truth of the glorious doctrine of God in Christ Jesus. May the Spirit of the Lord who knows all our hearts dwell with our dear sister Thomas, and with our brother's little daughter and her family. We laid to rest the body of our brother in the cemetery at Ebenezer, believing his spirit to be at home in the paradise of God. As a text at the last services we used the last half of the fifteenth chapter of first Corinthians. Some few days before brother Thomas passed away, upon two occasions, a light as from some eternal scene overspread his face and he uttered clearly the words, "What a transformation! What a transformation!" Who shall dare say that he did not in some wonderful, mysterious way have a glance into the glory beyond? No doubt our brother felt with him the presence of that glorious Christ unto whose image each and every child of God is predestined to be conformed. Surely that must be a glorious transformation when all the redeemed shall no more bear the image of the first Adam but shall witness the consummation of their salvation in being clothed with the image of the heavenly Christ himself.

ALSO,

**William Albert Davis**, our brother in Christ, passed away from this lower life at the Loudoun Hospital, Leesburg, Va., June 10th, 1925, in the eighty-second year of his age. He was the last surviving child of

William and Verlinda Davis, and was born near Dumfries, Va., May 4th, 1844. His wife, who was formerly Miss Mary Greenlease, survives him. Surviving him also are four children: William Davis, of Shreveport, Louisiana; Ashby Davis, of Santa Fe, New Mexico; Mrs. Laura Hogle, of Santa Fe, New Mexico; Miss Florence Davis, of Washington, D. C. Brother Davis was baptized by Elder E. V. White into the membership of Frying Pan Old School Baptist Church in 1885. For all these forty years he was a faithful and devoted member of the church. We have known him to go to meeting many times when scarcely able physically to do so. He was constant in his attendance upon the meetings no matter what the weather, always being in his place unless conditions were such that it was impossible for him to get there.

The funeral services were held at Herndon, and burial in the cemetery there. By the request of his daughter Florence, we tried to speak from the words of Jesus recorded in John xi. 25. Brother Davis was declining in health for some months before his death and suffered much pain part of the time, but he was very patient and never to us uttered one complaining or faultfinding word. He was anxious to be taken out of the world and death came to him as a sweet release. We feel that his hope was a good one through grace, and believe him to be at rest with his Lord. May the Spirit comfort the mourning ones.

L.

**Arla Fooks**, the subject of this notice, was born May 8th, 1859, in the neighborhood of the Nassaongo Church, near Salisbury, Md., where he lived until grown, and when twenty-five years old was married to Annie Kelly, and to this union were born two children, both now living: Willie Fooks, of Dover, Del., and Welton Fooks, of Salisbury, Md. Mr. Fooks died January 6, 1925. These two sons, together with his wife, sister Annie Fooks, are the immediate family left to mourn their loss, but there are many other relatives and friends too numerous to mention who feel their loss of this friend. Mr. Fooks never made any outward profession of religion, but he loved the Old School Baptist doctrine, and was often seen at the meetings, and was always glad to have them visit with him. It was the pleasure of the writer to visit with him during his last illness, last fall, at which time the Salisbury Association was being held at the Nassaongo Church, and it was the request of Mr. Fooks that as he could not get out to the meeting, that meeting be held at his home, which was done, Elder Vaughn and Elder Wyatt both preaching, after which service Mr. Fooks remarked that the only thing he could think of that was not just as he would have had it during the preaching was that he was sorry there were not more present to hear such good preaching.

Funeral services were held at his late home in Salisbury, Md., and conducted by the pastor of the Salisbury Church, Elder Mellott, assisted by Elder H. C. Ker, of Delmar, Del., after which his body was laid to rest in the Salisbury cemetery. May the Lord bless the widow, the two sons and all others, and help them to bear their loss. I am, and have always felt, glad that I was his cousin.

G. E. COULBOURN.

**Deacon John B. Ham** died at his home in North Berwick, Me., May 17th, 1925. He was born April 26th, 1838, making his age eighty-seven years. He united with the "Oak Woods Church," North Berwick, in 1864, being baptized by the late Elder William Purington. In April 1878 he united by letter with the Woburn Old School Baptist Church, in Woburn, Mass., where he was appointed deacon. In early manhood he married Miss Jennie Johnson, to which union one daughter was born. She married Mr. Allen, of Portland, Me. Has since died, leaving one son, Everett, and two daughters, Lulu and Beatrice. These survive brother Ham. He was the last of his family. Brother Ham was strong in the faith, and loved the doctrine in its purity. The writer had been his pastor for nineteen years, and our association was very pleasant. He was faithful in attending the meetings while his health permitted, but his interest in the affairs of the church was always keen. During the last few days of his life he often quoted Scripture and tried to sing the good old hymns he loved so well. We shall miss him, but know he is at rest.

The funeral services were conducted by the writer at the late home at North Berwick, Me. A male quartette sang several hymns. The body was buried in the family plot in the North Berwick Cemetery.

By request.

H. C. KER.

**Elder R. R. Crawford**, of Hardeman County, Tennessee, was born June 21st, 1842, and died May 22nd, 1925, aged 82 years, 11 months and 1 day. He was married to M. C. Solomon April 22nd, 1867. The time of his married life being fifty-eight years. He leaves a widow and thirteen children, fifty-one grandchildren and eleven great-grandchildren. His is the only death in his family in fifty-eight years. He raised all his children without having to call a doctor to see any of them before they were twenty-one years old. Brother Crawford was prompt in attending church meetings, never missing a meeting when it was possible for him to be there. We miss him very much.

Written by request.

J. S. STANLEY.

**M E E T I N G S .**

The one hundred and sixth annual session of the Highland Association of Regular (Absolute) Predestinarian Baptists will convene with the New Hope Church, six miles north of Dawson Springs, Ky., on Friday before the third Sunday in August, and continue until Sunday. All sound ministers and brethren will be welcome.

G. D. CLARK, Moderator.

SAM MCGREGOR, Clerk.

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

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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.

**A SKETCH OF THE LIFE**  
of  
**JOSHUA S. CORDER.**  
**CONTENTS.**

Picture of Elder Joshua S. Corder.

Chapter I.—Early Years, Christian Experience, &c.

Chapter II.—Church Division, Trials in Early Ministry, &c.

Chapter III.—Tours West and East.

Chapter IV.—Settling in Life, Teaching, &c.

Chapter V.—Trials During the Civil War.

Chapter VI.—Church Trouble, Associational, &c.

Chapter VII.—Doctrinal Views, Occurrences, &c.

Chapter VIII.—Boldness in the Faith.

Chapter IX.—Unspotted from the World, &c.

Chapter X.—Churches—Refreshing Seasons at Mt. Olive.

Chapter XI.—Some Extracts, Reminiscences, &c.

Chapter XII.—In Perils.

Chapter XIII.—Fell Asleep, A "Loved Disciple."

Chapter XIV.—Memorials, Poetry, Circular Letter, &c.

This little book of 152 pages was published by Elder Corder's daughter, sister Semma E. Corder, of Philippi, W. Va., and printed in the SIGNS OF THE TIMES office several years ago, and we feel is a work that will be read with interest by any of the household of faith.

The book was originally sold for one dollar per copy, and was bound in cloth, but there were some printed sheets that were never bound, and these sister Corder has generously donated to help in publishing the SIGNS OF THE TIMES, so we have decided to bind them in paper covers and offer them to our readers as long as the supply lasts for the extremely low price of twenty-five cents per copy. If any who purchase this book feel they have not received full value they may return the book to us and we will refund the price paid for it.

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**THE**  
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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

### GOD IS EQUAL IN ALL HIS WAYS.

(EZEKIEL xviii. 25 ; xxxiii. 20.)

THE Godhead is one, composed of three, the Father, the Son and the Holy Spirit. Three in one, and one in three. This three in one Godhead is equal in power, wisdom, love, mercy, justice and purpose. How could it be otherwise and be God? It could not be otherwise and be equal in all God's attributes. A house divided against itself cannot stand. In union there is strength. All whom the Father elects, or chooses, the Son dies for and pays their debts, and the Holy Spirit regenerates and sanctifies. A complete harmony. All God's ways are equal, the Father, Son and Holy Spirit working together. We must not say that God chooses all men to be saved alike, but that all are not saved, that would show inequality with God. We must not say that Christ died for all Adam's posterity alike, and paid all their debts alike, but that all Adam's posterity will not be saved, that would say that the Godhead is not in harmony, and would make God unjust in not saving all whose debts had been paid by the debtors'

Surety. Who is ready to say that God is unjust? How can any one say that God refused to save some whose sins had been settled for, paid off and canceled by the suffering and death of Christ, the Son, without saying God is unjust? Who can say that Christ died for people who are not saved without saying that God's ways are not equal, that Christ died unjustly, Christ is a failure? Again, we must not say that God elects or chooses some sinners, and Christ dies for them along with all others, and then the Holy Spirit fails to regenerate and sanctify them, and they are not saved because the Godhead was not in harmony. This would say that God's ways are not equal. Then again, we must not say that the Holy Spirit regenerates and sanctifies sinners who are not chosen by the Father, nor who were not atoned for by the Son. This would not be harmony in the Godhead. For any one to say that either part of the Godhead, whether the Father, the Son or the Holy Spirit, has done or will do its part in the salvation of sinners, and then either one or both the other parts of the Godhead fail to do its part, or their parts, for the same sinners, would not only be charging God

with unequal ways, but also charging him with failure, with breaking his promises and with having a faulty plan of salvation. How often have we heard so-called ministers of the gospel say, God offers salvation to every one, Christ died for every one, and the Spirit is wooing every one, and that all three are doing their best to save every one, yet many are not saved. Such people charge God with helpless failure. Others say that the death of Christ made salvation possible for every one, but all are not saved. Again, they say God's ways are not equal. O, vain man, how can you measure God with your puny reed of wisdom, love, mercy and justice? How can man with such unequal ways judge God's ways? Now, let us not charge God with failure, nor any parts of the Godhead with failure, nor with having a faulty plan of salvation, nor with being unfaithful to his promises, nor with thwarting his own purposes, but let us ascribe all power, honor and glory to the Father, Son and Holy Ghost, three in one, and one in three, in complete harmony, all equal. Surely the Godhead is equal in all its parts, in all its ways, in its purposes and its accomplishments. God loved his people with an everlasting love, Christ was as a Lamb slain from the foundation of the world, and when Christ went to the Father he sent the Holy Spirit to regenerate and show the things of the Father and Son to the chosen and redeemed, called spiritual Israel, and every one of them will be brought off more than conquerors through him that loved us and gave himself for us, because God's ways are equal in all his attributes.

My mind has been stirred of late by man with unequal ways charging God with being like unto wavering puny flesh, rather than giving him the glory of being

perfect in all his attributes. If any one can get any comfort from this presentation of a God equal in all his ways and attributes let him give God all the glory for opening my vision to his everlasting truth. My hope is built on God's perfect plan of salvation, on his equal ways, on the complete harmony of the Father, the Son and Holy Spirit in all their work. May God forgive those who falsely accuse him and bless those who rightly adjudge him worthy of all glory. Amen.

M. N. WEBB.

WEISER, Idaho.

DUSTIN, Okla., April, 1925.

DEAR BRETHREN:—As I am somewhat behind with my subscription, I am sending three dollars, two dollars to pay on my subscription and one dollar to go to "the poor of the flock." Pardon me for not sending this in sooner, as it has been negligence on my part. I indorse the doctrine as it is set forth by you and the contributors to the dear old SIGNS.

If I were speaking for the few associating together here in Oklahoma, I would say there is a people here who believe in the absolute predestination of all things, who believe in a sovereign God, believing that God, the Most High, ruleth among men; that he doeth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, nor say unto him, What doeth thou? who believe he could and did declare from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure; yet I will not speak for any one but myself. I do not believe God had to wait to see if Adam would eat of the tree of knowledge of good and evil, but believe the atonement for sin was waiting long before the fall

of Adam in the garden of Eden, before the highest hill was formed or the dust of the earth was fashioned. I believe the law was given that the offense might abound, but where sin abounded grace did much more abound; and as sin hath reigned unto death, even so doth grace reign, through righteousness, unto eternal life by Jesus Christ our Lord. I believe in unconditional salvation, having no confidence in the flesh, and believe that obedience and all good works are of the Lord; that the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant doth make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen. I do not believe we are rewarded for obedience, but believe that by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous; so he (Christ) is our obedience, our righteousness, our salvation, our faith, our hope, our life, our resurrection, and he is our High Priest and King, our Shepherd, our Elder Brother, and our Friend; yes, and our Lord and our God. Surely the goodness and mercy of our God shall follow his chosen all the days of their lives. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." He has loved them with an everlasting love, therefore with lovingkindness has he drawn them, and they can say as 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. 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." What a wonderful God is our God, who is called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace, who has shown pity, and brought peace, for in all their afflictions he was afflicted, and the angel of his presence saved them. In his love and in his pity he redeemed them, and he bore them and carried them all the days of old, who says, I am the Lord, I change not, therefore ye sons of Jacob are not consumed. The Lord has not at any time tried to do anything, but he speaks and it is done, commands and it stands fast; he says to the north, Give up, and to the south, Keep not back, bring my sons from far, and my daughters from the ends of the earth, even every one that is called by my name. This is the God of Israel, the chosen ones, who are the elect, and precious, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. I do not know if this is my God or no, but I hope he is my God, and a few times I have been made to rejoice, and then I felt that I could say, My Lord and my God.

Do with this as you see fit. If you should have a mind to use it, all right; if not, cast it aside. If used, correct mistakes. May the Lord bless and comfort the publishers and editors of the SIGNS OF THE TIMES, and may he give you strength and bear you up in all your deliverations, is the prayer of one who hopes he has love for you for the truth's sake.

Your unworthy brother in hope,

T. J. BELL.

HERNDON, Va., July 6, 1925.

DEAR BROTHER LEFFERTS:—After our April meeting I was impressed with the thought of writing a short letter on the subject of baptism. You know you spoke on the subject of baptism in your discourse that day, stating for one to be baptized is not the putting away of the filth of the flesh, but the answer of a good conscience toward God, &c. Baptism, the apostle Peter says, is like a figure of Noah "while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ," &c.—1 Peter iii. 20, 21. In hearing you preach that wonderful sermon that day my mind carried me back to that notable day over forty years ago, when dear brother White led me down into the watery grave and baptized me and I was received into the fellowship of the dear old Frying Pan Church, with a desire in my heart to live and die with them. It was a bright day to me then, in the month of May, when the flowers appeared on the earth and the singing of birds and the voice of the turtle was heard in our land. I was made to feel as the eunuch did after his baptism, to go on my way rejoicing. The poet said of him,

"The happy eunuch when baptized  
Went on his way with joy;  
And who can tell what rapturous thought  
Did then his mind employ?"

No tongue nor pen can tell of the sweet joy that is felt when one is brought to obey the admonition and the command to be baptized.

"O how happy are they  
Who their Savior obey,  
Whose treasures are laid up above.

Tongue cannot express  
The sweet comfort and peace  
Of a soul in its earliest love."

I would love to say to every child of God who desires to follow the Savior in baptism, Go home to the church and tell them of your desire and be baptized. Yes, baptized in the name of the Father, and of the Son, and of the Holy Ghost. Our Savior has said, and is still saying it, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Not letting your light shine before men of the world, who cannot see your light, but men of God, who can see your light, and who can glorify your Father which is in heaven.

I feel now that I am nearing the end of my pilgrimage here below, and the most of my time my mind seems to be a total blank to spiritual understanding, yet at times I am made to fondly remember the bright day I spent over forty years ago in following my Savior in the mode of baptism. I was made to feel as the poet expresses it,

"Come, Holy Spirit, dove divine,  
On these baptismal waters shine;  
Oh teach our hearts, in highest strain,  
To praise the Lamb for sinners slain."

I have only hinted a few things connected with the subject of "baptism," but will bring this letter to a close. I hope to see you soon.

With love and best wishes, your brother, I hope,

JOHN F. OLIVER.

WHITE PLAINS, N. Y., April 5, 1925.

DEAR BROTHER DODSON:—I feel some impression to write to you this beautiful evening, after hearing you preach two wonderful sermons to-day. It is not always that I am given such a clear understanding while sitting under the gospel

sound; my heart did rejoice to-day, and it did seem that I was carried back to the years that have passed and gone, when, I hope and trust, this blessed work of grace was begun in my soul by the great God of heaven and earth. I can never tell the many wonderful things concerning his dealings with me, but I can say I do know there was a time when I was shown that I was a guilty and condemned sinner, without hope and without God. My sins rose up before me like a great mountain, and where to flee I knew not. All the night long my soul was melted down in grief and sorrow. You spoke of how you desired to hide in your distress and cry alone to the Lord, truly it was mine also. I well remember one day when I was so burdened I went from my home into the woods and hid from all human view behind a tree, and there it seemed I poured out my feeble cries unto the Lord, and these words came to me and filled my very soul,

"Nothing in my hand I bring,  
Simply to thy cross I cling."

To-day it was a feast to me. As you proclaimed the blessed truth I could go back over the way and see and know something of being brought down in the death and suffering and sweet deliverance from the terrors of hell, and I can say as you did to-day, I have never had its burden of condemnation since, but a fear and many doubts, yet I can see God's power in it all. I am glad this God does not need the puny hand of mortals to help. If it were as poor blind men are crying everywhere to-day, as in the past, that they must help the Lord to increase his kingdom, his power would be a failure. Job knew something about the wonderful working power of God in the days of old. I have often enjoyed reading the book of Job. The thirty-eighth

chapter seems to confirm what I mean in speaking of mortal men. Truly Job is a type of the elect of God whom Christ bought with his precious blood. It is so complete; a fixed number, and known to God, and to him alone, who they are, or how many. Dear Elder Dodson, there is no people like this dear people on earth, for they are one people, and all are taught in this school of grace, and they see eye to eye, for they are taught that salvation is of the Lord, and the flesh profits nothing. I trust the Lord will bless you and all of his called, and send servants to cry aloud and spare not, and may he bring all of them who are at war to peace, because his dear children are all helpless and need each other. There is much comfort where peace abounds.

I trust you will pardon me for making this letter so lengthy, but for some reason my mind seemed to be led in this direction. When I started I did not expect to write so much, as I do feel fearful to speak or attempt to write these latter years, because it seems I am so vile, and if one whom Christ died for, the vilest of them all.

I want to give you some of the Scriptures I feel have been given me in days that have passed and gone, but time and space forbid me telling you how wonderfully they came to me. Most of them were given me when I was called away from the New School denomination, and some since. Before I left the New School: Matt. xii. 18; Matt. xxiv.; Deut. i. 10, 30. After uniting with the Old School: Jeremiah twelfth chapter; 1 John ii. 28, 29. There are many more, but these seem to be like an open book in my memory, as I was in so much distress concerning the doctrine and I could no longer stay with the New School people, for I could get no comfort; my whole life seems a strange one.

Please correct all mistakes, for I am unlearned, yet I trust I have been taught in the school of grace, and the lesson I have learned is, I am a poor helpless worm of the dust; salvation is of the Lord.

Yours, I trust, in hope of life beyond this vale of sorrow,

MELISSA GRIMES.

Taft, Tennessee.

DEAR EDITORS:—I am sending you a letter I received from Elder Lytle Burns, which you may publish if you think it worthy of space. I enjoyed reading it very much, and would like to see it in print and let the brethren share it with me. My paper comes to me regularly, and I fully indorse the principles it sets forth, and the contributors contend earnestly for the doctrine of salvation by the grace of God, both in time and eternity; that God has a purpose in all things, both animate and inanimate; that God works all things after the counsel of his own will; that he made all things for a purpose, and for his own glory, and all things will glorify him in the purpose for which he made them, and everything will fill its purpose, from the least to the greatest. God determined, or predestinated all things; if not, then all things came by chance, or blind destiny. He works all things after the counsel of his own will; not a part, but all things, and he disposes of all things just as it pleases him.

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

M. J. TOWRY.

Florence, Alabama.

DEAR BROTHER TOWRY:—Since your association I have often thought of you and of the dear brethren and sisters, and am feasting yet on the crumbs that fell from the Master's table while I was with

you all. I attended two other associations right after yours, and enjoyed them, then went on to Tuscaloosa, Birmingham and Atlanta. I tried to preach three times while in Atlanta. One sister from Redwood, Tennessee, joined while I was there. I have sold my store and rented my house, and expect, the Lord willing, to devote more of my time this year trying to comfort the Lord's people. When the weather gets better in the spring or summer I want to visit all the churches in your association, commencing at Huntsville. It seems there is a bitter feeling among Old Baptists in many places, but our people have got the truth. I am not ashamed or afraid to preach the absolute sovereignty of God over all the works of his hands. The government and disposition of all things were complete in his mind, therefore the prophet could say, "Declaring the end from the beginning." God never changed his mind, never made a mistake. He always has, is now, and will through all time, accomplish his will and purpose in all things, from the least to the greatest. Our God has a spiritual family to be heirs and joint-heirs with his Son. He has blessed them with all spiritual blessings (not some) in heavenly places, and is working all things for their good. Having chosen them in a furnace of affliction he has made them accepted in the Beloved, has given them an inheritance that is undefiled and that fadeth not away, but is reserved in heaven (not on earth) for each and every one of his heirs; then in addition to that they are kept by his power through faith unto salvation. Oh that is the best news a poor sinner like me ever heard; good news from a far country.

"His oldest children now of age,  
Are in their happy home;  
In songs of praise they will engage  
Till all the minors come.

When he has called his children home,  
When all his children meet,  
Celestial joy shall fill his throue,  
Then heaven will be complete.

Then throughout the heavenly plains  
The heirs of God will sing  
Redeeming grace in higher strains,  
Salvation by their King."

Write me when you feel so disposed.

Yours in hope,

LYTLE BURNS.

BERLIN, Md., Dec. 8, 1924.

DEAR BRETHREN:—If you will pardon me for thus addressing you. While sending in my renewal to the dear old SIGNS OF THE TIMES I feel I would like to write a few lines for your consideration, if I may be given the mind and language from the God of all power. I would like to say to all the brethren, Be of good cheer, for you have been called with an holy calling out of darkness into the marvelous light. How are we to know this? Because we are made to hate sin. If we had never been brought into the light then we would have known nothing about sin, but when by the light of God we were shown our wickedness then we were made to see how black we were with sin, and then it was that our troubles began. If we had never been called into the light then we would not have known God and would have had nothing to suffer in the heart on account of sin, for we would have known nothing about it. So it is to-day with all the chosen race, for Christ said he would chasten all he had called. If you are made to suffer on account of sin then you may feel assured it is the calling of Christ out of darkness into light. Naturally it is impossible for a blind man to see the danger when he is near it, so it is with every child born of God, for he was blind (spiritually) until God opened his eyes and showed him just

where he stood. Then it was he was made to cry to the Lord for mercy, just as Jonah did when he said, "I cried by reason of mine afflictions unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice."—Jonah ii. 2. He had been alone in his disobedience and was being made to suffer for the same. So it is with you, my brethren, if you had nothing to suffer you would have nothing to rejoice over. It is for our good that we are carried down to the bottom of the sea of distress with the seaweeds wrapped about our heads. Do you not think that Jonah rejoiced after he had been brought out of the belly of hell and set at liberty once more? I fully believe it is for our good we are made to suffer, for Christ said, Blessed are they that suffer for my name's sake. We are often made to ask the question, Am I his, or am I not? If we were not a part of his body we would not be made to suffer on account of sin, for we are told in the great Book of books that he was made to suffer even death on account of sin. Then I say again, Be of good cheer, for if we are made to suffer and die with him on account of sin then we shall rise with him, for he has conquered sin and death and has risen triumphant over hell and the grave.

Yours in deep trouble, and unworthy to be numbered with you,

J. W. S. TIMMONS.

OTTAWA, Kansas, March 29, 1925.

DEAR EDITORS:—I will be glad to have you change my address from 902 South Main to 609 East Fourth Street, as I have moved and do not want to lose a paper. On the day I received the March SIGNS I also received the *Lone Pilgrim*, kindly sent me by sister Ellison, also *Zion's Landmark*, from brother Coul-

bourne, and what a lot of good reading I did have. In sister Attie Curtis' excellent letter the words, "Unto you therefore which believe he is precious," seemed a special message to me. I have very often wondered why none of my friends or acquaintances, or my family for that matter, are never ready to talk about this wonderful God whom I hope I adore; all talk on spiritual things seem to bore them. All questioning now was gone. "Unto you therefore which believe he is precious." Why of course, it was all so plain, why had I not seen it before? Those words kept coming into my mind for days, "Unto you therefore which believe he is precious." A few days ago I felt I would be so happy to live the rest of my days here on bread and water if I could only know I was God's child and he would take me to himself when I leave this world. Elder Lefferts' editorial in the same number on "Recognition" is so good, also Elder Dodson's is so interesting. In reading of King David's life I had noted particularly this account, I was so glad to read it. All of it sounded good to me. Elder Schenck's letter, too, meant much to me. I am personally acquainted with him, and hope I love him for the truth's sake. I am pained to hear of so much confusion everywhere. All true Old Baptists believe that God is all in all, without him we can do nothing, that he has all power in heaven and in earth, that none can stay his hand, or say unto him, What doest thou? I know if he destroys me it is right and just, and I sometimes wonder how he can do anything else, and this causes me many sad and sorrowful hours. I am not very well, am so nervous I find it very hard to write, so would like to say to some of the dear ones who have written to me, that they are not forgotten, and I hope to write to

all of them some day, God willing. I would like to thank the friends who have been so kind to me in my affliction, especially one dear brother who has been kind beyond belief. He would not like to have me mention his name, but he will know to whom I refer. The SIGNS has been in our family from almost, if not, the first issue. I read the experiences when a child with much enjoyment, I read them now with, I hope, more understanding, and I must say I am not wise enough to find any fault with them. I love the SIGNS, and my desire is it may continue steadfast in the faith once delivered unto the saints. Let us forget poor, feeble, fickle worms of the dust and talk of God. All his works praise him. He is so great I hardly dare speak his name.

With love to all who, while they love him, fear and tremble at his word, I will say, Good-bye,

ANNA MCKINNEY.

VANCOUVER, B. C., Jan. 11, 1925.

DEAR EDITORS:—Inclosed please find two dollars to pay my subscription to the SIGNS. I am prompted at this time to add a few words, and as I write the question arises within me, Is it the devil that is doing the prompting, that one so vile as I should attempt to write of the things that belong to the pure in heart? I am an old man—at least no longer young—having passed my sixty-fifth birthday, and all these years I have been rolling sin under my tongue as a sweet morsel. I have been told by preachers that I should embrace religion and join the church. To one such preacher I replied that I had never met with the change of heart I thought necessary before one was a fit subject to unite with the church. He ridiculed the idea, and said it was not

necessary, all one had to do was to be baptized, join the church and go to work and all would be well. I told him that might be good enough for him, but it did not suit me. When a small boy I got the idea that all men were born under a curse, with the sentence of death irrevocably passed upon them; that in such a state they were helpless and hopeless, and in such a state they must remain until He who holds the keys of death should reveal himself to them, and for this revelation I have ever been looking. In my case (being a seafaring man) I have often felt his presence in delivering me from what seemed sudden death, and at such times I have resolved with all the determination within me to lead a different life, only to see those resolutions broken. Paul says that we know we have passed from death unto life, because we love the brethren. Surely he must have had something better, for I have known men who held to the same faith that I do and I have loved them, but this does not satisfy me that I have passed from death unto life, for how can we who are dead to sin live any longer therein? I go on from day to day doing the things I should not, and leaving undone the things I should do. Each day the debt grows larger, and I have nothing with which to pay. I seldom go to the meetings here, for I do not believe what they preach, but I take comfort in reading what the saints have to say in the SIGNS, and wish I could be numbered among them, but alas, I am still a hell-deserving wretch, without hope.

I submit these few broken remarks for your consideration, if they should merit such.

I am, yours truly,

A. G. DIXON.

MONROE, Ga., July 3, 1925.

DEAR EDITORS:—I feel there is due the brethren and sisters of the Baltimore, Delaware, Delaware River and Warwick Associations a word of gratitude for their kind hospitality extended to us while we were with them in May and June, also those at Broad Run, Maryland, Frying Pan, Virginia, Black Rock, Maryland, and Warwick, New York. It was one of the most delightful visits of my life, and surely begat an inspiration in us for the cause of truth, and will be as bread cast upon the waters for us to eat and enjoy when we get old. The sweet fellowship was as a bank account that we can draw upon, and it will get larger the more we draw on it. The good old doctrine of our fathers, that some of the children now seem to want to modify, or sugar-coat, I think is like the robe the prodigal son got, the best just as it was. It was very good to get home and find all well, and if we never see them again we wish for them all the grace that is treasured up in Christ.

Your little brother,

JAMES M. ADAMS.

MALVERN, Pa., Jan. 6, 1925.

DEAR EDITORS:—With my remittance for another year I want to add a word of appreciation for your efforts in the publication of the SIGNS, and a word of thankfulness that we are still to have it as a monthly visitor. Had I financial means to aid in the publication I would indeed feel it a privilege and pleasure to do so. Words do not help much, but I do hope you feel that I am deeply grateful and appreciative of the SIGNS, that it brings me messages of great comfort, and I thank and praise God that we have such a medium wherein heart may speak to heart of the things which are too deep

for the natural mind, and where those of like precious faith may commune together. Even those not permitted, by lack of physical strength, to attend the meetings can have a great joy and blessing in this mode of communication, and may it be God's holy will to continue the SIGNS, a blessing to them of feeble strength, which only those denied the precious privilege of meeting together can estimate. To me, one of the isolated from such precious meeting privileges, the paper comes as a real blessing, and I trust it may be God's will to bless with richest mercies all connected with the publishing of it, and that we may all strive to keep the unity of the Spirit in the bond of peace. May our good and able ministers of the word be given grace to write for the edification of the little ones, and may we all feel that "Blest be the tie that binds our hearts in christian love," and may we be given to know more abundantly the riches of his grace and mercy, and unto him be all honor and glory. May he keep the feet of all them that profess his name in the narrow way, wherein is peace and joy, according to his will and good pleasure.

JOSEPHINE DRAKE HAVILAND.

CHICAGO, ILL., May 1, 1925.

DEAR BRETHREN:—I am inclosing herewith my check for seven dollars to cover my arrears for my paper, which you have been generous enough to send to me for nearly three and one-half years, and I have enjoyed very much such articles as I have been permitted to read. However I am away from home so much that I seldom ever get to see the paper, and when I do I only get to read a part of it, but I observe that it still stands for those exalted principles laid down in the holy Scriptures, and still contends earnestly

for the doctrine once delivered unto the saints. I feel that the Baptists everywhere should lend their support to this paper, the only absolutely sound periodical of its kind in existence, for it surely does seem to me that the time has almost come when our people, some of them, will not endure sound doctrine. May grace, mercy and truth lead your minds along paths of thought that when reproduced in the SIGNS OF THE TIMES will cause all of God's little children to rejoice everywhere.

I am a judge on the Bench of the Circuit Court of Chicago, Illinois, and I very often find my faith in the Sovereign of this universe a staff and a shield for me. You may continue my paper, but please send it to 110 S. Peach St., Duquoin, Ill., and then it will go to the residence instead of going to my office when I am gone.

Trusting that the good Lord will bless you in your every effort to praise his exalted name, I am, I trust, your brother in hope of eternal life, which God who cannot lie, promised before the world began,

L. P. HARRIS.

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#### 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.

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

Mrs. Lydia B. Stewart, N. Y., \$2.00; Mrs. Clara Parker, Ore., \$2.00.

**EDITORIAL.**

MIDDLETOWN, N. Y., AUGUST, 1925.

**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.***THE UNPARDONABLE SIN.**

WE have been requested to give our views on what constitutes the blasphemy against the Holy Ghost, the sin which Jesus said should not be forgiven unto men. Inasmuch as it is necessary to have the Scriptures upon this matter plainly before us as we write, we shall begin by quoting those passages which refer to this matter. The first is in Matthew xiii. 31, 32, and reads as follows: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." The gospel according to Mark iii. 28-30 puts it in this way: "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; because they said, He hath an unclean spirit." Turning now to Luke xiii. 10,

we find it thus: "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven." Both in Matthew and in Mark this declaration of Jesus concerning the unforgivable sin is in connection with the Pharisees accusing Jesus of having cast out devils by Beelzebub the prince of devils. This ascription of the work of the Holy Ghost to the devil is what is called the blasphemy against the Holy Ghost. To thus ascribe the work of the Spirit to the devil is to be guilty of a sin which shall not be forgiven. The period during which this sin shall not be forgiven is "never." Matthew puts it, "Neither in this world, neither in the world to come." Mark says, "Never." Therefore we take it that the expression, "Neither in this world, neither in the world to come," is the same as, "Never." That is, whosoever ascribes the work of God's Spirit to the devil is a lost soul, there is not forgiveness for that sin throughout all the period of time. As for the heaven beyond this life, there will be no sin in that world, therefore no forgiveness of sin there. To be guilty of this blasphemy is to be in danger of eternal damnation. In the eternal mind and purpose of the infinite all-wise God from before the foundation of the world, God's elect were not, and have never at any time been, in danger of eternal damnation. When the blessed Jesus declared this truth about the unforgivable sin against the Holy Ghost, he was then in the legal or Jewish world. Under that legal covenant and in that legal world, there was no such thing as forgiveness for blasphemy against God. Witness the Scripture in Leviticus xxiv. 16: "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all

the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death." When Jesus further said, "Neither in the world to come," he had no reference to the world of eternal glory beyond this mortal life. He meant by "the world to come," the gospel world or age which was to follow after his resurrection from the dead, when the legal world or age should have come to an end. As there had been no forgiveness in the legal world for the blasphemy against God, so there is not now any forgiveness for this blasphemy against God in this gospel world. The law of Moses could not forgive that sin, but killed him who committed it, neither does the gospel of Christ forgive blasphemy against God, but excludes from the household of faith one who ascribes the Spirit's work to the devil. Therefore neither in the law world nor in the gospel world is there forgiveness for the sin against the Holy Ghost. The word "never" does not mean eternal. It means "at no time," and has reference to the whole extent of time, that throughout the whole period of time there is no forgiveness for blasphemy against the Spirit. We know that this subject has been a matter of great concern to many of the Lord's dear children, because most of them have at some time in their souls' travels feared themselves to be guilty of the unpardonable sin. That great adversary of the soul's peace, the devil, loves to tease and torment the children of God and his accusations against the brethren are never so poignant as when he can take the very Scriptures of truth and hurl them at the saints. Never is Satan so plausible as when he comes garbed as an angel of light quoting passages from the sacred book. But while

he quotes Scripture at times, he always quotes it piecemeal, never having any regard for the context; and while he quotes it often glibly, he never construes it correctly. Nevertheless the pain which Satan causes by his gross misapplications of the Word are terribly acute and give rise to sore doubts and misgivings on the part of the harassed believer. Now, we feel to say emphatically that where one has a fear lest they have committed the unpardonable sin, the presence of that very fear is itself an evidence that the unpardonable sin has not been committed. Those who are guilty of this unpardonable sin never have any such fear about it. The presence of the fear proves there exists also a reverence for God. Where reverence is there can be no blasphemy. A spiritually awakened soul is alive to sin, the unawakened soul is dead in sin. When dead in sin there is no fear of sin, indeed no consciousness of sin at all. To be conscious of sin and to be in fear of it is evidence of spiritual life. We feel to say to our readers, especially to those who may have at times feared themselves guilty of the unpardonable sin, that if you were really committing this terrible sin you would not know it, you would be callous and hardened, and without feeling any pain about it. The fact that this fear of the sin is with you shows your conscience to have been made tender regarding the offensiveness of sin, and this fear of the Lord is the knowledge of life to depart from the snares of death. Jesus says in the Scripture quoted from Matthew that a word spoken against the Son of man shall be forgiven. This means that any offense which comes against Jesus shall be forgiven. All the sins which are chargeable to the second Person in the Trinity are forgiven, it does not at all matter what may be the

character or kind of blasphemy or sin committed. If it be an offense against Jesus Christ, it shall be forgiven. Jesus Christ is the Mediator between God and God's elect, and is the elect's Surety for all the debts they owe to divine justice. Almighty God has laid on his Son all the sins of all his elect children. There is not one single sin which the elect of God have committed, or are committing at this present time, or that they may or will commit, but that Jesus Christ has atoned for the whole of them. He has washed away all the sins of his people in his own blood. This is because the sins of all God's chosen people come against the Son of man, Jesus Christ. He is the Scapegoat for all of them and bears their sins, all of them, away into the land of forgetfulness, whence they shall never return to be remembered any more, never to be again charged to their account. On the other hand, the sins which come against the Holy Ghost are not forgiven. This is because there is no mediation provided in the will of God for these sins. These are the sins for which Jesus Christ was not made responsible, the debts for which he was not made Surety. Suppose Mr. A gives to Mr. B his note for \$500, and that Mr. A asks Mr. C to go his surety on this note. Mr. C consents to be A's surety. In the event that A cannot pay this note, C will have to pay it, because he is the surety for it. But, suppose Mr. D also owes Mr. B a note and that D fails to pay it. Now, B goes to C and wants C to pay D's note. Will C do it? He will not. Why not? Because C is not D's surety, therefore is not liable for D's debts. Jesus Christ, the Son of God, was from all eternity the predestinated Mediator and Surety for his people who were chosen in him before the foundation of the world. All their

debts to God he will pay and has paid. He gave his life for them. But Jesus Christ is not Surety for the sins of the whole human family. Therefore the sins of those for whom Jesus was not made Surety, are not atoned for and never will be atoned for. All those sins are sins against God the Spirit directly, without a mediator to stand between and render satisfaction for them. Therefore these offenses being against God the Spirit, and not against Jesus Christ, have never forgiveness. There is no sin so terrible, no blasphemy so heinous, but what it is possible to be forgiven, provided it is against Jesus Christ, that is, provided he is the Surety for the transgressor committing that sin; but even it be but a word against the Holy Ghost there is not forgiveness anywhere for it, because it is an offense for which there is no mediation provided, no surety to pay it. The apostle Paul had at one time been a blasphemer, as witness his first letter to Timothy, thirteenth verse. But this blasphemer found forgiveness. Why did he? Because Jesus Christ was from all eternity predestinated to be his Savior, therefore the Surety who paid all Paul's indebtedness to divine justice, thus bringing unto Paul the forgiveness of all his sins. No doubt there have been many who have blasphemed God who have not found forgiveness as Paul did, who were naturally no worse men than Paul had been, but who obtained no forgiveness because Jesus Christ was not from eternity responsible for their safety, was not made of God to them their Surety. Therefore their sins were against God the Holy Ghost without a mediator to stand between them and divine justice to make good the debt that they might go free. From all this line of thought which we have been pursuing here, it will be seen

that it is not possible for a child of God to commit an unpardonable sin. There is not one single sin of all the elect of God which Jesus Christ is not the atonement for. If there is anything which he left out or overlooked, then he is not the perfect Captain of their salvation, but liable to err, as the rest of us. Since he has however perfected all his set-apart people by the one offering of himself, it follows that not one of them can commit an unforgivable sin. This unforgivable sin is the sin committed by the wicked, or by those who were not included in the covenant of election before the foundation of the world. Their sins have no atonement. There is no mediator provided for them, hence their offenses are directly against God the Holy Ghost, and not against Jesus Christ. If they were against Jesus Christ, they would be forgiven.

We hope we have made ourselves sufficiently clear, so that you have grasped our view of this matter. We hope we may have been enabled to set at rest your fears as to yourselves being guilty of this unpardonable sin. If you have had a fear within yourself that you may have been guilty of this, that very fear is testimony of spiritual life within your soul; having this life you must belong to Christ, and belonging to him you have him as your Advocate in the court of heaven to present you faultless before the throne of God. Belonging to him, you cannot sin yourself away from him. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

L.

## 2 PETER II. 20-22.

"For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire."

Before entering into our subject we will draw the attention of our readers to the commencement of the chapter, where it will be seen that the apostle is warning the brethren of false teachers who should rise up among them and that many would follow their pernicious ways, by reason of whom the way of truth should be evil spoken of. It is of these false teachers that Peter is writing in the three verses that form the subject for this article. The apostle uses some very remarkable expressions in this chapter concerning these men, expressions that have caused diversity of opinion among good men. He declares they deny the Lord that bought them, and that they had forsaken the right way. Such language would seem to imply that these false teachers were among that number who are bought with the precious blood of Christ, and had known the way of righteousness, but had forsaken it. We believe there were some of them who were taught of God, while others, who were perhaps in the majority, were graceless characters. These latter, being, as we say, in the majority, we will first deal with them. Jude says, "For there are certain men crept in unawares," that is, unawares to the brethren, but God was fully aware of them, for he had of old appointed them unto this condemnation, ungodly men. We believe that these teachers were false from start to finish,

that like the dog who was still a dog after he had vomited, and the sow who was still a sow after she was washed, so these men were false in their profession and false in their teaching, all they had was appearance, they had a name to live and were dead. Jude said these false brethren had crept in unawares, yet we doubt not but they had been received into the fellowship of the brethren on their confession of faith in the Lord Jesus Christ and love towards the saints, thus they professed that the Lord had bought them. They did this with such mock humility, and such professions of love that it would ill become even the saints to question their sincerity. Their feigned love and mock humility gained a place in the hearts of the saints. They walked with them, communed with them, and to all appearances the Scripture would seem true of them which says, Ye are not your own, ye are bought with a price. As soon as they had gained the confidence of the brethren and were looked up to by some, they began to deny the doctrine of God our Savior. The sovereignty of God over all worlds, men and devils, and the salvation by grace, and grace alone, they could not endure, but denied it, and taught others to do the same, thus their denial of the faith was a denial of the author of it. Their knowledge of our Lord Jesus Christ was a head knowledge, such as can be acquired by natural men, such knowledge often produced what appeared to be a good moral walk, so that outwardly they were as whited sepulchres. By this head knowledge they escaped the pollutions of the world. Many of these false brethren had been brought up surrounded with idol worship. The knowledge they had acquired of the truth enabled them to escape the pollutions of idols, yet when persecution came they

easily became entangled and overcome. Being fleshly they minded the things of the flesh. The apostle said, "The latter end is worse with them than the beginning." Yes, for they generally became avowed enemies of truth and haters of those who loved the same.

"For it had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them." Again all that such men could possibly know of the way of righteousness was a head knowledge, they had confessed Christ before men, had been baptized, and to all appearances had turned from dumb idols to serve the living God. They appeared firm in the faith and seemed to be in the way, yet not being possessors of the Holy Spirit how could they receive a holy commandment? They turned from the holy commandment delivered unto them. Notice the word "commandment" is in the singular, therefore in turning from the holy commandment, we believe is meant, turning from the new commandment of Jesus, which is, "Love one another." This was given to the disciples by Jesus himself, and they in turn delivered it to the brethren. Those who were not gracious characters were very easily turned from that holy commandment. The flesh cannot love, for love is the fruit of the Spirit, but they, being fleshly, trampled under foot the precious pearls of the gospel, and turned again to rend the brethren.

Let us now consider those who had tasted that the Lord is gracious, who had known the way of righteousness, yet were left to themselves and to the devices of their own evil hearts. Now if these men were taught of the Lord, and bought by him through the shedding of his precious blood, they were his, and could not be

eternally lost. Most of the churches in the apostles' day had corrupt and disorderly brethren among them, they were not to tolerate them, but rather as Paul saith, "Do not ye judge them that are within?" "Therefore put away from among yourselves that wicked person." Again he speaks of delivering such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Such in this time state, unless given repentance, will forever be like clouds carried by the tempest of false doctrines. The true servant of God is rightly compared to a cloud from whom the doctrine of God our Savior drops as the rain, into thirsty souls, and in that sense Jesus appears in the clouds as the water of life, but those in error are clouds without water, to whom is reserved the mist of darkness for ever. Some of these false brethren crept in among the Galatians, turning them from Christ crucified, to the works of the law. They were false brethren unawares brought in; that is, they were false in their confession, for they should have testified, and probably did, that they were dead to the law by the body of Christ, that the thunder and darkness of Mount Sinai they could not endure, and that the light of Mount Zion had shone in their hearts, in a word, that Christ had brought them liberty from the bondage of the law. They departed from the way, building again the thing that once by their testimony they destroyed, and by so doing they made themselves transgressors. Thus Paul's declaration applied to them, For as many as are under the law are under its curse; so Peter calls them cursed children. Just as some turned to Judaism, others turned through the lusts of the flesh, through much wantonness, also love of money exercised

their hearts with corrupt practices. These had escaped the pollution of the world; that is, the idolatrous practices, and the corrupt living, through the knowledge of the Lord Jesus Christ, yet, says Peter, If "they are again entangled therein, and overcome, the latter end is worse with them than the beginning." "For of whom a man is overcome, of the same is he brought in bondage." Thus some through persecution were entangled and overcome, some through the flesh and some through their love of Judaism, and the latter end of those who are subjects of grace yet have erred is worse than the beginning. Their condemnation, darkness of mind, and bitterness of soul, is like a fire burning continually. It is the very gall of bitterness, and far exceeds their soul trouble that they experienced at the first. Moses wrote of this people in type, "O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?" It has been our lot to see the latter end of some who we believe were once taught of God, and while we do not believe in parading the follies and mistakes of others, yet we can say with Peter, "The latter end is worse with them than the beginning." Peter said many should follow them, and those many were led astray, therefore the woe of many shall come upon them, thus they pierce their souls with many sorrows. Some would-be preachers, with high opinions of their own judgment and but little love for the church of Christ, could not trust in the judgment of the church, but through their anxiety to preach and have a following they turned from the holy commandment. Others, says Jude, were

murmurers, complainers, despising dominions, and speaking evil of dignities, yet he advises the brethren to have compassion, making a difference, and others save with fear, pulling them out of the fire. Some were given repentance and confessed their faults to the brethren, others persisting in their ungodly course, passed out of this life sword in hand against the brethren they had professed to have loved. We leave them in the hands of a just and holy God; they had sown to the flesh and of the flesh had reaped corruption. Surely these things should make all God-fearing souls walk humbly, with a prayer in their hearts for the Lord to keep them in his fear. "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" In another place the apostle tells us that "in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honor, and some to dishonor." These false brethren were evidently vessels to dishonor, in the house, and for a purpose known unto him who has seen fit that they shall be there. In conclusion Peter says, "But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed, to her wallowing in the mire."

G. R.

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#### CHANGE OF ADDRESS.

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Sister Mary Ellison has indefinitely changed her address from 1243 Polk St., Topeka, Kansas, to Meridan, Kansas, R. 1, and would be glad to hear from other "scattered strangers," for she says the friends that most cheer her on life's rugged road are the friends of her Master, the children of God.

#### CIRCULAR LETTERS.

*The Delaware Association of Old School Baptists, in session with Welsh Tract Church, May 27th, 28th and 29th, 1925, to the several churches, brethren and messengers composing the same, greeting.*

DEAR BRETHREN:—The cycle of time has brought us together once more in an associational capacity, and one of the customs of this assembly is that one of the brethren shall prepare a Letter to the several churches in correspondence with us, and of our faith and order, which is supposed to be an article of comforting and edifying remarks on Scripture, giving advice, admonition and spiritual comfort to the brethren assembled. In the past we have had our preachers to write for us, but now it devolves upon one who truly feels his insufficiency to write or speak upon spiritual matters, as one recently expressed it, it is as hard as for the ox to go to slaughter. With me, it is easier "to go through the eye of a needle," and it is with fear and trembling that I attempt to assume such a serious undertaking. But we know it is only the power of the Spirit in the creature that can edify or comfort one or more of such a gathering of the saints, who have hope in the mercies of God, born of the Spirit. My mind is settled upon one word: "WORKS." "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"—James ii. 14. It appears James had a good cause to rebuke the brethren for discriminating against the poor in favor of the high class, or rich, among themselves at that time. This same condition among the brethren remains to-day in divers places, we regret to observe, but nature will be nature until the end of time. Not only did he rebuke the brethren

ren for this, but he also brought to their attention the case of a brother or sister being "naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not these things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" "For as the body without the spirit is dead, so faith without works is dead also." Christ's works are planted in righteousness, imputed in him in his children, and the planting is done by the Father. And "every plant which my heavenly Father hath not planted, shall be rooted up." When our Savior spoke of the Father to Philip, he desired to see the Father, and that would suffice him, but our Lord said, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."—John xiv. 9-12. But the faith of God had not as yet been planted in Philip's heart, to see the Father and his works, and it is not until "we are born again," born of the will of God, regenerated as it were, that man can discriminate between God's works and man's works. Paul says, For by grace ye are saved through faith: and

that not of yourselves: it is the gift of God: not of (man's) works, lest any man should boast. For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. This is the difference between the works of man and God's works. For we are told it is God which worketh in you both to will and to do of his good pleasure. Almost Jesus' last words on earth were, I have finished the work which thou (the Father) gavest me to do. (John xvii. 4.) "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. xx. 11-15. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—Rev. xx. 6. It would seem to us the "books" (plural) represent the law or works system, under the old covenant, and practiced to-day by modern or worldly professors of the different denominations under different names, some still regard

the priestly rites and dress as of old national Israel. They were judged according to their works. "Wherefore by their fruits ye shall know them. 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. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—Matt. vii. 20-23. John also "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. \* \* \* And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son."—Rev. xxi. 2-7. And of the new Jerusalem, the city of Zion, he said, "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." Christ Jesus is the Lamb, he is the Book and he is the Life.

JOHN G. EUBANKS, Mod.

JOHN B. MILLER, Clerk.

(Written by Deacon Wm. S. Bond.)

*The Delaware River Old School Baptist Association, in session with the First Hopewell Church, Hopewell, N. J., June 3rd, 4th and 5th, to the churches and associations composing the same.*

DEAR BRETHREN IN CHRIST:—As it is our custom, you will expect something in the way of a Circular Letter, but it is through much weakness that we address you. We call your attention to the words found in the epistle of Paul to the Hebrews, xiii 1, "Let brotherly love continue." If we do this it is because we have the love of Christ in our hearts, for Christ is love. "We love him, because he first loved us."—1 John iv. 19. If we love not our brother whom we have seen, how can we love God whom we have not seen? Jesus said, If thy brother smite thee on one cheek turn to him the other also. If we do this it is because we have the love of God in our hearts, for God is love, therefore "let brotherly love continue." Then we can see eye to eye and speak the same things. Then it is not the teachings of the flesh, but of the Spirit. Jesus said, Who is my brother? When Jesus was in the temple with the lawyers and doctors, asking questions and answering them, they told him, "Thy mother and thy brethren stand without, desiring to speak with thee," and he pointed to his disciples, and said, The same is my mother, my sister and my brother. Therefore, beloved, let us love one another, for love is of God, and every one that loveth is born of God. He that loveth not, knoweth not God, for God is love. (1 John iv. 7, 8.) He that hath learned and heard of the Father cometh unto me. But we cannot come unto the Father except we be quickened by his Spirit. Jesus said, No man cometh unto me except my Father which sent me draw him. We

must then be drawn unto Christ by the cords of his love, for it was his love that caused him to lay down his life for his people. Now when we have been made to see that he laid down his life for us, then we are made to love one another, for Christ is love. Jesus said, I have loved thee with an everlasting love and with lovingkindness have I drawn thee. (Jer. i. 3.) It is the love of Christ then that has caused this brotherly love in our hearts, for the Savior said, My sheep hear my voice and I know them, and they follow me, but a stranger will they not follow, but will flee from him, for they know not the voice of a stranger. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."—Heb. xiii. 2. Jesus said, 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. Then shall the righteous answer him, saying, Lord, "when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Greater love hath no man than this, that a man lay down his life for his friends."—John xv. 13. For Jesus laid down his life for his people, and he said, It is finished. "Other foundation can no man lay than is laid, which is Jesus Christ." May we build upon that foundation which is of the prophets and the apostles, Jesus Christ himself being the chief corner-stone and are builded together an holy temple in the Lord. For Paul may plant and Apollos may water, but God giveth the increase. (1 Cor. iii. 6.) Paul said, "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; but after their own lust shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." For Jesus said, I will give them a new covenant. I will no longer write it on tables of stone, but will write it in their hearts. Now when it was written on tables of stone it was written under the law of Moses, which the children of Israel could not keep, but when it was written in the hearts of his people it was written by the pen of Jehovah God with the blood of Jesus Christ in the Lamb's book of life, and can never perish, for Jesus said, As I live ye shall live also. (2 Tim. i. 8.) Let us then take heed to Peter when he said, "Use hospitality one to another, without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever."—1 Peter iv. 9-11. Jesus said, "For whosoever exalteth himself shall be abased

and he that humbleth himself shall be exalted."—Luke xiv. 11. The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. That which we have seen and heard of the Father declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. (1 John i. 3.) Therefore, brethren, let us proclaim the whole gospel as it is in Christ, and not try to please the flesh, which is of the earth earthy, but let us say as did Paul, I desire to know nothing among you save Jesus Christ and him crucified, for he is Alpha and Omega, the beginning and the end, for in him all fullness dwells. It is through this brotherly love then that we address you. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. It is then by the power and wisdom of God we are made to preach his word. His word is life, yet we are made to say, as did Moses, I am not eloquent, but am slow of speech, and of a slow tongue, and the Lord said unto him, Who made man's mouth? did not I the Lord? Therefore go and I will be with thy mouth, and teach thee what thou shalt say. We are made then to speak in such a way that will be to his honor and glory, for he must be glorified in his people, therefore let brotherly love continue, that peace and joy may abide in the Holy Ghost.

C. W. VAUGHN, Moderator.

DAVID M. VOORHEES, Clerk.

**NOTICE.**

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

L. B. FORD.

**CORRESPONDING LETTERS.**

*The Delaware Old School Baptist Association, in session with Welsh Tract Church, Newark, Delaware, May 27th, 28th and 29th, to our sister churches with whom we correspond, sendeth greetings in the Lord.*

DEAR BRETHREN:—According to the great mercy of our Lord and Savior Jesus Christ, who is the giver of every good and every perfect gift, we have been favored again to meet your messengers in an associate capacity. We enjoy and value your correspondence, and desire a continuance of same, and urge that your ministering servants, who are able, and generally very acceptable, and of good report among you, and us, whose preaching is to edification, may continue to visit us as your messengers. We feel that the preaching has been of great comfort and edification, and in demonstration and in power, declaring Jesus as a complete Savior, the fountain of life eternal, the everlasting Father, the Prince of peace.

The next session of this Association is appointed to meet with our sister church at Rock Springs, Pa., in May, 1926, where we shall be glad to receive your messengers.

JOHN G. EUBANKS, Mod.

JOHN B. MILLER, Clerk.

*The Delaware River Old School Baptist Association, in session with the First Hope-well Old School Baptist Church, Hope-well, Mercer County, N. J., June 3d, 4th and 5th, 1925, to the associations and meetings with which we correspond, sendeth greetings.*

DEAR BRETHREN:—We are glad to report that the meeting has been pleasant and enjoyable, not a discordant note having been heard. Your messengers have come to us with a diversity of gifts, which

we feel is needful for the comforting of the children of God's choice, and the preaching has been with power and demonstration of the Spirit, pointing to Christ as the chief corner-stone.

Our next session is appointed to be held with the Kingwood Church, Locktown, Hunterdon County, N. J., to begin on Wednesday before the first Sunday in June, 1926, when and where we shall hope to again receive your messengers.

C. W. VAUGHN, Moderator.

DAVID M. VOORHEES, Clerk.

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## MARRIAGES.

By Elder J. C. Mellott, May 30th, 1925, at the home of the bride's parents, Mr. and Mrs. Robert B. Bailey, near Delmar, Del., Mr. Emory Yohans, of New Haven, Conn., and Miss Grace M. Bailey, of Delmar, Del.

By the same, June 20th, 1925, at his residence, Salisbury, Md., Mr. William Randolph Brown and Miss Mary Ellen Shockley, both of Salisbury, Maryland.

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## OBITUARY NOTICES.

Sister **Amanda Hawthorne** was born August 1st, 1850, and died February 18th, 1925, making her stay on earth 74 years, 6 months and 17 days. She was married to R. A. Hawthorne October 10th, 1872, and to that union were born ten children, four of whom died in infancy. Two girls and four boys, together with her dear companion and a number of grandchildren survive to mourn their loss. Sister Hawthorne joined the Primitive Baptist Church at Hickory Grove, Natchitoches Parish, Louisiana, July 7th, 1874, and the next day, together with her husband, was baptized by Elder B. F. Sorrels, and remained a faithful member until death. Her body was laid to rest in the cemetery at Provencal, La., in the presence of a large gathering of relatives, friends and neighbors. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Her sufferings are over, and may the good Lord bless all the bereaved, and fill the vacancy in their hearts with his sweet love and presence. The writer has spent many pleasant hours in the home of the family, and it is a very pleasant family to associate with. To know them is to love them.

Written by request.

J. J. WHITE.

During the night of June 22nd, 1924, the death angel entered and took from his loved ones **Elzy Roberson**, and it is with much sadness I pen these lines in loving memory of the subject of this sketch, for we thought so much of him. I was associated with him quite often, as I was pastor of his dear father's and mother's church, the old Union, in Union Parish, Louisiana. To know Elzy was to love him for his kind and gentle manner toward all his loved ones and friends, and we also loved him for his firmness in all his undertakings. He was a noble hearted boy. When he was about to take his leave for the west, where he died, he threw his arms around his mother's neck and his last words to her were, Mother, I hope to meet you in heaven. He fought in the late war, and engaged in many hard battles and witnessed many sad scenes while on the other side of the Atlantic, but returned home true and faithful to his loved ones. He always had a very high regard for his dear father and mother, also for the writer when I was in his company. He never joined the church, but claimed a sweet hope in our blessed Lord and Savior Jesus Christ a short while before he passed to his reward, and I feel to say to his loved ones that this should be of much comfort to them all, for we are told in the blessed word of God to sorrow not for them as we would for those who have no hope. I feel assured that while his body is sleeping beneath the sod his soul is resting in the sweet smiles of a once crucified but now highly exalted Redeemer. Yes, dear family, he is done with the trials of this sinful world that you and I still have to battle with. He was only thirty years of age, and though we would say that he has gone too soon, let us remember the blessed Lord doeth all things well. May you all have the royal presence of the blessed Lord to fill the vacancy in your homes, and feel to say, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Let us hope to meet him where there are no more sad farewells, but all is eternal praise to God.

Written by one who esteemed him highly.

T. J. EVERS.

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## M E E T I N G S .

The seventy-fourth annual meeting of the Siloam Association of Oregon and Washington will be held with the Mount Zion Church, near Forest Grove, Ore., August 7th, 8th and 9th, 1925. Those coming by train will take the Electric at Portland for Forest Grove. There is a good highway from Portland also. We hope to have a good attendance. For further information write to Elder W. J. Reeves or sister **Jemima Beaman**, Forest Grove, Ore.

SONORA A. HESS, Clerk.

2327 N. 27th St., TACOMA, Wash.

The one hundred and sixth annual session of the Highland Association of Regular (Absolute) Predestinarian Baptists will convene with the New Hope Church, six miles north of Dawson Springs, Ky., on Friday before the third Sunday in August, and continue until Sunday. All sound ministers and brethren will be welcome.

G. D. CLARK, Moderator.  
SAM MCGREGOR, Clerk.

The Olive and Hurley Church, of the Lexington-Roxbury Association, will hold our annual two days' meeting the third Sunday and Saturday before, August 15th and 16th, 1925. A cordial invitation is extended to all lovers of the truth. Train will be met at Ashokan station Friday evening and Saturday morning.

JOHN J. SECOR, Church Clerk.

The Middleburg Old School Baptist Church expects Elder George Ruston to meet with them the fifth Sunday in August (August 30th, 1925). For convenience services to be held at the home of J. E. Livingston, 64 E. Main St., Cobleskill, N. Y.

ADDIE C. LIVINGSTON, Church Clerk.

The Maine Old School Baptist Association will meet at Whitefield, Maine, on Friday before the second Monday in September and continue three days (11th, 12th and 13th, 1925). All lovers of the truth are cordially invited to meet with us.

GEORGE R. TEDFORD.

The sixty-eighth session of the First Kansas Association of Regular Old School Predestinarian Baptists is appointed to be held September 11th, 12th and 13th, 1925, beginning on Friday before the second Saturday in the month, at 1243 Polk Street, Topeka, Kansas. Topeka is of easy access from all points by way of the Union Pacific, Rock Island, Santa Fe and Missouri Pacific, and buses running in all directions. From the Santa Fe depot take a Washburn-12th Street or a Country Club car, get off at Polk Street and walk one block south. From Rock Island or Union Pacific take any car that comes along going south, and transfer to either of the above cars, or will be met if notified. Write to Elder L. L. Schenk, 1243 Polk Street, Topeka, Kansas, for further information, or to myself, at Meriden, Kansas, or telephone 7535 after reaching Topeka.

MARY ELLISON, Clerk.

The Original South Arkansas Primitive Baptist Association is appointed to meet with the Chappel-Hill Church, 2½ miles east of Onachita, Arkansas. Those coming from east, south and southwest, come to Camdeu, Arkansas, and those from north and northwest, come to Malvern, Arkansas, and from these

points take Rock Island Railway to Onachita, Arkansas, where trains will be met Thursday and Friday. The days appointed for this meeting embrace Friday, Saturday and Sunday, September 18th, 19th and 20th, 1925. We are very anxious to have all peace-loving, unlimited Predestinarian Baptists, especially ministers, meet with us at this time.

V. R. HARRIS, Moderator.  
W. C. HORTON, Clerk.

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IN

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Meetings every Sunday at 106 West 59th Street, Manhattan.

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S. B. MOFFITT, Pastor.  
LOUISA LEE BRIDGES, Clerk, Arcada Apt. 102, Seattle, Wash.

**A SKETCH OF THE LIFE**  
of  
**JOSHUA S. CORDER.**  
**CONTENTS.**

Picture of Elder Joshua S. Corder.

Chapter I.—Early Years, Christian Experience, &c.

Chapter II.—Church Division, Trials in Early Ministry, &c.

Chapter III.—Tours West and East.

Chapter IV.—Settling in Life, Teaching, &c.

Chapter V.—Trials During the Civil War.

Chapter VI.—Church Trouble, Associational, &c.

Chapter VII.—Doctrinal Views, Occurrences, &c.

Chapter VIII.—Boldness in the Faith.

Chapter IX.—Unspotted from the World, &c.

Chapter X.—Churches—Refreshing Seasons at Mt. Olive.

Chapter XI.—Some Extracts, Reminiscences, &c.

Chapter XII.—In Perils.

Chapter XIII.—Fell Asleep, A "Loved Disciple."

Chapter XIV.—Memorials, Poetry, Circular Letter, &c.

This little book of 152 pages was published by Elder Corder's daughter, sister Semma E. Corder, of Philippi, W. Va., and printed in the SIGNS OF THE TIMES office several years ago, and we feel is a work that will be read with interest by any of the household of faith.

The book was originally sold for one dollar per copy, and was bound in cloth, but there were some printed sheets that were never bound, and these sister Corder has generously donated to help in publishing the SIGNS OF THE TIMES, so we have decided to bind them in paper covers and offer them to our readers as long as the supply lasts for the extremely low price of twenty-five cents per copy. If any who purchase this book feel they have not received full value they may return the book to us and we will refund the price paid for it.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## P O E T R Y .

### THE SCHOOL OF SORROW.

“I sat in the school of sorrow,  
The Master was teaching there;  
But my eyes were dim with weeping,  
And my heart oppressed with care.

Instead of looking upward,  
And seeing his face divine,  
So full of tender compassion  
For weary hearts like mine

I only thought of the burden,  
The cross that before me lay,  
The clouds that hung thick above me,  
Darkening the light of day.

So I could not learn my lesson,  
And say, Thy will be done,  
For the Master seemed not near me,  
As the heavy hours went on.

At last, through grace I lifted  
My streaming eyes above,  
And I saw the Master watching,  
With a look of pitying love.

To the cross before me he pointed,  
And I heard him sweetly say,  
My child, thou must take thy burden  
And learn thy task to-day.

Not now may I tell the reason;  
'Tis enough for thee to know  
That I, the Master, am teaching,  
And appoint thee all the woe.

Then kneeling, my cross I lifted,  
For one glimpse of that face divine  
Had given me strength to bear it,  
And say, Thy will, not mine.

And so I learned my lesson,  
And through the weary years  
His gracious hand sustained me,  
And wiped away my tears.

And the ever-glorious sunlight  
From the heavenly home streamed down,  
Where the school tasks are all ended,  
And the cross exchanged for the crown.”

[THE foregoing is a favorite of Elder J. G. Eubanks'.—ED.]

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

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GREENWOOD, Mo., Dec. 4, 1924.

DEAR BRETHREN:—As it has been some three or four years since I wrote for the SIGNS, I feel this morning to write a few lines, that the readers thereof may know where and how I am. When I last wrote I was located at Weiser, Idaho, now I am at the above address.

“Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.”—Psalms lxxvi. 10. Is it a fact that all Scripture is profitable to the man of God, or are just what people call the easy good texts for the children to read? My answer is, All Scripture is profitable, &c. There was no wrath, no sin, no death, until after the transgression, no transgression until after the law, no law until God gave it, and he gave the law to

a man who could not keep it, for the man was made a servant of vanity. Rom. viii. 20: "For the creature was made subject to vanity," &c. If God is the first great cause, and by him all things consist, and all things were made by him and for him, is there anything that he has no use for? If there is, what is it? So God made, or created, the creature subject to vanity, he gave this subject he had made a law. What for? Rom. v. 20: "Moreover, the law entered, that the offense might abound," &c. God must have desired the offense to abound or he would not have given the law. The transgression of the law brought guilt, so the object of the law must be "that every mouth may be stopped, and all the world may become guilty before God."—Rom. iii. 19. Thus we see how man came in condition to have wrath, malice and all that it takes to make a sinner. But had you noticed there was not a single promise until after sin? I hope the dear Lord will guide me into his glorious truth, and, if it could be his will, clear to the end of the (gospel) field. I hate to see one turn round and round in the middle of the field, for fear of being called an "extremist." One is not on unlawful ground so long as he is in the gospel field.

I will now notice some of the incidents where the wrath of man is manifest. In Genesis xxxvii. I think Joseph's brethren are beginning to gather, or store up, some wrath, because of the coat Jacob made for Joseph. Added to this Joseph had some dreams which he proceeded to tell his brethren, which when they heard they hated him more. God surely was preparing things for some great event. When Jacob called him to go see how his brethren did in Shechem Joseph said, "Here am I." Joseph starts, not knowing where he is to go, nor how long it will be before

he will again see his people, and when his brethren see him, God's time having fully arrived for Joseph to make a certain journey, the wrath of his brethren was sufficient to do anything bad to Joseph, had not restraining grace held them in check. Man's wrath said, Here is the filthy dreamer, let us kill him. God's restraining power, without sound or display, caused them to sell him into Egypt. God for some great reason was going to bring a famine on earth, but was going to bless a certain place with great abundance before the famine, and was going to have one there qualified with knowledge to provide to save much people alive, so in love and mercy he (God) sent Joseph to Egypt to lay up in store for his people (Israel) against the day of want. Joseph's brethren through envy and wrath would have killed him, or left him in the pit to die, but their wrath was restrained, and just enough loosed to praise God. Well, you know their wrath sought often to take Jesus, but never did they get him until his hour had come. Joseph had a great work to do, he had to prepare before the actual need that which would save his brethren; so did Jesus, hence he stood as a Lamb slain from the foundation of the world. If man was free to take of the forbidden fruit, so was Israel free to go into Egypt; if man could have kept from taking the forbidden fruit, so could Israel have kept from going into Egypt, and in both cases the ones to save life (Jesus and Joseph) would have been unnecessary, notwithstanding God had made a creature (man) subject to vanity, had given him a law that all might become guilty, and to Israel he said they should go into a strange land and be evilly entreated, &c. You ask, Could not God have done differently in both cases? I answer, Yes, if it had been his will,

But as it was not his will to do differently, I say it was his will to do just as he did, for he does his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand. Is this extreme? If so we will have to find more of it before you or I will be benefitted much. We read that God made all things, whether visible or invisible, that they were made by him and for him, so in order to salvation there must be something lost. Even God has never said there could be a thing saved that was not lost. The whole need not a physician, but they that are sick. God gave the law that the offense might abound, and that all might become guilty, that he might have mercy on whom he would have mercy. There is no power but of God, the powers that be are ordained of God. You may pull which string you wish and it is all of God, the beginning and the end, the first and the last, and all that is between. It seems to me "permissive" predestination is most misleading. I may permit my boy to go to town, he is at perfect liberty to go, or not to go, but when I send him to town he must go. Instead of God permitting Satan to crawl on his belly and eat dust, he says Satan shall do this, and at one time he told Satan to "get thee behind me." In the last time he is going to tell that old serpent to enter into a place prepared for him. It would seem by these statements concerning Satan that he is under perfect control and not independent in anything; and if he is not an independent power he is a dependent power, and if dependent every thought, act, &c., must be given him.

I have had to pass over much of the real sweet meat, and that which is comforting to the child, now I feel to notice only one more incident. In the fullness

of time, just at the right time Jesus came into the world; he came for a certain purpose. He as man wept because of sin and its result, he taught righteousness, his own as a nation received him not; he was despised, rejected. No doubt there has been a time with you when you had neither time nor will to notice him, no mind to seek after him, no will to be like him; if so you received him not. There were those at that time who wanted to hurry up the sacrifice, and we have just such people to-day, but his hour had not come yet, he was busy about his Father's business. But his hour did come. Was everything ready? Was the wrath of man at that point that would praise the Lord? Let us take a little look. We think so. There was one of the twelve just ready to betray the blessed Son, for he was raised up for that very purpose. Who raised him up? How about the people, were they ready to destroy (or try to) the blessed Son of God? Both Herod and Pilate, with all the Gentiles, were gathered together to do that which before was appointed. Who had gathered them? No power but of God, who appointed what was to be done. He was betrayed, taken to prison, tried, now listen to the verdict, Take him and crucify him; that is what you are to do. Why? For I find no fault in him. A queer verdict, to crucify one because he had no fault, yet it was so, there was no fault in him. It was high time for the wicked, which is the Lord's sword to awake, smite the Shepherd, &c. We see a wonderful sight, a whole company of people going up a hill called Calvary, there is one in the midst they are leading, dragging, beating, this blessed One who had not a fault. What vile people to pull, drag and beat this holy One. Suppose we had power to go liberate the just

one, and let those vile ones go up alone, what will they accomplish, a company of sinners, vile persons? Nothing. But suppose we turn these vile, sinful people back, and we just let Jesus go up, what have we accomplished? Nothing. Besides this was the hour of darkness, the hour the Son of God must be offered a sacrifice acceptable to God. Then let them go up, sin in the lead as usual, and we will see something wonderful. What do we see. Oh behold the power of darkness and the power of light, one sacrificing the other. Can you rejoice? The apostle says, "For we know all things work together for good to them that love God." Here the wrath of man is ready to praise God, by offering a sacrifice acceptable for sin. How I would love to show you the first thing you saw was your sins, and Jesus coming in later showed you your Savior, and how all along the way darkness and gloom, doubts and fears have always preceded the appearance of your blessed Savior, who when he comes causes you to rejoice and take courage and praise God again and again.

Yours in hope,

T. E. ATTEBERY.

MERIDEN, Kansas, July 10, 1925.

DEAR KINDRED IN CHRIST:—As I am writing to ask you to announce the meeting of our Association, I would like, with your permission, to again offer a few thoughts for the consideration of the readers of the SIGNS, with an effort to use as little space as possible. One of the subjects that has occupied my mind lately is my neighbors. "Thou shalt love thy neighbor as thyself," and, "Who is my neighbor?" This question was asked by a certain lawyer, who stood up, tempting Christ. Read Luke x. 25-37.

Of course this lawyer was a stickler for the law of Moses, and, like the same kind of lawyers to-day, thought to merit salvation by his own works. He quoted from the law, ending with the words, Thou shalt love thy neighbor as thyself. Christ assured him that if he did this he should live. Then he asked, Who is my neighbor? Christ did not give him a direct answer, but related the incident of the man going down from Jerusalem to Jericho, of the failure of the priest and the Levite, men of his own country, to help him out of the distress into which he fell. But a certain Samaritan, a man of a different nationality, and of a race looked down upon by the self-righteous Jews and pious lawyers, so much that it was not expected Christ would even talk with one who was a Samaritan, he ministered to the needs of the poor robbed and beaten man, and the lawyers had to acknowledge that the despised Samaritan was the true neighbor. This narrative shows that it is not always those who live the shortest distance away who are our real neighbors, but the ones, who, no matter what the distance, are ready at any time to do a neighborly kindness to one in trouble. I see that a long article could be written on every sentence in this narrative, but I wish to confine my thoughts to loving our neighbors as ourselves. I will first consider them in the common or natural application of the word as those who live nearest to us. Here the "do and live" people may think they have their inning, for Christ said, If we love our neighbor as ourself we shall live. But I challenge the world to produce one single person clear enough of selfishness, who after an unprejudiced analysis of himself, can honestly say he loves his neighbor as himself. But spiritually, Who is my neighbor? As in na-

ture, we consider them to be the ones nearer to us than any other people, the ones made nigh by the blood of Christ, and ever ready to give a cup of cold water in the name of a disciple, with never a word of reproach or censure for the naked and forlorn condition in which they found us. Because he himself "can feel his brother's sigh, and with him bear a part," for he also has traveled the same dangerous road from Jerusalem, has encountered the same thieves, suffered the same buffetings and experienced the same failure of the chance people to help him. Who would not love such a neighbor, who has endured the same fellowship of suffering, and now comforts us with the same comfort wherewith he himself has been comforted of God? Dear saints, how do we love ourselves, our loathsome selves, which make us cry out in our wretchedness, for we know that in our flesh there dwells no good thing? By looking away from ourselves, we find it is the love we have for the priceless hope that saves us from sinking in life's troubled sea. The precious belief of the truth we love and prize above rubies. Every neighbor made nigh by the blood of Christ, in whom we see even greater evidence than within ourselves of the same sweet hope, the same precious faith and belief of the truth; we love them as we love ourselves, even better than ourselves. When that love is in full sway each esteems others better than himself. It is a love that begets love, that flows from heart to heart. We love each other with a pure heart fervently only when we esteem others above ourselves. Loving our neighbor as ourselves, is the love that assures us that we have passed from death unto life. (As Christ said, if we do this we shall live.) Without it hope would fail, and life would

hold an aching void the world could not fill. A dear sister was asked contemptuously, how she knew she loved the brethren. Dear neighbors, we know it by more than one token. We know it by the joy we feel when we meet, even the handclasp, so different from others, giving a telepathic assurance of the same precious faith. We know it by the hardships we endure as we drag our old bodies many weary miles to meet them, when every fiber of our being craves rest and quiet at home. As the two milch kine, bearing the ark of God, with their calves tied up at home, went straight to the camp of Israel, lowing as they went, so we, if we love our neighbor as ourselves, often go in heaviness to meet them, leaving our loved ones tied at home. And O, dear people of God, we know it by the hurt we feel when one whom we have loved and trusted as a brother indeed, turns with railing accusations against us. What more grievous peril can befall us than the peril of false brethren? Not the faithless people of the world, but a brother who has proven false to the love and trust we confided in him. Hatred can easily render railing for railing. Indifference can ignore it, but love suffers. Paul said of the christian graces, The greatest of these is charity. Charity means love: among neighbors, forbearing love. The greatest of all is love. In that better world to which we are all hastening, there faith will end in sight, and hope will end in a full realization, but love will never end. Through endless eternity it will endure ever the same. Love, the greatest of all, is there, as here, "the golden chain that binds the happy souls above." Love worketh no ill to his neighbor. "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." When this is done there is no time left to work ill to our neighbors. All our mind and all our strength engaged in this love, our bodies kept under and brought into subjection, we then have no faculties left to work ill to our neighbor. Besides, he plainly tells us that whatsoever we do, or do not do, unto even the least of them, is even so unto him. "And thy neighbor as thyself." This is in the singular. Thy neighbor. Our chief neighbor is the one certain, never-failing, great Samaritan to us all, and does all things for us, and certainly is entitled to the most vehement love of all our hearts and all our strength. He says, "A new commandment I give unto you, That ye love one another; as I have loved you." In my school days, the lesson in my Fifth Reader about the dream of Abou Ben Adhem made a lasting impression on my mind. In his dream it seemed an angel appeared with pen and paper, and announced he was recording all the names of those who loved God. Abou Ben Adhem was grieved because he could not say positively he loved God. I presume that, like the Lord's people to-day, he could have said, I hope I love him, but only that. Finally he said, "Put me down, then, as one who loves his fellow-men." The recording angel wrote and departed, with a promise to return and show him the completed list, and when he came back, "Then lo, Ben Adhem's name led all the rest." A heart full of love to our fellow-men, loving our spiritual neighbors as ourselves, is a sure indication of the love of God shed abroad in our hearts. If we love not our brother whom we have seen, how can we love God whom we have not seen? "By this shall all men know that ye are my disciples, if ye have love one

to another," for love is the fulfilling of the law.

I have thought on this subject for some time, and it seemed a coincident when last Sunday the minister briefly touched on it, showing that our true neighbors are those nearer and dearer to us than all people, thus giving me a bit of sweetness I had not yet found. I realize I have left out much more than I have written, but I submit it to the editors, and if it meets their approval, to the readers of the SIGNS, in a spirit, I hope, of neighborly kindness. I hope it may stir up the pure mind to search the Scriptures and see if these things be true. If there is found one word of truth in it, do not give praise to the poor, sinful hand that penned it any more than to the pen in the hand of the writer.

I would like to let Elder Greathouse know that I tried to answer his much appreciated letters, but fear he has never received them. We are pleased with his article in the last SIGNS.

Still permitted to hope for a better life, I remain as ever, one of the least,

MARY ELLISON.

EAST POINT, Ga., July 21, 1925.

DEAR BRETHREN:—Though I feel, and am, unworthy to thus address you, I want to write just a few lines, the good Lord being my guide, to let you know I am yet alive, but suffering much pain. It is now nineteen years since I was stricken down, suffering all the time.

I want to thank a friend, and brother in Christ, who sent me five dollars. He lives somewhere in the State of New York, but did not sign his name, and this is the only way I have of thanking him. I thought, and made the remark, that he had the love of God in his heart. The money came at a time when it was much

appreciated, and I love him for the truth's sake, I hope. Our Lord has a people in every nation, kindred and tongue, and he loves them with an everlasting love, therefore with loving-kindness he draws them, and has saved them with an everlasting salvation; yes, he has done it all. Yes, Christ hath redeemed and saved his people from their sins, and when the appointed time comes for them to know it God sends forth the Spirit of his Son into their heart, crying, Abba, Father, then they will repent, and not before, for it takes a godly sorrow to work repentance. "No man can come to me, except the Father which hath sent me draw him." It is by grace we are saved eternally and in time. Jesus says, I give unto them eternal life and they shall never perish. Oh that I could know that I am one Jesus spilt his precious blood for; if so I would have no more doubts and fears. John says, "We know that we have passed from death unto life, because we love the brethren." I know I love God's dear people wherever I meet them, and those I read after but have never seen, as soon as I read their good letters my love goes out to them the same as to those I have seen face to face and talked with, and that makes me hope that I have the love of God in my poor heart. Sometimes it seems that love is all the evidence I have of being born of the Spirit, and at times when I read my Bible it is a sealed book to me, then I go mourning; at other times I may open it and read the same Scripture and it seems so plain and comforting to my poor soul that I am made to rejoice for a little season; it is just up and down with me.

Dear brethren and sisters, I do believe that the Primitive Baptist is the true church of our Lord and Savior Jesus Christ that he set up before he left these

low grounds of sorrow. He gave his children a commandment how to live and serve him and one another, and told them that if they loved him to keep his commandments, meet often together, pray with and for each other, visit the sick and afflicted and the widows and orphans, comfort one another with the same words wherewith ye have been comforted of the Lord, also much more I could mention. Are we doing so? I fear not. Our dear Savior said, If ye love me keep my commandments.

Dear brethren and sisters, this may be my last writing for the SIGNS unless I get better, and I ask an interest in your prayers to the good Lord that I may be submissive to his will in all things. I often fear I am not a child of God or I would not have to suffer so long, yet I know many of his dear ones who have suffered for years, which comforts me. I know I have been made to rejoice many times in my afflictions. I hope the brethren, sisters and friends will continue to take and contribute to the SIGNS and not let it go down, for the editorials and many good letters are food to the children of God, and may the good Lord long spare you, dear editors, to write and stand upon the walls of Zion and cry aloud and spare not, ever contending for the faith once delivered unto the saints.

I want to again thank you for the SIGNS OF THE TIMES, also to thank the dear friend who sent me the five dollars.

I will now bid farewell to one and all, with that little hope that after death we will all meet in that upper and better kingdom, where sickness, sorrow, pain and death are felt and feared no more.

A poor sinner saved by grace, and grace alone, if saved at all,

G. W. ALMAND.

SYLVIA, Tenn., March 26, 1925.

DEAR EDITORS:—You will please find inclosed check for two dollars to pay for your valuable paper for another year. If I can I would like to express a few of my thoughts in a way that will be encouraging to the faithful ones who seem to be putting forth every effort to continue sending these pages filled with glad tidings into the many destitute places where there are no preachers to feed the little hungry and weak lambs, who are hungering and thirsting for that drink that comes alone from the Fountain of life. As it was said to the woman at the well, If you had asked me I would have given you to drink of that water that you would never thirst again. That water reaches the thirsty spot that no other thirst-quenching drink can reach, and is the remedy especially prepared for the disease, and all the expert "Divines," with all their machinery and material that money will buy cannot and have not manufactured one drop of that thirst-quenching drink. No, no, it comes from only one source, and has effect where this peculiar thirst is, and in no other ailment is it beneficial, for the preparation of the heart, together with the answer of the tongue, is of the Lord. What a mystery is the wisdom and power to enter the inward parts and put a desire into the once stony heart to do the will of the Lord, and when wrongfully accused to feel thankful they are even worthy to suffer persecution, and to feel in their heart that this new life springs from the Fountain of love. Oh what a wonderful change! Where and how did you obtain it? Was it by anything you had or could do? Was it bought with money, or was it handed to you by some friend or relative? No doubt you have felt yourself to be a condemned and hell-deserving sinner, then

you do not feel to boast of what you have or can do. You feel helpless, wretched, condemned, a beggar at mercy's door, not worthy to as much as raise your eyes to heaven, and feel to say, Lord, be merciful to me a sinner.

Dear editors, these are some of my thoughts, and if this stammering attempt finds its way into print I hope you will not let it crowd out something more worthy of space in your valuable paper.

Yours in hope of a better life,

L. D. PERRY.

NEWARK, Delaware.

DEAR BROTHERS:—The writer of the following letter is a grand-nephew of brother J. G. Eubanks, his grandmother was brother Eubanks' sister. He is but twenty years of age now, and I first read a letter published in the SIGNS from him to his mother last year, while he was in the Navy on the California coast at San Diego. This letter seems to be worthy of space in the SIGNS, when you can spare it. The Lord knoweth them that are his.

J. B. MILLER.

HIRAM, Ga., July 1, 1925.

DEAR BROTHER MILLER:—I thought I would write you a few lines in order to let you hear from me. Since I left your beloved place up in Delaware I feel to love all who are in our Lord and Savior Jesus Christ for his name's sake wherever they may be, even to the end of the earth. For several days my condition has been wonderful, my mind is above all earthly things, seems like I am in direct communication with our blessed Lord, who was in the world in the flesh and suffered and died on the cross for our justification, paid the debt of the law, and when it pleases him to take one of his prisoners and set him free, it is ac-

according to the good pleasure of his will, and the God of heaven is the one that gets all the glory, not man, for man has but a few days on this earth and full of trouble. I feel entirely dependent upon the Lord every hour I live and for every breath I breathe; I am made to rejoice in his name. If I should have justice, and if the Lord had dealt with me after my sins, I would have been a hell-deserving sinner. But I find the Lord is a Lord of mercy, and his truth endureth in all generations. I earnestly thank the Lord for his mercy he has shewed unto me. While I was traveling from place to place in the U. S. Navy his love was as strong towards me when I would be hundreds of miles on the far Pacific Ocean as it is at the present time. I feel strong in the Lord, giving him all power, sovereign and mighty, "who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure."—Isaiah xl. 12. It is good for us to think upon the power of God and what a wonderful salvation he has given his people. I have a good evidence to believe and stand by this old doctrine preached by the Old Primitive Baptists, and I want to die believing the same doctrine. I hope the Lord will bless all your family and his people in every nation, kindred and tongue. Place the mantle of charity over my imperfect writing.

Yours truly, a sinner in hope of salvation by grace,

JEWELL CROKER.

ACME, Okla., Sept. 22, 1924.

DEAR EDITORS:—I will write a line to send in my remittance for another six months, as I cannot get along without our precious paper, and also to let you know how the notice in the last SIGNS

hurt me. Just to think that the Baptists would let their subscription run on unpaid like that. I know one who has taken the SIGNS four or five years without paying for it. He said he was not able to pay for it, but he was taking and paying for several newspapers all that time. I do not know whether or not he is still taking it that way, but I do know he was able to pay for it. His grown children said to me several times that their father did not have to pay for the SIGNS as it was sent to him free. He claims to be a good Baptist and is a deacon. I fear it is the same way with many others. Oh I do hope we will not have to give up our paper. I have taken it off and on for several years, and when I saw I could not pay for it I had it discontinued to me until I could pay for it. Brethren, one and all, it is a shame to let our faithful editors and publishers suffer like this. I am an old man and very poor, but I expect to put every dollar I can get on the dear paper. It is all the preaching I get, and it is as sound now as it ever was; it sets forth just what I believe. Of course I am an outsider but I do hope I love the doctrine as set forth and contended for by our dear paper. May the great almighty God uphold the SIGNS in the future as in the past. Pray for me, dear ones.

The very least,

S. S. COX.

[We cannot understand how any one who enjoys reading the SIGNS can practice deceit in order to get it for nothing. We are sending it to a great many free, and our brethren and sisters are contributing toward sending the paper to those who cannot afford to pay for it, and it is very unfair, to say the least, for one to represent to us he is not able to pay for the paper when he is.—ED.]

HUNTINGTON, W. Va., May 2, 1925.

DEAR EDITORS:—Please find inclosed money order for five dollars to pay my back dues and a year in advance. I enjoy the SIGNS very much and would hate to do without it, for I do not hear much preaching, as there is no church very near me. I would like to have any of the ministers or brethren when passing through here stop and see us. I feel to be so unworthy and to be such a great sinner that I wonder any of God's people count me anything. I attended the Pocatolico Association last year and they were all very nice to me. I did not feel worthy of the kindness shown me. I met many dear good people who I will never forget. I doubt so much of the time that I am one of his, and then I will feel a ray of hope, and there is nothing I would take in exchange for it. I do love the brethren and sisters; they all look good to me, and any of them are welcome at my home at any time. I would enjoy having any of the household of faith write to me if they have a mind to do so.

I thank you for sending the dear old SIGNS as long as you have without me paying for it. God bless you and your work. I will soon send some for those who are not able to pay for the paper.

From one who is very unworthy,

VICTORIA MEADOWS.

BEND, Oregon, July 11, 1925.

DEAR ELDER LEFFERTS:—In my father's house there is bread enough and to spare while I perish with hunger, is the way the so-called prodigal son described his predicament while feeding swine for a stranger in a strange land, and this morning I feel very much that way; but my Father's house is lost to me, and it is my hope to find it, as did Jacob, in a waste howling wilderness and

desert land. There is not a genuine "Hardshell" Baptist in central Oregon that I know of. I met a man from Klammath Falls a short time ago who had the doctrine. He said his parents were Old School Baptists and he believed the doctrine, but he did not seem to have that reverence for it that is a mark by which I know them. Genuine "Hardshell" Baptists are scarce on the Pacific coast. If there is one in central Oregon, or one who wants to come to this land of mountain scenery, I would surely like to hear from him. I have a pleasant home here with my soldier son, and need the SIGNS, as I never go out to the money-hunting gatherings here. I can never get the truth by radio, though I have "listened in" on a number of Sunday evening services since our radio was installed, but have heard nothing worth while; even the singing has not the old time ring.

In hope,

J. M. AMSBARY.

HEREFORD, Texas, July 29, 1925.

DEAR EDITORS:—I wish to ask through the columns of the dear old paper, the SIGNS, if any who are in possession of either the First or Second Volume of the Editorials of the late Elder Gilbert Beebe would sell same. If so, please answer this inquiry, giving name and address, number of volume, condition of books and price. In this west Texas country the gods of this world have blinded the eyes of the people so that they worship the creature more than the Creator. Only occasionally do we hear the truth as it is in Christ preached in its fullness, giving to God all power, honor and glory in the salvation of poor, fallen and depraved sinners, although we have many who preach another, which is not another, but a perversion of the gospel, teaching

that God predestinated all good things, but has nothing to do with things evil; also that after regeneration it is optional as to keeping the commandments. I understand such doctrine to be contrary to the teaching of holy writ and my experience, and is of no comfort to my poor hungry soul. But occasionally Elder J. A. Rutledge, of Portales, New Mexico, Elder Jack Stephens, of Farwell, Texas, and my father, Elder W. S. Bourland, of Vernon, Texas, come this way and preach for us the unsearchable riches of Christ, which honor, adore and glorify God's holy name in all things. I am always glad to get each copy of the SIGNS, for in both the correspondence and the editorials is the beauty, glory, majesty and dominion of our God's kingdom set forth.

I beg to subscribe myself, a poor unworthy sister, saved by grace if saved at all,

(MRS.) J. DAVID THOMPSON.

ARLINGTON, Texas, Dec. 12, 1924.

DEAR EDITORS:—As my subscription has expired I will send in for another year. I enjoy almost all the letters in the SIGNS, and am sorry that the publishers had to make a monthly publication of it. It seems as if there were enough Old Baptists in the United States to give better support to the dear old SIGNS, a paper that has labored so long for the doctrine of the Lord.

We have the truth preached for us twice each month by Elders E. A. Moreland and J. H. Smith, at our little church in Fort Worth. Our church is enjoying sweet peace, and the Lord is adding to our number by letter, and a young brother, by the name of Williams, was baptized the first Sunday in this month by our pastor, Elder E. A. Moreland. We love to have brethren visit us from

other churches. I hope the blessed Lord will give us of his grace that we may continue to esteem each other better than ourselves.

Unworthily, your little brother in hope of mercy,

J. W. CAUDLE.

XENIA, Ohio, July 6, 1925.

DEAR BRETHREN:—Please renew our subscription to the SIGNS OF THE TIMES for one year. It has been coming to our home for many years and we enjoy reading it. Rather like it better since it comes once a month than we did before; think the letters are better. There is no meeting within fourteen miles of our home any more, and father and mother are both old and feeble and do not get to meeting very often. Father is nearly eighty-four, and crippled with rheumatism so that he walks with a crutch; mother is past eighty-five, very feeble, and scarcely ever gets away from home. They have been married fifty-one years, and have lived in this one place for forty-three years. Please send the paper as before, to Joseph Buckwalter, Xenia, Ohio, R. F. D., No. 9, Box 53.

Written by his daughter,

MARY J. BUCKWALTER.

VERNON, TEXAS.

DEAR BRETHREN:—It has been a long time since I have spoken to you in writing, but I have many times greatly desired to send a few lines to you all, but fearing it was of the flesh, and feeling my unfitness to crowd in with my weakness, I have pushed it back from time to time, but at last I want to express my thanks to you for your great and unmeasurable kindness in sending me the SIGNS. I know I have been a burden a long time, but have all the way thought to be able to bear a part with you. I

have greatly enjoyed all the good old SIGNS contained, and it has been a source of great joy and comfort all these many years, and I thank you more than tongue can express, but my eyes have become so afflicted I cannot see to read, so you may send my paper to some other poor soul that will love and enjoy it as I have.

Thanking you again, and hoping I have a real hope in Christ, I am a sinner saved by grace, if saved at all,

(MRS.) JENNIE LOYD.

MACOMB, Ill.

DEAR EDITORS:—Inclosed find \$1.00, for which please extend my subscription to the SIGNS six months. I would like to be able to pen a few lines for its columns, if only to send to all greeting in the Lord, but I am far from well, and will not do so at present. I hope I am thankful to the Giver of all good and perfect gifts for his great kindness to his people in bestowing upon them such able and competent men to act as editors of our dear paper. Elders Lefferts, Dodson, Ruston and Vaughn are able writers, deeply taught in spiritual knowledge, and write much to the comfort and encouragement of God's people. May they long be spared to edit our dear family paper, and may it be upheld and blessed by our dear heavenly Father.

I am, I hope, your sister, though least of all,  
SARAH E. RUNKLE.

FLOYD, Va., April 3, 1925.

DEAR BRETHREN:—"Greater love hath no man than this, that a man lay down his life for his friends." The people of God are born with this love within their hearts. Does not this create a never-sinning principle within their souls? When we are led according to the Spirit the fruits are peace, joy and love, we are blessed with charity, which is the very fruit of love. Oh what a blessed thought

that it is his life of love that his people have, and this life of love entitles us to the heavenly world as we journey in this world of sin and sorrow. How little we know of our heavenly home above. I have often thought if we were given eyes to behold the heavenly world as it is in its beauty, power and glory we would be struck with blindness and fall as if dead, the power would be so great. At a powerful view of the light the apostles Paul and the prophet Daniel fell as dead men. Who can see God in glory and live? for he lives in unspeakable brightness and glory, as we read. I am glad I live in the gospel day, for it is the day of God's richest and sweetest blessings, and answering for that everlasting day in heaven.

Your sister in hope,

MOLLIE SALMONS.

### CORRESPONDING LETTERS.

*The Warwick Old School Baptist Association, in joint session with the several churches composing the said Association, convened in the meetinghouse of the New Vernon Church, Sullivan County, New York, Wednesday, Thursday and Friday, June 10th, 11th and 12th, 1925, to our sister associations with which we correspond, sends greetings in the Lord.*

DEAR BRETHREN:—Again in the goodness and tender mercy of our God we are granted another precious privilege of meeting your messengers in an associate capacity. Your correspondence is highly prized by us, and we desire it to continue. We feel that the truth has been preached and our hearts have been made glad.

Our next session is appointed to be held on Wednesday, Thursday and Friday before the second Sunday in June, 1926, the place to be announced later through the "Signs of the Times," and we shall be glad to meet your messengers again.

R. LESTER DODSON, Mod.  
ROBERT M. STRONG, Clerk.

**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER, 1925.

**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.***ZACCHAEUS.**

IN the nineteenth chapter of Luke's narration of the gospel of Jesus Christ we find the only record given in the Scriptures of this remarkable little man Zacchaeus. Meager as the record is, it is sufficient to arouse our interest, and if we take carefully all that Luke says about this man we shall find it very illuminating regarding the christian experience of nearly every child of God. There is something about this little man and the relation of Jesus unto him that makes Zacchaeus not a solitary figure but one who embraced within himself much of the exercises of soul to which the children of God can bear witness. For instance, he was rich and he was little and he was chief of the publicans. This last fact was enough to arouse the enmity of the Jews against him, enough to ostracize him from his own nationality. The publicans were those who collected taxes for the Roman government. These tax-gatherers were often oppressive and unscrupulous. Zacchaeus claimed in the presence of Jesus that he had not been unfair or dishonest, and that if he had ever extorted from any man he had returned unto that man fourfold. Nevertheless,

any man who represented the government of Rome, no matter how just or upright he might be, was repugnant to the Jews. For this fact probably the law of Moses was somewhat to blame, since it commanded aloofness from the nations round about Israel and forbade the Jews to have any dealings with Gentiles. All these circumstances caused Zacchaeus to find himself in a position of isolation from his kindred in the flesh. Is it not true, we ask, that every child of God finds himself much in the same position? No matter how many good and kind friends we may have, nor with what close and tender relationships we may be surrounded, the Lord's people spiritually are characters who dwell much alone and walk much in a solitary way. They are made to feel themselves cut off from their fellows and find themselves unable to go along heartily and willingly with the doings of the world about them. The cutting off of Zacchaeus from his fellow-Israelites was due, however, to his occupation and the office he held under the government; while the isolation of the child of God from the things of the world is due to the manner in which the Spirit of God exercises him. The record further says that Zacchaeus was rich, no doubt this means that he was rich in worldly goods. But whether he was rich in a worldly sense or rich in the sense of his own self-righteousness and in the consciousness of having done what he considered good works, his case was not very different from that of every child of God who, in a state of nature, believes himself to be self-righteous and full of good works. Before the Spirit of God shines in a sinner's heart, and while he is yet in his sins, the sinner feels himself to be rich. He may not think this in a money sense, but he does think it so far as his own

fancied uprightness and integrity are concerned. He believes himself to be able to attain the favor of God by his own good works, and knows not that he is poor and naked and blind. Zacchaeus had a desire to see and to know Jesus, and so urgent was this desire within him that he climbed a sycamore tree to be in a better position to behold Jesus as he passed by. This was because Zacchaeus was a little man and because the throng of people so pressed Jesus on every side that Zacchaeus could not see him. This man was not the first nor was he the last to believe that the way to get to Jesus is by going up, believing that the higher up he climbed the better he could view his Lord. Human nature thinks that way to-day, and has always thought so, believing that the way to heaven and salvation is by climbing up higher and higher by one's efforts, never at all conceiving that the true way to Jesus is in being brought down from one's self-exaltation into the dust of self-abasement and humiliation at the feet of Jesus. If the sycamore trees in that land around Jerusalem were anything like the sycamore trees here in Virginia, Zacchaeus could not have picked out a harder tree to climb. The first limbs are never near the ground, the bark easily scales off, leaving a very smooth surface on which one gets a foothold only with the greatest difficulty. How well, therefore, this tree represents the law and its hard exactions by which the sinner fondly hopes to scale his way up out of sin into the presence of God. This sycamore tree well represents the works-system of salvation, that system of which Paul said if salvation be of works then must the reward be reckoned of debt and not of grace. Jacob at Luz pillowed his head upon a stone, and many poor sinners have tried vainly to find rest

in obedience to the hard and unyielding precepts of the law, but no spiritual Jacob has ever yet obtained justification in the sight of God through the deeds of the law nor fleshly attainments. Zacchaeus performed a very difficult feat in climbing the sycamore tree, and in doing so followed out the way his best judgment dictated, the way he thought best to behold Jesus. However, Jesus said, "Come down." Thus the way to Jesus was not up, but down; not in climbing higher, but in being called down lower. The way unto Jesus is an humbling way, not a way which exalts man; a way which glorifies God but which abases the creature. Jonah found the truth of salvation to be in his being called to go down into the depths, Saul of Tarsus learned the same in his being utterly cast down at the appearing of that light which outshone the meridian sun. Always, we might say, the road to heaven lies through hell. Jesus himself descended into hell. Why did he do it if none of his people was in hell? He had to go into and through all places wheresoever his people were. Therefore his descending into hell is sufficient proof that his people must have been there, thus necessitating his going there. "He must needs go through Samaria." Why must he? Because his lost sheep were there. No need at all for his going through Samaria, or any other place, if none of his flock dwells there. Jesus came where Zacchaeus was and called that little man down unto him from the tree of exaltation to the ground of self-abasement. The path of Jesus led him wheresoever his sheep were and this man Zacchaeus was one of those sheep. Jesus told Zacchaeus it was his purpose to enter into his house and dine with him. Jesus waited for no invitation. He made known his intention

to Zacchaeus without first ascertaining whether Zacchaeus was willing. Of course Zacchaeus was willing at the moment Jesus made known to him his intention of entering his house. Whenever Jesus says unto us, "I come quickly," our hearts reply, Even so, Lord Jesus, come quickly. It may well be thought that Zacchaeus' heart leaped for joy at the saying of Jesus that it was his intention to come to his house and dine with him. Upon entering the house Jesus said, This day is salvation come unto this house. This is enough to prove that Zacchaeus was a child of God and that the salvation of God had come in unto him. Jesus is the salvation and salvation is Jesus. Jesus had come into his house, therefore salvation had come into his house. Jesus further said that this man Zacchaeus was truly a child of Abraham and that this was the reason why salvation had come unto him. Salvation is not unto any but the children of Abraham, the children of Abraham are not those whose circumcision is outward in the flesh, but whose circumcision is in the heart by the Spirit of God. They who have the faith of Abraham, whether they be Jew or Greek, are counted as the children of Abraham, therefore are they heirs according to the promise. Now, this man Zacchaeus, however much he may have been an Israelite after the flesh, was certainly a child of God after the Spirit, therefore a true descendant of Abraham, and included in the covenant which God made with Abraham as well as in the covenant which God made in Christ before the foundation of the world. Jesus concluded his remarks concerning Zacchaeus by saying that he, Jesus, was sent to seek and to save that which was lost. Have we not the right to conclude from this, and from the connection in which Jesus uttered

these words, that Zacchaeus was one of these lost ones and that Jesus was sent of God unto him? These lost ones are the Lord's people, his own elect lost in sin; not lost in that Jesus cannot find them, but lost in that they of themselves cannot come unto Jesus. We sometimes speak of the wicked or nonelect as being lost, but certainly they have not been lost in the same sense in which the church was lost. The human race lost its standing in Eden through Adam's transgression, but the church was lost from its union (not unity) with Christ through transgression, which union was manifestly reestablished through Jesus' satisfying the law and overcoming the separation between his bride and himself; not that the unity of the church and Christ had ever been in the least severed, but the manifestation of that unity in the visible union of Christ and the church had been temporally disrupted through Adam's transgression and through the elect's brought into condemnation under the law of God awaiting the time when the Surety should come to pay the debt to divine justice in its entirety and to reclaim or redeem her unto himself, a bride without spot or wrinkle or any such thing. There is much, very much, of glorious eternal truth that glows in all these holy characters throughout the Scriptures, and although Luke is the only writer who mentions Zacchaeus we cannot think him unimportant on that account. There is surely much about this man that brings him into fellowship and kinship with the children of God in all ages. He is one of those stars with which the Spirit of God has garnished the heavens of his truth. All these "lights" of which God is the Father shine not with any effulgence of their own, but with the light of God's own illumination within them. So that

when we see this light of truth's testimony shining out of them, we glorify not them but the God who has wrought all this work in them. Out of Zion the perfection of beauty, God hath shined. This Zion is a glorious diadem in the hand of our God. This diadem crowns the head of him who is King of kings and Lord of lords, and although that sacred brow was once crowned with the thorns of ignominy, it is crowned now and forever with her whom he has saved by his blood. The bride, the church, is the crown of her Husband the Lord Jesus Christ. He glories in her and she in him. We go on and on in pursuit of this theme of salvation until we come to that "Selah" unto which the psalmist so often came, to that place where thought and meditation go on and on, but whither the flight of verbal expression cannot follow.

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### JEREMIAH II. 13.

"For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Israel has been a stiff-necked, gainsaying and rebellious people. Two nations, or natures, have ever struggled within her. While delighting in the law of God after the inward man, at the same time she has had another law in her members, warring against the law of her mind, and bringing her into captivity to the law of sin, which is in her members. At the time of his prophecy Jerusalem had been carried away captive; she was in bondage, in a state of death. The Lord showed Jeremiah two things: First, he said, "I see a rod of an almond tree," and second, "I see a seething pot; and the face thereof is toward the north." The budding of the almond tree was one of the first evidences of spring, of the

awakening of nature from winter's dormant state, and God was thus showing that he would quicken Israel, that he would arouse his people from their slumber and bring them back from their captivity. This was to be accomplished through trial and affliction, the seething pot, that they might mark well and remember all the way the Lord had led them. God uttered his judgments against them touching all their wickedness, who had forsaken him, and burned incense unto other gods, and worshipped the works of their own hands. Therefore, the Lord said, "I will call all the families of the kingdom of the north," "and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah." God used the wicked as his word against his people in the day of his vengeance. He still searches out Israel and brings to light the evil of her doings. He tries her as gold is tried, and refines her as silver is refined, purges her of her dross and brings her forth as gold from the crucible. To this end God raised up and sent forth his servant, Jeremiah. He spoke to him in such a wonderful way that he was made to know God as the beginning and the end, the Alpha and Omega. The Lord had said, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations." While he did not speak in such plain terms to all the prophets and apostles, nevertheless they all knew him as a God of purpose, working all things after the counsel of his own will. This is equally true of those whom he calls and qualifies to minister in the gospel of his Son. We have great comfort in be-

believing that we were known unto God from the beginning, that at the appointed time and place we were brought forth for a purpose known unto himself, and we are satisfied that we shall go to all that he sends us, and whatsoever he commands that shall we speak. This is our hope, and it is in this strength that we go forth from day to day. Such knowledge is humbling and makes one to realize he is, indeed, a child and altogether dependent upon the Lord. But the Lord said unto Jeremiah, "Be not afraid of their faces: for I am with thee to deliver thee." "Behold, I have put my words in thy mouth. See, 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." God's servants are not to hold the personages of men before their eyes; they are to fear no man, but to study to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth, let men hear or let them forbear. They are to reprove, rebuke, and exhort with all long suffering; therefore, the Lord said, "Gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, and against the people of the land. And they shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." What a wonderful promise this is to those who have been called to "earnestly contend for the faith once delivered unto the saints" against certain men who have

crept in unawares, "who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."—Jude 4. Our eyes only have to be opened to see a similar condition existing in spiritual Israel to-day to what was referred to in our text. We see in a measure on every hand, in the body as a whole and in individual churches and members in particular, how the people have committed two evils: first, they have forsaken the Lord, the fountain of living waters; those whom the Lord brought up out of the land of Egypt, and led through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt, they have forsaken him and turned from his way, and though he brought them "into a plentiful country, to eat the fruit thereof and the goodness thereof," they have defiled the land and made of the Lord's heritage an abomination. "The priests said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal and walked after things that do not profit. \* \* \* Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord." It would appear that these things were written of this, our day. The people have forsaken the fountain of living waters. The fountain is the origin or source from whence the waters spring. The water of life, salvation, has, does and always will flow out from the throne of God, and from him alone. He is the fountain of life and from him all life proceeds, and without him there is not, neither can be, any life, and

how the inhabitants of that city who have drank from the streams of that river, whereof they were made glad, made to rejoice in the mercy and deliverance of the God of Israel, can forsake him who has wrought so great salvation for them, is one of the great wonders of the mystery of iniquity. It would seem that the dealings of the Lord with his people in such a manner as to cause them to break forth into singing, The Lord hath triumphed gloriously, the horse and the rider hath he cast into the sea, &c., would cause them to forever walk in his ways, following his precepts and examples, but they are no sooner left to themselves than, like sheep, they all go astray. How foolish, it seems, that they should turn from the great Shepherd, from the hand which feeds them, which gives them everything they have, even to the air they breathe, yet, the Lord says, "They have forsaken me, the fountain of living waters." This is not all, for they have "hewed them out cisterns, broken cisterns, that can hold no water." In those days because of the dryness of the summer months, and scarcity of springs, it was necessary for the people to collect in reservoirs and cisterns the rain water, which fell in abundance during the rainy season, for the sustenance of themselves and their flocks. Those cisterns were hewn out of the rock of that hilly country, excavations were made for the gathering in and retaining of the water, but the figure used in the text is "broken cisterns, that can hold no water." What a remarkably accurate illustration this seems to us of those who to-day profess to know God, whom to know is life eternal, and yet deny the power of his Christ; who claim to have drunken from the well of salvation the wonderful knowledge

that God is all and in all, that it is he who has brought them out of nature's darkness into his own marvelous light, and at the same time cling to a work-system whereby they are to eat the fat of the land as a reward of their so-called good deeds, and thus make salvation in time conditional. When all such is weighed in the scales of the truth it must be discarded as being unfit for use in the Master's cause. Those who feel able to hew out their own cisterns and catch the rain water for themselves and their flocks are privileged to go about their work, so far as we are concerned, but God has declared their works are an abomination unto him. Though they work and hew out cisterns, they are "broken cisterns, that can hold no water," therefore they are of no avail in his sight, and all their efforts combined cannot cause a stream to flow beyond or above its source, the creature. Naturally, we do not like to drink rain water. When we are thirsty there is nothing in all the universe so refreshing or satisfying as the pure water that gushes forth from the mountain side, and the nearer the top of the mountain the spring is the purer the water will be. So, spiritually, we want all the water to come forth from the throne of God, from the mountain of the Lord's holiness, from the fountain of living waters. We want no adulterations, no modifications, no conditions, but the plain, clear truth, "Salvation is of the Lord." This doctrine is good and wholesome and the flock will thrive on it. Wherever it is preached the pasture will be green, and those who feed therein shall have the witness within themselves that the Lord is their shepherd and they shall not want. But if man could attain unto perfection sufficiently to hew out cisterns that would

hold the rain water, it would soon become stagnant and full of germs, causing those who drink it to become sickly and insensible to the knowledge of the truth as it is in Jesus. How important it is, therefore, that there should be true ministers to cry in the ears of Jerusalem, bringing them back to the first principles, saying, "Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown [there was no creature effort there and no strange god with them]. Israel was holiness unto the Lord, and the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord." "Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead." How wonderful that notwithstanding all her faults and corruption the Lord does not turn from Israel, he does not forsake her forever, but pleads with her and brings her again and again to the place where she is made to hear his voice. He causes her to seek after him, even though it be in the "seething pot," and when she seeks she finds; finds in him a sufficiency for all her needs. We are confident when every child of God reviews their life in Christ each and every experience will prove that it was God who brought them up out of the horrible pit, that it was God who placed their feet upon a rock, it was God who established their goings, and he who put a new song in their mouth, therefore let them render unto his great and adorable name the honor and glory that is his due. "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow."

We have endeavored as best we could to comply with the request to write upon the foregoing Scripture, and desire that the Lord give us understanding and lead us into the way of all truth.

R. L. D.

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### CIRCULAR LETTERS.

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(Written by Deacon R. M. Strong.)

*The Warwick Old School Baptist Association, convened at New Vernon, Sullivan County, New York, June 10th, 11th and 12th, 1925, to the churches of which she is composed, grace be unto you, and peace from God the Father, and from our Lord Jesus Christ.*

DEARLY BELOVED:—Our God, who is the God of salvation, changes not, therefore we are not consumed. Your letters are received, and we rejoice in the intelligence they convey of your steadfastness in the faith, and that peace and love abound among you. We are bound always to give thanks unto the Lord for such a happy state of affairs, for except the Lord keep the city, the watchman waketh but in vain. The dear Redeemer has said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." The commandments of Jesus are delivered to, and are binding upon, all those who love him, whose love is shed abroad in their hearts by the Holy Ghost, which is given unto them. He has given them his words, which manifests them as his disciples. All his instructions are for their benefit. His gracious words demand their profound attention, and their peace and comfort depend largely upon their faithful observance of them. We are solemnly exhorted to give earnest heed to his words, whether spoken immediately by him, or through his inspired apostles. We are liable to let

them slip, and in so doing often find ourselves in trouble and sorrow, for we cannot escape chastisement when living in disobedience. All that he has commanded his disciples to do is recorded in the New Testament, and is also written in their hearts. The performance of anything, religiously, which he has not authorized or commanded is not obedience to him, nor acceptable to him. His word thoroughly furnishes all that is profitable and needful for doctrine, for reproof, for correction, for instruction in righteousness. All else are the doctrines (teachings) and commandments of men, and are an abomination to God. We cannot recognize as his disciples those who do not with humility yield obedience to his word, who have not his words in their heart and in their mouths, as that upon which they live, and as the word of their testimony. That word is to try us; by it we are to prove all things, and hold fast that which is in harmony with it. His word is a lamp unto our feet, and a light unto our path. Great peace have they who love his law. His word is pure, therefore his servants love it. The pure in heart love purity. They hunger and thirst after righteousness, and love holiness for holiness' sake. They say, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord of hosts." Such is the happy condition of those who walk in the commandments of Jesus. May we be enabled by grace divine to run in the way of his righteous commandments, and find rest unto our souls. Draw us, O Lord, and we will run after thee.

R. LESTER DODSON, Mod.

R. M. STRONG, Clerk.

## MARRIAGES.

By Elder H. C. Ker, at the home of the bride's parents, in Frenchtown, N. J., August 7th, 1925, at noon, Harold Stewart Llewellyn and Miss Lillian Parsons Gilbert. Mr. Llewellyn, of Bermuda, Miss Gilbert, of Frenchtown, N. J.

By Elder J. C. Mellott, August 5th, 1925, at his residence, Salisbury, Md., Mr. Arthur Clarence Smith and Miss Martha Elizabeth Shockley, both of Salisbury, Maryland.

## OBITUARY NOTICES.

**Cornella Bowen Startzman**, youngest daughter of Archibald and Margaret Bowen, was born near Harpers Ferry, Clark Co., Va., February 9th, 1849. In 1861 her parents came to Missouri, locating near Dover. At the close of the Civil War the family moved to Bloomington, Illinois, where she spent her early girlhood and taught in the Bloomington schools four years. September 28th, 1875, she was married to William Martin Startzman. To this union eight children were born, six of whom are living and were with her during her last illness. They are W. A. Startzman and Miss Ida Startzman, of the home; J. N. Startzman, of Enid, Okla.; Mrs. F. E. Wyatt, of Oak Grove, Mo.; Mrs. T. O. Thornton, of Kansas City, and Mrs. J. W. Taylor, of Pleasant Hill, Mo. She leaves also one sister, Mrs. Ida W. Holder, of Delavan, Ill., and a brother, S. M. Bowen, of Chicago, Ill., also nine grandchildren. She with her husband united with the Old School Baptist Church in February, 1884, and were baptized by Elder David Bartley, her sister's husband. Two years later they moved to Missouri and placed their membership with Big Swiabar Church, of which she remained a devoted member, and which church her husband served as pastor for eighteen years preceding his death, which occurred July 20th, 1905, just twenty years and one day previous to her own passing, which was July 21st, 1925, at 7:30 p. m., at her home in Blue Springs, Missouri.

The funeral services were conducted from the home Thursday afternoon at 2 o'clock by her pastor, Elder W. L. Hall, who read the twenty-third Psalm and part of the twenty-seventh Psalm, also the seventeenth chapter of John, and spoke beautiful words of comfort to her remaining family. The service was kept as sweetly simple as possible, which seemed in keeping with the sweet and cheerful life of our mother. The bower of beautiful flowers about her was testimony of the love and esteem in which she was held. We each felt to say she passed away in the triumph of a glorious faith, and her calm, sweet, peaceful face was the evidence of the avowal, Precious in the sight of the Lord is the death of his saints.

Her daughter,

MARGARET S. TAYLOR.

Our dear brother, **Handy Culver**, died May 24th, 1925, at his home in Delmar, Delaware. He was born June 14th, 1837, making his stay on earth almost eighty-eight years. In 1876 he married Miss Elizabeth Lynch, to which union three children were born. She died in 1882. In 1884 he married Miss Elizabeth Hastings, daughter of the late Deacon Winden and Betsey Hastings. There were no children to this union. He united with the Little Creek Old School Baptist Church many years ago, and while not a man to talk freely on spiritual things, loved the house of God, together with its doctrine and ordinances. In his death we have lost one of our best, oldest and most substantial members, always ready to assist in any way possible in all the burdens of the church. Years ago he was a good singer and loved the songs of Zion. We shall all miss him greatly, a fine conversationalist and always in his place. Seldom in the last thirty years was found his seat in our meetings vacant. But his widow and daughter at home, sister Polly Culver, miss him more than others can, yet they are wonderfully sustained, for which strength they are truly thankful to their God. They have been members a number of years and have the sympathy of all who know them. Brother Culver is survived by his widow, one son and two daughters: S. N. Culver, Miss Polly Culver and Mrs. John W. Culver, all of Delmar, Delaware.

The funeral services were conducted by the writer at the home. A very large congregation was present to pay the last tribute of respect to our dear brother. Interment took place in the family plot at Smith's Mills, Delaware.

By request.

H. C. KER.

**Miss Josephine Culpepper** was born in Lavaca County, Texas, March 14th, 1873, and died July 2nd, 1925, making her stay on earth 52 years, 3 months and 18 days. She joined the Regular Old School or Primitive Baptist Church at Mt. Olive, Lavaca County, Texas, March 28th, 1897, and was baptized the same day by Elder J. G. Grant. She, with her parents, moved to Wilson County in 1903, where she lived until her death. She bore her sufferings with christian fortitude, never murmuring or complaining. She was sound in the faith of God's elect and lived a life above reproach, and her godly walk and conversation endeared her to all who knew her. It was a pleasure to her to minister to the weak and to be of comfort to her brethren. I knew her for several years and it seemed to be her delight to do good deeds, and she was always ready to help those who needed help. If there was ever a manifested child of God on earth she was one. She loved the doctrine of sovereign grace, and lived and died in full triumph of a living faith. She kept her suffering a secret for a long time for fear she would worry others, and when she was confined to her bed she was never

known to complain. She leaves a heart-broken mother, seven brothers and six sisters, besides a host of relatives and friends to mourn her absence and their great loss. "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."—Rev. xiv. 13. With the evidence we have of her hope we feel that she is now at rest in the paradise of God, nevermore to suffer the pains, trials and troubles of natural life, but to sing praises in the immediate presence of her Savior; yes, now enjoying the full fruition of that hope that was her daily companion. Like Jacob of old, when she felt her nothingness, and felt to doubt and fear, she would return to Bethel in her experience and seek the dear Lord whom she met in her travel. Never did the dear Old Baptists have in their fellowship a more worthy member, and it is a great sorrow to them to have to give her up, but our God doeth all things well, having served out his righteous will with her on earth he received her sainted spirit up into glory, there to await the resurrection of her body, which was laid to rest in the cemetery at Stockdale, Texas. The funeral services were conducted by Elder C. Thomason. I would say to the heart-broken mother, brothers and sisters, Weep not for her as for one without hope, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thess. iv. 14. Nevermore to be separated, but to continue forever with the Lord in the world of bliss.

Written by request.

J. B. BOWDEN.

**Mrs. Mary Febert Gossam**, our sister in Christ, departed this earthly life at the home of her daughter, Mrs. Sidney Clark, Mauassas, Va., August 17th, 1925. She was 87 years old on the ninth day of June last. Her name before marriage was Clark. She was the widow of John C. Gossam, who died in 1899. Her birthplace was near Dumfries, Prince William County, Virginia, and all her life was spent in that county. She was the mother of eight children, and is survived by four sons and one daughter: Mrs. Sidney Clark, of Mauassas, Va.; Frank I. Gossam, of Lynchburg, Va.; G. A. Gossam, R. B. Gossam, W. T. Gossam, all of Waterfall, Va. Besides these, there are fourteen grandchildren living. Sister Gossam was baptized about thirty-eight years ago by Elder J. N. Badger into the membership of the Mt. Zion Old School Baptist Church, and was a consistent member up to the end. Of late years she had not been able to get out much to the meetings owing to her age and health. About a year ago she fell and broke her hip and it was thought she would never be able to walk again. She did however get so she could go around some, then a few weeks ago had the misfortune to break her arm. Altogether, these injuries and her advanced years made it impossible for her to rally from them. We feel that it was nothing short

of the Lord's own Spirit which taught her the way of salvation and whose grace kept her in his own right way all her journey through. She was firm in her belief in the unlimited sovereignty of God and in her confidence in Jesus' power to save to the uttermost all who come unto God by him.

Funeral services were held at Antioch, near Waterfall, Va., interment in the family burying ground on the old farm where she had lived many years ago, she being buried by the side of her husband. Her pastor spoke from the twenty-seventh Psalm at the last services. May the Lord comfort all who are bereaved.

L.

**Mrs. Malcolm A. Mac Intyre** was born June 2nd, 1837, and died at her daughter's residence, in Winnipeg, Canada, July 2nd, 1925. Mother was in good health, but the last few days mentioned different times that her time was drawing to a close. Just a month before, on her birthday, June 2nd, she wrote my sister in Gary, Ind., telling her that this might be her last letter to her, related part of her experience, and told her to read the fifth chapter of Matthew and the 91st Psalm. The evening before she talked freely on the Scriptures. She had a stroke on the morning of July 1st, and passed away the following morning. All was done for her that loving hands could do, but it pleased the Lord to take her from us. God's will be done, not ours. She was united in marriage to Malcolm Mac Intyre October 10th, 1865, and lived in Lobo, Ontario, until seven years ago. They held their golden wedding October 10th, 1915, my father passing away June 29th, 1919. To their union five children were born, three sons and twin daughters; twelve grandchildren and one great-grandchild survive. Mother and father were baptized by Elder Pollard June 1st, 1868; later my father was ordained a deacon. Mother was a beautiful christian character, and manifested the same by her walk and conversation. We miss her, but our loss is her eternal gain, for she has gone to be where Jesus is, where there is no more sorrow or pain.

The funeral services were conducted by Mr. Gilbert McColl and the body, banked in beautiful flowers, was laid to rest by the side of her husband, at Brookside Cemetery, Winnipeg.

Her daughter,

ANNIE MCGALE.

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

Mrs. Mintie Mapes, N. Y., \$2.00; Mrs. A. B. Engell, N. Y., \$2.00; Miss Laura Lake, Ala., \$3.00; C. E. Jackson, Ohio, \$3.00; G. W. Golden, Iowa, \$1.00; J. H. Jones, Ga., \$1.00; F. S. Terry, N. J., \$1.00; Mrs. Wm. K. Truitt, Md., \$1.00; Mrs. Mary Patterson, Ohio, \$1.00; Mrs. J. B. Hardy, Kans., \$5.00.

## MEMORIALS.

WHEREAS, it has pleased our God to call his servant and our beloved father in Israel **Elder Benjamin F. Coulter** from his labors on earth to his final rest in Christ. Therefore be it

Resolved, that, we herewith give expression from our hearts of the loss sustained by us by this separation of another friend and brother, whose advice and counsel was always of love, and for peace. Love was the source of his theme in the stand and at the fireside, and those who were blessed to know him have suffered a loss that cannot be replaced in earth. Therefore, be it further

Resolved, that we bow in humble submission to His will in this loss to the visible church, knowing that our Almighty Friend will not forsake nor leave His little flock in Salem Church, and in his appointed time will provide them another undershepherd. And be it also further

Resolved, that a copy of this Memorial be sent to his widow, and our sister, Annie Coulter, and be spread upon these Minutes of the Delaware Association now in session assembled.

JOHN G. EUBANKS.

P. M. SHERWOOD.

ARTHUR W. ROUNDS.

**Deacon G. W. Webb** died at his home in Covington, Georgia, July 15th, 1925. He was born January 1st, 1834, united with the Old School Baptist Church, at Rock Springs, Morgan County, Georgia, in the year 1875, was baptized by Elder U. M. Almand, and was ordained deacon 1876. He afterward moved to Newton County, Georgia, and united with the church at Harris Springs by letter, and remained with this church as a faithful deacon until death. He was a strong believer in unconditional salvation by grace, and grace alone, and often spoke in defence of this glorious doctrine, and he was always at his post of duty at his church meetings when possible. His interest in the church was very keen, true to his convictions, uncompromising, honest, faithful and full of good deeds. He was a practitioner of medicine as long as his health would permit. He was a gallant soldier in the war between the States, being a member of the 44th Georgia Regiment, Doile Cook's Brigade, Army of Northern Virginia. He leaves several sons and daughters, nieces and nephews to mourn their loss, together with his church, and the church he often visited. His wife preceded him to the grave several years. She was a faithful and true wife, an helpmeet indeed. Their children are living monuments to them, especially Miss Maggie, who so faithfully cared for and waited on her father in his last illness for more than a year. May God's richest blessings be bountifully bestowed upon her and all who were near to him by kinship in the flesh or fel-

lowship in the Spirit. We feel that his life has been a benediction to every one who came in contact with him. Let us try as much as in us is to emulate his life of love and good works. He is done with this life of toil and pain and is basking in the sunlight of his Lord and Savior Jesus Christ, where we hope some day to meet him and to enjoy that blissful home where all is love, peace and joy for evermore.

Resolved, by the church of Harris Springs, that we lost a faithful member and deacon, and we bow in humble submission to this dispensation of an all-wise, kind, heavenly Father, who is too wise to err and too good to be unkind, and be it further

Resolved, that a copy of this resolution be spread upon our Minutes and a copy be sent to the SIGNS OF THE TIMES for publication, and a copy be sent to the family.

Read and adopted by the church in conference, August 14th, 1925.

R. L. COOK,  
J. W. ROCKWELL, } Committee.  
J. H. ADAMS.

## MEETINGS.

The Maine Old School Baptist Association will meet at Whitefield, Maine, on Friday before the second Mouday in September and continue three days (11th, 12th and 13th, 1925). All lovers of the truth are cordially invited to meet with us.

GEORGE R. TEDFORD.

The sixty-eighth session of the First Kausas Association of Regular Old School Predestinarian Baptists is appointed to be held September 11th, 12th and 13th, 1925, beginning on Friday before the second Saturday in the month, at 1243 Polk Street, Topeka, Kansas. Topeka is of easy access from all points by way of the Union Pacific, Rock Island, Saute Fe and Missouri Pacific, and busses running in all directions. From the Saute Fe depot take a Washburu-12th Street or a Country Club car, get off at Polk Street and walk one block south. From Rock Island or Union Pacific take any car that comes along going south, and transfer to either of the above cars, or will be met if notified. Write to Elder L. L. Scheuck, 1243 Polk Street, Topeka, Kansas, for further information, or to myself, at Meriden, Kausas, or telephone 7535 after reaching Topeka.

MARY ELLISON, Clerk.

The Lexington-Roxbury Association will meet with the Middletown and Andes Church, at Clovesville, New York, on Wednesday and Thursday, September 16th and 17th, 1925. Those coming on Tuesday p. m. by train or auto will be met at Halcottville. Those coming by train on Wednesday a. m. will [be met at Fleischmaus, N. Y., or by auto will find the meet-

inghouse near the village of Fleischmanns, on the State Road. All who love the truth are cordially invited to meet with us.

GEORGE RUSTON.

The Original South Arkansas Primitive Baptist Association is appointed to meet with the Chappel-Hill Church, 2½ miles east of Ouachita, Arkansas. Those coming from east, south and southwest, come to Camdeu, Arkansas, and those from north and northwest, come to Malveru, Arkasaus, and from these points take Rock Island Railway to Ouachita, Arkansas, where trainus will be met Thursday and Friday. The days appointed for this meeting embrace Friday, Saturday and Suunday, September 18th, 19th and 20th, 1925. We are very anxious to have all peace-loving, unlimited Predestinarian Baptists, especially ministers, meet with us at this time.

V. R. HARRIS, Moderator.

W. C. HORTON, Clerk.

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

Meetings every Sunday at 106 West 59th Street, Manhattan.

11:00 A. M.

2:00 P. M.

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

## S A L E M O L D S C H O O L B A P T I S T C H U R C H, 1315 Columbia Avenue (Park Avenue Hall)

PHILADELPHIA, PA  
Meeting every Sunday 10:30 a. m.  
ALL WELCOME

**A SKETCH OF THE LIFE  
of  
JOSHUA S. CORDER.  
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Chapter III.—Tours West and East.  
Chapter IV.—Settling in Life, Teaching, &c.  
Chapter V.—Trials During the Civil War.  
Chapter VI.—Church Trouble, Associational, &c.  
Chapter VII.—Doctrinal Views, Occurrences, &c.  
Chapter VIII.—Boldness in the Faith.  
Chapter IX.—Unspotted before the World, &c.  
Chapter X.—Churches—Refreshing Seasons at Mt. Olive.  
Chapter XI.—Some Extracts, Reminiscences, &c.  
Chapter XII.—In Perils.  
Chapter XIII.—Fell Asleep, A "Loved Disciple."  
Chapter XIV.—Memorials, Poetry, Circular Letter, &c.

This little book of 152 pages was published by Elder Corder's daughter, sister Semma E. Corder, of Philippi, W. Va., and printed in the SIGNS OF THE TIMES office several years ago, and we feel is a work that will be read with interest by any of the household of faith.

The book was originally sold for one dollar per copy, and was bound in cloth, but there were some printed sheets that were never bound, and these sister Corder has generously donated to help in publishing the SIGNS OF THE TIMES, so we have decided to bind them in paper covers and offer them to our readers as long as the supply lasts for the extremely low price of twenty-five cents per copy. If any who purchase this book feel they have not received full value they may return the book to us and we will refund the price paid for it.

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(ESTABLISHED 1832.)**

*DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,*

**PUBLISHED EACH MONTH**

**AT TWO DOLLARS A YEAR.**

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**ASSOCIATE EDITORS :**

**Elders R. Lester Dodson, George Ruston, Chas. W. Vaughn.**

# SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 93. MIDDLETOWN, N. Y., OCTOBER, 1925. NO. 10.

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## CORRESPONDENCE.

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VERNON, Texas, Dec. 22, 1924.

DEAR EDITORS:—I see our subscription has expired, so am to-day mailing you a check to pay our subscription and that of the others listed below. We desire to be thankful for this avenue of spiritual communication, wherein brethren may edify, strengthen and comfort one another in the promises of God that he is abundantly able, faithful and cannot die, and that his word cannot fail although heaven and earth may pass away. He says, I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee. Even though we be poor, tempest-tossed pilgrims, sojourning in a strange land, without an abiding-place, yet seeking one, a city whose maker and builder is God, at times almost shipwrecked upon the boisterous waves of unbelief, tossed hither and thither, without rudder or compass, led willing captives by our archenemy at his will, to deny our Lord, disobey his commands, and thereby bring to ourselves the justly merited chastening rod, whereof if we partake is evidence that we are the children of God. Every son he re-

ceiveth he chasteneth, and he that is without chastisement whereof all are partakers is not a son, but a bastard. Then when the rod has been applied and our guilty conscience made bare we, like Peter, stand afar off and weep bitterly. Our Immanuel, King, High Priest, Mediator, Elder Brother and Redeemer has by the instigation of the devil been denied, and now as we turn our guilty and sorrowful eyes upon him in agony and anguish of soul we hear him say, My God, my God, why hast thou forsaken me? He was made to be sin for us, who knew no sin, bowed down in sorrow as the bulrush, laden as a cart with many sheaves, the Lord having laid upon him the iniquity of us all, and he at the same time saying, Father, forgive them, for they know not what they do, “for I have given unto them thy words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.” In the foregoing language we

see Jesus beautifully described as our Mediator interceding and pleading for those given to him of the Father. Having borne our sins in his own body and carried them all the days of old, and put them away by the sacrifice of himself, in all our afflictions he was afflicted, and it pleased the Father to lay upon him the iniquity of us all. A sin-bearer who knew no sin, suffering the Just for the unjust, made under the law to redeem them that were under the law (his bride, the church). Hence we hear him say, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God," and we hear the Father say, Awake, O sword, against the man that is my fellow, smite the shepherd and the sheep shall be scattered, and I will turn mine hand upon the little ones. We see Herod and Pontius Pilate, together with the men of Israel, and the Gentiles, gathered together for to do whatsoever God's hand and counsel had determined before to be done, and in his agony Christ praying, Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt, and now having kept and fulfilled the law and made it honorable, tempted in all points like unto his brethren, he met the enemy face to face and put him to flight, emerged a mighty conquering King, and declared, For this cause came I into the world, and, For this cause came I unto this hour. Then when he (Jesus) had lived a life of holiness and perfection for his bride (which was appointed for her) it was needful, according to the Father's will, that he also lay down his life for his sheep. Hence we hear that howling mob, when asked by Pilate who should be released unto them, whether Jesus or Barabbas, demanding that Barabbas be released but Jesus crucified. We see him going as a

lamb to the slaughter, and as a sheep before her shearers is dumb, so opened he not his mouth. We see him climbing Golgotha hill with his cross, as a cart laden with many sheaves, reared and crucified between two thieves, nails driven through his feet and hands, pierced in his side by a Roman soldier, which opened up in the house of King David and in Jerusalem a fountain for sin and uncleanness, a fountain of pure water of life (eternal life) flowing both to the former and hinder sea, and in winter and summer so shall it be. From righteous Abel to the last vessel of mercy, when time is no more, its cleansing power will be the same. All will have been washed in this fountain, cleansed, purified and sanctified by the atoning blood of Christ, redeemed from death and condemnation unto eternal life by Jesus' death and resurrection. "By one offering he hath perfected for ever them that are sanctified." Those who were called, not according to their works, but according to his own purpose and grace given them in Christ before the world began. This is God's work, nothing can be added to nor taken from it, and whatsoever the Lord doeth it shall stand forever.

Dear brethren, my kindred in Christ, I realize I am poor and unworthy and have no righteousness of my own, but I am trusting in the finished redemption of my Elder Brother, King and High Priest, and the greatest evidence I have is I believe I can truthfully say that I love God and my brethren. In and of myself I find no good thing.

Our little church (Dawson Valley) is four miles east of Vernon, Texas, and a lovely little band, all in peace. We have received during this last year four by experience and baptism and three by letter. We cordially invite all lovers of the truth

to visit us and behold our order. When at the throne of grace we beg an interest in the prayers of God's people that we may stand firm and faithful to the end. May Israel's God bless, keep and lead all his people in the way of peace and righteousness and deliver them from the hands of wicked men, is my prayer.

A poor brother, I trust, in tribulation,  
W. S. BOURLAND.

REEDSPORT, Ore., July 26, 1925.

DEAR BROTHER LEFFERTS:—Your very kind and considerate letter at hand, and I will try to comply with your request, but only by the will of God can I write anything profitable to the household of faith; he alone knows what the hearts of his beloved are prepared to receive. I feel sure he has so directed both writers and readers of the SIGNS as to fill a great need to both those who need sincere milk and strong meat. Being myself a weak vessel I strongly feel the need of the mercy and guidance of a near kinsman who has all power both in heaven and earth, so that no weapon formed against his beloved shall prosper. I only feel safe in the belief that "all things work together for good to them that love God, to them who are the called according to his purpose," because they are "predestinated according to the purpose of him who worketh all things after the counsel of his own will."—Rom. viii. 28; Eph. i. 11. Many, even of those who contend for the absolute sovereignty of God, feel called upon to justify or vindicate him before the court of human reason. To me it seems a perversion of language uncalled for to say God predestined and created all things, including man, but because man acts willingly God is not the cause. I have also heard it said of God, who speaks and it is done, commands and

it stands fast, that some of his decrees are not causative, and heard it explained by saying, The architect is not the cause of the house, but when the architect is the builder and owner it makes a difference. I believe Isaiah's and Paul's position is scriptural, and much safer ground. Evidently it was to cover this very ground that God said by the pen of Isaiah, "That they may know from the rising of the sun, and from the west, that there is none beside me: I am the Lord, and there is none else. I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things. \* \* \* Shall the clay say to him that fashioneth it, What makest thou?"—Isaiah xlv. 6, 7, 9. Paul says, after noting that when the children were not yet born, neither having done any good or evil, God hated Esau and loved Jacob, that he has mercy on whom he will have mercy, and that he raised Pharaoh up even for this same purpose, and that men will call God to judgment, saying, Why doth he yet find fault if he does all this himself? Answers, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" These clear, simple statements exalt our Lord's name above every name and puts his wisdom, power and practice above reproach. He has the right to make all things for himself; yea, even the wicked for the day of evil. But the other position is, to say the least, confusing, it suggests an independent devil and man. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." A picture of nothing but clear blue sky would not be very attractive, it needs a contrast

of dark threatening clouds. "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things." Our minds have no capacity to discern anything without comparison. In my early experience I feared God and abhorred myself on account of sin, and was given a desire above all things else to exalt and praise God's worthy name. The first relief I had in some four years was while still feeling myself justly condemned for the deeds done in the body. I saw by faith all God's creation praising him, and I, being a small part of that creation, according to his will would ultimately in his own way redound to his glory, even though it be in banishment. I was reconciled, and for weeks, yes, months, I breathed over and over the sweetest words I ever knew: "Thy will be done." "All thy works shall praise thee, O Lord; and thy saints shall bless thee."—Psalms cxlv. 10. I believe he has purposed, created and controls every thing, both visible and invisible, that he rules all things after the counsel of his own will, and he has the perfect right, as the potter has power over the clay, of the same lump to make one vessel unto honor and another unto dishonor. Man does sin willingly, rolling sin under his tongue as a sweet morsel. God made the crooked serpent also. Like Pharaoh they were raised up that God might make his power known and that his name might be declared. I cannot to my satisfaction apply the Scripture: "Neither tempteth he any man." "God did tempt Abraham."—Gen. xxii. 1. "The Lord hath put a lying spirit in the mouth of all these thy prophets."—1 Kings xxii. 22, 23. For this cause God shall send them strong delusions."—2 Thess. ii. 11. "The law entered, that the offence might abound. But where sin abounded, grace did much

more abound: that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." Being dead with Christ our desire is unto holiness and sin is as a festering thorn; it is abhorred by those who are alive in Christ. And you are not under the law, but under grace, according to the new covenant.

Your brother in hope of pardoning love,  
G. O. WALKER.

ATLANTIC, N. C., July 30, 1925.

DEAR BRETHREN EDITORS:—Brother E. G. Webb, Cullison, Kansas, has requested me to write on Acts xv. 20, which reads thus, "But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." The foregoing was the conclusion of the last ecclesiastical counsel ever held which can ever be binding on any gospel church. Certain men, doubtless of the church, had come down from Jerusalem and taught the brethren that, "Except ye be circumcised after the manner of Moses, ye cannot be saved." The people being thus taught were Gentiles, and were never under the law of Moses, nor the law of God which came by Moses. Circumcision had never been demanded of them. Thus those teachers, who were of the Jews, wanted to bind the law burdens of the Jews on the believers of the Gentiles. Paul and Barnabas disputed this, and sharp dissensions arose in the church, and it was determined that Paul and Barnabas and certain other of them should go up to Jerusalem to the apostles and elders about this question. It was in the decision of the question of circumcision that the instructions given in our text that the apostles and elders gave their decision of that matter. After all the argu-

ing and speechmaking which may have been on that subject at that time the apostles and elders found no place where the law of Moses was binding on the Gentile churches. The only things which they saw necessary were purity of moral and religious life. First, to "abstain from the pollutions of idols." These Gentiles had been used to being partakers of these pollutions, but now since they are born of God, and children of his family, they must abstain from those pollutions. In this our day men will not bow to idols of wood or stone, &c., but anything which is set up as a help to God in the salvation of sinners is an idol. Therefore any picnic feast to such things are pollutions of idols, and things which we are commanded to abstain from. In the year 1881 two Sunday-schools joined in a May picnic, and came near my house to hold their festivities. Among them were some warm friends of mine. Two of them came and invited me to take my family and come with them to dinner. In as mild a way as I could I asked to be excused, but they would hear to nothing but that we should go and eat with them. This brought me to an absolute refusal. Then they asked my reasons for refusing to eat with them. I plainly told them their Sunday-schools were idols, and that their well prepared nice dinner was nothing less than the pollutions of idols, and that I, as a servant of the living God, was commanded to abstain from it. After they had eaten one came back to where I was at work. We talked on some matters, until a young man came and said, "Billie, come with me; we are going to have a dance around in the work-shop." As they both started away I said, "That is it, boys, they sat down to eat and to drink, and rose up to play." I feel sure

that when a Primitive Baptist engages in any of those feasts he is guilty before God of violating this gospel requirement which was given by the apostles and elders at Jerusalem.

The second requirement was to abstain from fornication. That is for the unmarried to abstain from cohabitation. I suppose that my brethren and sisters generally will agree with me in this point, but to do this is no more a violation of the word of God than the eating of the pollutions of idols. The same catalogue of crimes, the same commandment to abstain from the one that there is to abstain from the other. We should remember that these things are for the gospel church, and not for a body of Jews or other Legalists, nor Unitarians, nor Evolutionists, nor for the world at large, but strictly for the gospel church. If we Primitive Baptists are the gospel church these four points of decision of that last binding counsel held by the apostles for the benefit of us Gentile believers in the Lord Jesus Christ are binding upon us, and we have no more right to go to nor to partake of the pollutions of idols than we have to commit fornication.

The third point is that we must abstain from eating of things strangled. It is a thing that dieth of itself. The blood thereof is coagulated in the body, so that the one cannot be eaten without the other, which bring us to the fourth and last point, "And from blood." From the eating of the blood with the meat. It was required of the Jews in their law that the blood should be poured out on the ground, and not eaten with the flesh. This requirement by the apostles does bring this over to the gospel dispensation, and inasmuch as they were writing to the

Gentile brethren it is enjoined on us to this day.

I hope brother Webb will get some comfort out of what I have written. The Lord bless us all to love and follow Him.

Your brother in a good hope in Christ Jesus,

L. H. HARDY.

KNOXVILLE, Iowa, June 30, 1925.

DEAR EDITORS:—I am sending you a copy of a letter written by my sister to her home church. I have her permission to send it, so if you think it would be of interest to the readers of the SIGNS and wish to use it in your paper, you may do so, if not, it will be all right with us.

Yours in a precious hope,

(MRS.) JESSE R. JONES.

PALESTINE, Texas, May 24, 1925.

*To the Middle River Church of Regular Predestinarian Baptists, Winterset, Iowa.*

DEAR KINDRED IN CHRIST:—I take this opportunity to extend to you, one and all, my sincere regards and christian greetings. I know you are preparing for a feast of love, and trust you will have a good meeting next Saturday and Sunday. May the Spirit of the Lord be with you abundantly, for without it all is vain words and repetitions, but with it, all things are possible, and a feeling of brotherly love and fellowship is shed abroad in our hearts and we feel that we are indeed one in Jesus Christ. I would love to be in your midst and enjoy your sweet fellowship. I will be with you in spirit, if not in the flesh. May you have a kindly thought toward me, and a word of prayer in your heart that I may continue in the grace of God, for, brethren and sisters, I feel that I need the prayers of the saints. Sometimes I am downcast and feel that I am indeed the chief of

sinner, and if, through the mercy of God, I am a child of grace, I am the least of all. I feel as I journey along the pathway of life that the older I get the worse sinner I am. Oh, that I could always do as I ought. The Spirit and flesh are at warfare, and always will be. But oh, that the Spirit could be uppermost and guide my each and every action, but the carnal nature is with me, and will be until God in his infinite mercy sees fit to take me from this world of strife and woe to that haven of rest beyond. There my toils and sorrows will be over and I shall bask in the smiles of our blessed Lord forever and forever, if so be that I am numbered with the redeemed of the Lord. It is my hope, though a lost and ruined sinner, that I may some day be one to enjoy the fruits of the sweet promises of God. I beg and plead for the mercy and grace of God that he will ever be merciful to my unrighteousness. I am very glad you have a good, substantial church-house in which to worship. May you each and every one be able to attend your meetings regularly. I remember what pleasure and joy I received when I attended meeting regularly. I hope you may all be blessed with that sweet privilege of "assembling of yourselves together, as the manner of some is." May there be no strife or ill feeling one towards another, but may sweet peace and love abound in your hearts, remembering your unworthiness, always looking to God, who is the giver of every good and perfect gift, to guide and direct you in the paths of truth and righteousness for his name's sake, is my prayer toward you. It is indeed gratifying to hear that God has seen fit to add to the church daily such as shall be saved, both young and old. I rejoice to hear of the additions to the fold, especially of my girlhood friend,

and chum, Jessie, it is sweet to see the young people go to the church. It is a haven of rest in this world to those who have tasted of the goodness and grace of God and are seeking a home and a place to rest from the turmoils of this world. I am sure there are others who should perform that duty, and may God give them strength to go home to their brethren and tell them what God has done for them. I have been to meeting a few times since coming here, and hope to attend more regularly this summer. Elder L. D. Rose and wife have been very kind to me, and are always desirous for me to go with them every time, but sickness in the family sometimes hinders me, though myself, husband and John are in good health. Elder Rushing, of Athens, and Elder Rose, of Palestine, are pastors of Holly Springs Church, a little church twelve miles north of Palestine. They are both able preachers, and men yet in their forties. The brethren and sisters are very friendly to me and I feel at home in their midst; they tell the same sweet story of salvation by grace and I feel we are one in Christ Jesus. Elder Neal, another able preacher, is pastor of another church south of Palestine. I hope I may be able to visit this church next month at their communion meeting. I love to commune with these people. I feel they are following the example of the blessed Lord when they humble themselves to wash one another's feet. Having taken part in this service, I feel that the full blessings come in partaking of the emblems of his body and casting down all pride and formality, humbling self at the feet of the brethren. Then is the sweet joy of obedience realized.

Dearly beloved, may the peace of God and the blessings promised by our Lord and Savior Jesus Christ be yours, both in

your church life and your individual homes. May they that are aged and sick be strengthened in the grace of God as they near the portals of the world beyond, and may each and every one of you be ready at any time to answer the summons and lay aside worldly things, for we know not who will go first, or when and how he shall go. May the dear fathers and mothers in Israel take great consolation in the fact that the years will not be many before they will be called to meet the loved ones gone on before, and that surely they will not be held here long by the bondage of sin. My wish for them, one and all, is that their sufferings may be few, and that they may fall asleep gently in the arms of Jesus.

For the younger ones, may you each and every one strive earnestly to defend the faith once delivered unto the saints, and may you continue steadfast in the faith as you journey on, remembering that the way is sometimes steep and thorny, but our blessed Master has gone on before and has bid us follow his bleeding footprints. May you all ever look to Jesus, who is the author and finisher of our faith. I should be pleased to hear from any one who can find time to write to me.

Your unworthy sister in hope of a better home beyond,

VELMA JORDAN FRENCH.

MONROE, Ga., June 25, 1925.

MR. S. W. HOYT—DEAR FRIEND:— This is to tell you that I got home safe and sound, and hope I am thankful. As I am about normal now I look back over the way I went, and see you and remember a kind word from you, for which accept my thanks. My trip shall be as bread upon the water, that we may gather and eat in the future.

I am sending you a clipping from our county paper, telling my friends here of my trip. You may enjoy it, or show it to some one who will, say Gilbert Beebe. We hope to see you some day here with us. Let us hear from you some time.

Your friend,

JAMES M. ADAMS.

MONROE, Ga., June 20, 1925.

WALTON NEWS:—By request, I will make a report to my friends through your good paper.

Leaving here May 14th, at noon, arriving at Leesburg, Va., the next day for dinner with Elder H. H. Lefferts; then over the Potomac, in Maryland, to Broad Run Church for two days' meeting; being received in a most cordial way among my kind of folks. Then to Baltimore, where the association was held; meeting several ministers of the Old School Baptist faith, where we enjoyed three days, staying over for Sunday. Went out to Black Rock Church, an old rock house where the Baptists met in 1832 to consider the Missionary plan to save the heathen, and the separation was declared. Hence the New School was born. Then to Newark, Delaware, with the Delaware Association, with the old church Welch Tract, that was constituted in 1701 with sixteen members from Wales, building the present house of brick that were brought over the water, and conveyed eight miles on mule-back in 1746. Elder J. G. Eubanks, of Georgia, is its present pastor. Three days there and over for Sunday meeting, spending Memorial day there with our northern friends. Nothing was said to mar the feelings of one who wore the gray. Ingratitude was said to be mean in any of us. A wreath of flowers was called for from all the societies, churches and schools and laid upon a

rock that was marked for the dead of all wars. Part of Lincoln's speech was read that he made at Gettysburg. The stand was beautifully decorated on the lawn of the college grounds. Just a mile or so from there, at Cooches Bridge is a monument to the first man unfurling the Stars and Stripes in battle, September 3rd, 1777, with four large cannon pointing toward the four corners of the world, chained together to let the world know that we are united for defense. Then to Hopewell, N. J., to the Delaware River Association, where everything was ready to entertain, meeting my son, William, and nephew, from Mansfield, making six of us from Georgia. Here were three more good days, but hot weather indeed. William Hobensack, of Pennsylvania, came for us in two autos, making us have a good time, showing us his beautiful farm, and cities for many miles around, then bringing us back to Hopewell for the Sunday meeting, where we received all the kind hospitality that could be given. Space will forbid giving names of all. Then to Warwick Association, about seventy-five miles beyond New York city, up in the mountains of New York, where we were entertained at a hotel near by the old church, New Vernon, with forty-two rooms. Over a hundred could be seated at the table at a time. Here is the tomb of Elder Gilbert Beebe. Met two of his children there, one a son, Judge Beebe, and his sister, both nearly ninety years old. This was the last association, and perhaps the best. The hotel bill was nearly seven hundred dollars, but it was cheerfully paid. Then to Warwick, N. Y., to an evening meeting with Elder H. H. Lefferts. Then back to Herndon, Va., to another Sunday meeting at Frying Pan Church. Then home on the 15th of June.

On the whole, it was one of the best trips of my life, meeting my folks from Maine and Canada, all contending for the old doctrine and faith that was once delivered unto the saints, meeting also some of the Methodist friends, who told me to tell them down south that they were making a mistake by not uniting with them, to be stronger and more able to carry on the great work of salvation.

It is good to go away, but better to get home. Thank you for the space.

Your good friend,

J. M. ADAMS.

ENLOE, TEXAS.

DEAR EDITORS:—As my time is out and I want to send in my subscription for the SIGNS, I thought I would write a few lines, as my mind has been leading that way lately. To begin with I will quote Isaiah xli. 9, 10, "Remember the former things of old: for I am God, and there is none else: I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." This is not the god we hear of, that has done all he can trying to save man, and who wants all men saved, but cannot save them, so lets them die and go to torment, who is no god at all, for he has neither power nor purpose. Our God inhabiteth eternity alone. He says, "I am God, and there is none like me." He is the eternal God, with eternal life, eternal wisdom, unchangeable, with eternal power, and an eternal purpose in all things. "Many, O Lord my God, are thy wonderful works which thou hast done." "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers:

all things were created by him, and for him."—Col. i. 16. All things fill the place and purpose God created them for. He has all power and will do all his pleasure. After creating all other things it pleased God to create man, and he created him just as it pleased him. Man was made subject to vanity, as he was natural and not spiritual. The Lord put him in the garden and gave him a command. Did he keep it? No. He could eat the fruit of all the trees in the garden except one. "In the day that thou eatest thereof thou shalt surely die." Did he eat of it? Yes. Did he die? Yes. He is dead in trespasses and sin. Now, if he is dead, and salvation is conditional on his part, what condition can a dead man fill? Is there anything he can do? If he can perform a condition he is not dead. The serpent said, Ye shall not surely die. Now, dear reader, which is it, does man save himself by performing some condition, or does our Savior save him by grace? He said, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." What is man that was formed of the dust of the earth? Man is a created being, and had a beginning, hence could not be eternal. But when the Lord gives his children eternal life, eternal love, then they will have everlasting joy and peace; that is, it will never end, and none can separate them from the love of God.

I believe in the doctrine of election. Let us see what the old Book says. Romans ix. 11, 13, 15, 16, 20, "For the children being not yet born, neither having done any good or evil, that the pur-

pose of God, according to election, might stand, not of works, but of him that calleth." "As it is written, Jacob have I loved, but Esau have I hated." "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." "Shall the thing formed say to him that formed it, Why hast thou made me thus?" Again, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." We look for Jesus to come at his time and gather up his bride, those who are asleep in Christ and them that are alive, and when he comes he will call them and they will come forth. "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."—1 Thess. iv. 16. Yes, all his children, called sheep. "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."—John x. 27-29.

Your little brother in hope,

W. H. TATUM.

WESLACO, Texas, Aug. 16, 1925.

DEAR BRETHREN:—Inclosed find check for \$4.00 to apply on my subscription to the SIGNS. This will pay it some in advance. We have a little church here of only about seven members, all at peace. This town is only five years old, but has about three thousand population, and still growing fast. This Rio Grand val-

ley is a wonderful country. We are just as far south as we can go in the United States, towns about three to seven miles apart, and about three hundred thousand people here now from all over the north and Canada. Lots of them spend the winter here, as it is very mild, seldom getting cold enough to hurt the orange and grapefruit trees. We have plenty of Primitive Baptists around of all kinds and factions, but we hope to be still holding to that same old doctrine that the SIGNS has advocated all these years. I started reading the SIGNS when I was about nine or ten years old, and have been reading it now for about twenty-seven years, and am proud to see it still in the same old paths as from the beginning. Many have been my battles and ups and downs during my short life. What it has all been for the Lord only knows, for I know that few and evil have been the days of my life. It seems to me at times that it would have been better had I never been born. Then again when I can visit a dear brother's home like I did Sunday before last, when I felt impressed to hunt up brother Hatcher, whom I had heard of as being an old time predestinarian, and see the tears of rejoicing flow from his eyes as we talked of the goodness and mercies of our Lord, it made me feel O how good it is to be able to be among his dear people. How unspeakably pleasant it is when faith can flow from faith to faith as we try in our feeble way to express our thanks and praise to our great Master who rules and superrules and made all things after the counsel of his own will. Last Sunday this brother Hatcher came to our meeting here at Weslaco and to our pleasant surprise brought along Elder W. D. Hughes and family, who had just gotten into the valley from Oklahoma, so be-

tween Elder Hughes and Elder C. Thomason we had a real good meeting. We have no regular pastor since Elder J. B. Bowden, of Kerrville, Texas, left us on account of distance and ill health, however we continue to meet just the same, and the good Lord sends us a visiting preacher or two about two-thirds of the time. O may we ascribe all the honor and praise to his name. We would be glad to have any Old Baptists visit us who come our way, especially those who believe in the same doctrine as advocated by the SIGNS.

Your unworthy brother, saved by grace if saved at all,

E. B. AULT.

INDEPENDENCE, Mo., Sept. 14, 1925.

DEAR EDITORS:—As I am mailing subscription to the SIGNS, I will tell you something about the First Association of Kansas, held in Topeka, Kansas, last week, at the home of Elder L. L. Schenck. There are only two churches in the association: Big Walnut and West Union, with a membership of nineteen. Elder L. L. Schenck is pastor of both churches, and is endowed with ability to feed the flock to their comfort and edification. There were two visiting Elders: W. H. Schenck, of Pittsboro, Ind., one of the associate editors of the *Lone Pilgrim*, and cousin to Elder L. L. Schenck; also Elder J. R. Hardy, of Kingman, Kansas, was there by invitation. They all preached with power and demonstration of the Scriptures. Elder J. R. Hardy occupied the stand Sunday morning for one hour and fifty-five minutes, edifying the congregation with the glorious truth of the gospel which fell from his lips every minute of the time. I had not been there long before I knew they were my people, if I am worthy to claim them as my peo-

ple. They were scattered over Kansas, and as far as Oklahoma. They were using Beebe's collection of hymns, and when I would solicit them to subscribe for the SIGNS most of them were already subscribers. Never in my life have I been in a strange company of people and felt so well acquainted. This association will be pleasant for me to think about as long as memory lasts.

Your brother in hope,

THOMAS W. RECORDS.

### CORRESPONDING LETTERS.

*The Tygarts Valley River Old School, Primitive Baptist Association, in session with the Amnon Church, Marion County, West Virginia, to the sister associations with which we correspond, sendeth greeting in the Lord.*

DEARLY BELOVED BRETHREN:—Your messengers came to us laden with the glorious gospel of the grace of God, proclaiming the glad tidings of salvation through the suffering and death of God's dear Son, giving God all the praise and all the glory of the redemption and salvation of the church, which is the pillar and ground of the truth, the bride, the Lamb's wife, the purchase of his blood. Dear brethren, we appreciate your fellowship and correspondence, and desire and pray for a continuation of the same.

Our next session is appointed to be held with the Mt. Olive Church, Barbour County, West Virginia, commencing on Friday before the last Sunday in August, 1926, and continuing three days, when and where we hope to meet your messengers again.

Done by order of the Association.

J. B. CROSS, Moderator.

J. N. BARTLETT, Clerk.

**EDITORIAL.**

MIDDLETOWN, N. Y., OCTOBER, 1925.

**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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**JOHN VIII. 32.**

"AND ye shall know the truth, and the truth shall make you free."

From the very first that spiritual aspirations found a place in the soul of man there has been a longing for freedom: the freedom of the soul from the thralldom of unbelief and sin. History shows over and over again how the various races of men enslaved by their stronger fellows have struggled strenuously to be free, counting liberty as more to be desired than life itself. Even so have the souls of children of God throughout all ages prayed earnestly for that freedom which truth alone can give, that liberty which lifts all burdens and brings the believer out into the day of the triumphant Son of God. In the verses preceding and following the words under consideration we find that those to whom Jesus was speaking did not all believe what he said: some did, others did not. None could believe Jesus then, none can believe him now, but those who have the witness of the Spirit within themselves. To some who heard him this witness was given, therefore they believed; to others it was not given, therefore they believed not. Belief, in order to be genu-

ine, must be based on solidity, and that which affords the rock-bed foundation of belief is faith, and faith is the gift of God, the fruit of his Spirit. It takes the same power to bring about belief in the soul as it took to bring the body of Jesus out of the sepulchre. This same mighty power working in the children of God causes them to believe that Jesus is the Christ. That his people should know the truth, Jesus definitely promised. There were no doubts about this fact then, there are none now. The children of God "shall" know the truth. It is not that they "may" know it, it is not that their knowing it hinges upon any contingency which they themselves must bring about, but they "shall" know the truth. Jesus speaks with positiveness and with authority. To him was given power over all flesh that he should give eternal life to as many as the Father had given him. Thus, their knowing the truth depends not on the will of man, not on any conditions which the soul must fall in with in order to know the truth, but the certainty that the children of God shall know the truth is of God entirely, his absolute sovereignty and eternal purpose bring about the performance of the promise made in and by Jesus Christ that all his children shall know the truth. They shall not be taught it of men, it shall not be handed down from one to another, nor from generation to generation, but all his elect shall know the truth from the least of them unto the greatest, for all shall be taught it of God. From this point which all God's people agree upon, we pass on to consider how and in what way the knowledge of the truth brings about freedom. First, what is truth? Pilate asked this question, and we may well ask it, too. Jesus himself answers this question in saying, "I am the way, and the truth,

and the life." Therefore Christ Jesus is himself the truth. Whatsoever agrees not with him and in him is not truth, and must necessarily be false. If truth makes free, then Christ Jesus makes free, for Christ is truth and truth is Christ. We who are to-day living by the faith of the Son of God in this present day of grace and of the gospel dispensation can scarcely realize the captivity in which our spiritual forefathers were under the law in that age of Moses and of sin and death which was before the coming of Christ. All who walked by faith in that age from the time of Abel down to old Simeon were spirits in prison. Notwithstanding that they believed in God and looked for the coming of God's Lamb who should bear their sins away and purge them in his own blood, yet all of them died in faith, not receiving the fulfillment of the promise as we who live in this age have received it. The Holy Spirit in them moved them to testify beforehand of the sufferings of Christ and of the glory which should follow, but as to what or what manner of time the Spirit within them did signify none of them knew; and although they earnestly sought to know the meaning of the Spirit's work within them, yet to none of them was it ever revealed. The book was sealed up until the time of the end and none was found able to loose those seals and open the book until the Lion of the tribe of Judah came. Herein, therefore, was bondage, real soul captivity. That is why we call them "spirits in prison." The church throughout all that period of time before Christ was a spring shut up, a fountain sealed. The coming of truth, Jesus, made an end of this captivity. The law of God found its fulfillment in Jesus, sin found its destruction; in him condemnation was done away. The doing

away of these things brought freedom to the children of God. No more were they under law, but under grace; no more under obligation to offer sacrifices, or to rituals and ceremonies, or to keep feasts and holy days, for now was come the revelation of the truth in Jesus Christ whereby the children of God were liberated from the narrow strictures of legalism and brought out into the infinite reality of the gospel wherein God is served and worshipped in Spirit and in truth, in the newness of the Spirit and not in the oldness of the letter. Far better is it to know that we are living in one never-ending Sabbath which Jesus has made and kept for us, and is making and keeping within each of us, than to feel that the sabbath is but one day in the week in which we must do no work or be condemned. Far better than bringing our turtle-doves and pigeons and lambs and kids to some carnal priest for an effectual atonement, is it to know that we have an eternal High Priest entered within the heavens who has made by himself one effectual offering for our sins which insures our never perishing. The things which Truth teaches us are so wonderful and life-giving that when we know them there is sure and abundant liberty from all the ineffectual works of the law which superstitiously were supposed to give life, but which really never did. The Jews commonly thought that they had eternal life in observing the Scriptures, but Jesus said they had not, that the law and the prophets testified of him. It was a false tradition or superstition that by doing the things contained in the law they might reap eternal life, and many among men even to-day are still superstitious about this very matter, still ignorant of God's righteousness and going about to establish their own right-

eousness. But superstition is not confined to any one race or condition of men, for Paul told the Greeks at Athens that he perceived in all things they were too superstitious. The Athenians had erected magnificent edifices as dwellings of the gods, but Paul told them that the true and living God whom he worshipped did not dwell in temples made with hands, nor was he worshipped with men's hands as though he needed anything. The truth in Jesus Christ had been shown to Paul and so his soul was free from any such error as that God needs our weak ministrations, or that he is in any sense dependent upon the efforts of poor puny man, or upon any of his creatures.

Whoever commits sin, Jesus said, is the servant of sin. Whosoever is born of God doth not commit sin, therefore is the Lord's free man. The child of God cannot offend against any law which has no jurisdiction over him. We were some time the servants of sin because we were under the law of sin, but having been delivered through Jesus Christ from under the law of sin and condemnation this law is no longer over the redeemed of God, hence they cannot transgress it any more. The law of the Spirit of life in Christ Jesus has made believers free from the law of sin and death. Since the work of Jesus Christ cannot by us be undone, we cannot therefore commit sin as once we did, cannot longer live in it as our natural element, and have been made free from its condemnation, which is the wages of sin. This freedom from the service of sin is accomplished in the children of God through their being taught the truth. The entrance of the Word gives light, darkness is abolished, slavery ended, the captive freed. Truth makes an end of slavish fear. The fear of death, the dread of torment, horror of the consequences of

sin; all these things enslave the soul. Naught but the truth in its purity can abolish such slavery as this. The thing we dread is the thing which enslaves us. To the extent we are afraid of anything, to that extent we are in bondage to that thing. Most of such fears arise from the fact that we are ignorant of the thing we are afraid of. Ignorance breeds terror. When, however, the revealing light of truth is turned upon the thing we fear, we then come to know that thing for what it really is and it no longer has power to terrify us. To the condemned sinner, conscience-stricken because of his sins, what horrors lurk in death and hell. Burdened with his load of guilt, he knows he is not fit to live nor yet fit to die; to his tortured soul his life from day to day is filled with anguish, his nights are woe-ful. When, however, the Sun of righteousness arises upon his sin-stricken soul with everlasting healing, then are the shades of night with all its terrors suddenly withdrawn and the soul is freed from fears and from annoying doubts. The light of the knowledge of the glory of God revealed in the face of Jesus Christ accomplishes in the soul that wonderful freedom which death nor hell nor sin can evermore destroy.

The truth of God is infinite even as God himself is infinite, and just as "finis" can never be written to any of the attributes of Deity, just so there is no end to truth. It is promised us that we shall know the truth, not the slightest uncertainty about that, the freedom which knowing the truth brings is our precious inheritance in Christ; but there is no end to it. The soul grows and keeps on growing in the knowledge of truth and of grace. We can never come to the place where we can say, This is the end of truth. It is like a river, ever flowing;

never stopping or staying. We cannot set bounds to it nor confine it with narrow limits. To no one of us, nor to any one age or period of time, is the truth all revealed. Not for nothing do the Scriptures repeatedly speak of godly things being like rivers, or like flowing streams. Like rivers, these things of God are not static, but ever going on and on to infinity. There is a river, so says the prophet, the streams whereof make glad the city of God. This living and continual stream of eternal truth has gladdened the hearts of believers throughout all ages and has brought them that freedom from sin and from death, from snares and delusions, from all false traditions and doctrines of men. What need we care what the world believes so long as we have that secret which is given to all them who fear the Lord? Though the world is torn and rent with strife, though men search and delve for fame and honor, wealth and glory, why need these things worry us? Having meat to eat the world knows not of, let us possess our souls in peace. If the heathen rage and the people imagine a vain thing, let them do so and welcome. God in his rich and sovereign grace has brought us into his pavilion where safely he makes us to abide. Under the covert of his wings, we are come to trust. They that trust in the Lord Jehovah are like Mt. Zion, they shall not be moved. What a wonderful blessing indeed is it to have in our souls that steadying power of revealed truth whereby our souls remain ever true to the course marked out by the compass of divine faith, not drifting hither and yon at the beck and call of every varying wind of human doctrine, of vain philosophy and of science falsely so-called. Knowledge of the truth as it is in Jesus lifts the soul up into a kind of aristocracy of the Spirit; or like an air-

ship flying high aloft, carries us above the earth-deflected currents of the lower atmosphere, into the calm serenity of the vastness of eternal space. L.

LUKE II. 28-32.

"THEN took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

The above referred to is a testified truth of the apostle Luke when this just and devout man, Simeon, who was waiting for the consolation of Israel, came by the Spirit into the temple and the parents brought in the child Jesus to do for him according to the custom of the law. We first note the act, "Then took he him up in his arms." Was the realization of Simeon brought about because he took up Jesus in his arms? We see, by going back, Simeon was just and devout. For one to be just the Holy Ghost must be upon him, and he was living by faith, for "the just shall live by faith," and that faith being the substance of things hoped for, he was waiting for the consolation of Israel. When he came by the Spirit into the temple was none other than the love of God constraining him, and he being led by the Spirit could behold that which was of the Spirit, and seeing Jesus he beheld him as the consolation of Israel, the salvation which God had appointed for walls and bulwarks around Zion, the light to the Gentiles and the glory of God's people, Israel. What a wonderful view of glory and beauty he beheld in Jesus. It seems to us that all men who are led by the Spirit are made to see all fullness in Jesus for time and eternity, and are made to live in that faith in him, which is the life of the just. After Paul beheld Jesus he continually spake of his unright-

eousness, and all his righteousness of the flesh was as filthy rags to him; that is, in his flesh dwelt no good thing; when he would do good evil was present with him, and the things he would he did not. By the light of grace he beheld what was in that dark and benighted soul, and he saw the salvation which was by grace, for he said, We are saved by grace, through faith, and that not of ourselves, it is the gift of God. "For mine eyes have seen thy salvation." The power and virtue Simeon beheld in Jesus was the fulfillment of the proclamation of the angel from God to Mary that she should call his name Jesus, and he was but speaking the same that Mary spake, according to Luke i. 46, "My soul doth magnify the Lord." We are made to feel that all the Lord's people behold him as one that God anointed and sent to redeem his people, and in him doth all fullness dwell, and what they are is by the grace of God. What great consolation it gives a poor sinner to read of and have fellowship with Simeon, Mary, John the Baptist, Paul, Jonah, David, Abraham, Jacob, Isaiah, Jeremiah, John, Peter and James, and all others who wrote of this salvation which God hath prepared before the faith of all people. The revelation of Him in the heart of any poor Gentile will make him magnify Jesus, for none knoweth the Father save the Son, and he to whom God will reveal him, and "no man can come to me, except my Father which hath sent me draw him." We often feel to encourage those who have hope to tell it to the church, and when we examine ourself we find selfishness, and a desire that we might add to our numbers, and often when we are thus exercised we forget to consider ourself and those who hear us, as Paul wrote to Timothy. (1 Tim. iv. 16.) If we do that we will testify

of salvation by grace and the love of God that constraineth us, and as Paul, he declared that he labored more abundantly than they all, meaning the apostles. "Not I, but the grace of God which was with me." Therefore he could declare, "By the grace of God I am what I am." What concerns us is, Do we know the joy of God's salvation? All the joys and comforts we have had to enjoy were wrought by the working of the far greater power than man. We have had at times a rest in feeling, which came after we united and were received into the household of faith and the ordinance of baptism administered. We are made to feel it was by the Spirit we came into the temple, and the rest was given by the Spirit, for it has continued for thirty years. When we think we will have a great feast of rejoicing we are made to grope in darkness, and there is nothing good in us and sin is mixed with all we do. Paul said, "Thou shalt both save thyself, and them that hear thee." In preaching salvation by grace all creature performance is left out. It is only as we are brought into subjection by the Spirit that we glory not in ourselves, but in the Lord. Christ is our light, and the only source of light and life in the Spirit. We have often remarked that we could not preach as we had read and heard of others preaching, and for no other reason than that we have not so learned Christ. God's anointed, the way of the saved of the Lord, and when we are thus constrained, the faith of our heart is preached, and the faith of God's people is preached, the abundance is declared by the words of the mouth, for the preparation of the heart, as well as the answer of the tongue, is of the Lord. Then we see eye to eye, and speak the same things, and all have the same mind. This glorious truth sepa-

rates the Lord's people from the world, places them at his right hand, which the savorings to the flesh cannot touch. The servant of God, as Paul writes to Timothy as above, is embraced, and all that hear him in this salvation, which encircled the entire building of God, and all wish to dwell there. As David declared, "One thing I have desired of the Lord, and that will I seek after; that I might dwell in the house of the Lord all the days of my life." David said of those who know the joyful sound, "They shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted."—Psalms lxxxix. 15, 16. Dear brethren, if we take heed unto ourselves and unto those who hear us, we will preach nothing but Christ, and him crucified, and all flesh as grass, and the glory of man as the flower thereof. Those who hear are saved from untowardness of self-righteousness, of the pernicious ways of men, and the doctrine of antichrist has no resemblance. The walk and conversation is in direct accord with the doctrine of salvation by grace. We are hurt every time we read from the pen of a man who says he kept himself in the way, for our experience bears record to the truth that declares, "Except the Lord keep the city, the watchman waketh but in vain." When we read, speak or write, and cannot see beyond the watchman, we get no comfort, spiritually speaking.

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

Our desire and prayer to God is that all who are standing upon the watchwalls of Zion may cry unto her that her warfare is accomplished, her iniquity is pardoned and she hath received double at the Lord's hands for all her sins.

O. W. V.

CIRCULAR LETTERS.

(Written by J. M. Cate.)

*To the Elders and messengers of Hazel Creek Association of Regular, Predestinarian Baptists, and the churches they represent, and the faithful in Christ Jesus.*

DEARLY BELOVED IN THE LORD:—We feel it is through the loving-kindness and tender mercy of the all-wise God, who worketh all things after the counsel of his own will, that we are once more enabled to meet together in council, and in love and fellowship, to worship the One who has saved us and called us and made us to sit together in heavenly places in Christ Jesus.

It is a long established custom of the Association to have what we call a Circular Letter prepared by some one to be printed with our Minutes, and by your action at our last meeting the lot has fallen upon me. Dear brethren, I feel too weak for the burden you have put upon me, but, wishing to be obedient to your request, will make the effort, hoping you will throw the mantle of charity over my weak efforts. In thinking of some small subject upon which to write my mind was called to a part of the ninth verse of the tenth chapter of St. John: "I am the door." I looked it up and began to investigate, but, dear ones, I found it no little subject (if it is only a few words), and that it is inseparably linked with all other subjects in the Bible, and with our christian experience. As I can find no little subject in the Scriptures I will have to do the best I can with this one. I understand this door spoken of is our Lord and Savior Jesus Christ. In the parable in the first part of this chapter Christ says, first verse, "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." Second verse, "But he that entereth in by the door is the shepherd of the sheep." Eighth verse, "All that ever came before me are thieves and robbers." Eleventh verse, "I am the good shepherd." Now we have Christ coming in by the door. You may trace this up, as I have neither time nor space in this letter. The door we wish to talk about is recorded in the ninth verse: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Jesus says in the seventh verse, "I am the door of the sheep," and we hardly think any could enter in by that door but the sheep, for they cannot even know the door (Christ) except by revelation, and even then they cannot come to the door (Christ) except the Father draw them, for we read, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." And, "No man can come to me [the door], except the Father which hath sent me draw him." To my mind, these Scriptures make it quite plain that there were sheep and a fold before Christ came. He says, "I am not sent but unto the lost sheep of the house of Israel." Spiritual Israel, not national Israel, for he says, "Other sheep I have, which are not of this fold [the Jews, or national Israel, but of the Gentile nations]: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." What did Christ come for? He says he came to seek and to save that which was lost. The sheep (the children) which the Father gave him. Now we see they were God's children before Christ came. "Thine they were, and thou gavest them me." All thou hast given me shall come unto

me, and he that cometh to me I will in no wise cast out, but raise him up at the last day. We see that the Lord did not come to make sheep, nor to make a way possible by which they could save themselves, but that they were a gift to the Son by the Father; that they had gone astray and were in bondage, sold under sin, and Christ came to redeem them. Did he do it, or did he fail? In his prayer to the Father he says, "I have finished the work which thou gavest me to do," &c. Some may say, Then what profiteth the Scriptures, or the preaching of the gospel? "All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." This Scripture tells plainly who gave the Scripture, who to and for what purpose. It pleased God through the foolishness of preaching to save them that believe. Now we see the preaching of the gospel is to save believers, the children who were quickened and made alive and could hear and understand. This has no reference whatever to an eternal salvation, but to a common salvation, as Jude calls it when addressing those who are sanctified by God the Father, preserved in Jesus Christ and called. This good Shepherd says to Peter, Feed my sheep, feed my lambs. He emphasized the command by repeating it the third time, so we judge that he was impressing upon Peter's mind the work he was giving Peter to do, and that this should be the work of all his called ministers. How thoughtful the dear Lord was of his sheep. He gave his life for them because they were his sheep, not to make them his, and gave them a home in which to live (the church), and says, "I am the door: by me if any man enter

in, he shall be saved, and shall go in and out, and find pasture." He maketh us to lie down in green pastures; he leadeth us by the still waters. Praise his holy name.

W. T. WALTERS, Moderator.

J. M. CATE, Clerk.

(Written by Elder J. N. Bartlett.)

*The Tygarts Valley River Association of Old School, or Primitive Baptists, now in session with the Amnon Church, Marion County, West Virginia, to the several churches of which she is composed, and to all with whom we correspond, sendeth christian salutation.*

DEAR BRETHREN IN SWEET FELLOWSHIP:—It is through the goodness, mercy and longsuffering 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, we call your attention to the subject of "fellowship." Fellowship is a subject worthy of our consideration, for it not only concerns our mutual fellowship with each other in the church of God, but fellowship with the Father and his Son Jesus Christ. (1 John i. 3.) Love and fellowship are joined together, and fellowship comes from love, and there can be no fellowship without love, and it must be mutual. As the words "fellowship" and "communion" are often used synonymously in the New Testament Scriptures we will use them as such. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son

Jesus Christ." Now in all our spiritual devotions and worship of God, we commune with him. In their prayers his spiritual children implore their heavenly Father for all the blessings they earnestly desire, and thus commune with him in Spirit. God the Spirit, when we pray according to his holy will, hears and grants unto us what he has put into our hearts to pray for, and thus communes with us. After the resurrection of Jesus Christ two of his disciples journeyed together to Emmaus, and they talked together of all those things which had happened, and while they communed together and reasoned, Jesus himself drew near, and went with them. He joined in this holy communion by expounding unto them in all the Scriptures the things concerning himself, by opening their eyes that they knew him, and by causing their hearts to burn within them while he talked with them by the way, and while he opened to them the Scriptures. O, dear brethren, think of all this. Those two disciples walked with him, talked with him, and he with them, were enabled to see him and know him who they had seen suffer and die on the cross now risen and communing with them until their hearts were burning within them with love and gladness. In a measure and in spirit have we not seen him? Has he not manifested himself unto us as he does not unto the world as our once crucified but now risen Savior? Does he not open unto us some beautiful passages of Scripture for our edification and comfort, and give us faith, hope and love, until, like doubting Thomas, we say, My Lord and my God? We feel to fellowship all those of like precious faith. Oh the fellowship of the saints, it is wonderful, for it is God-given; it is durable, for it will last forever. It is that which joins us to-

gether in christian love as one, and enables us to join together in praise to God in our meetings, bow together at the throne of grace, and join our prayers together to God for his mercy, for his loving compassion and his grace, preach the unsearchable riches of Christ all in union and in fellowship, partake at the Lord's table of the same bread, drink of the same cup in commemoration of the suffering of the same Lord when his body was broken and his blood was shed for our sins. Yes, in all our worship love and fellowship flow from heart to heart, which joins us together as two drops of water in one. It is only those who are regenerated, born of God, who have the mind of Christ, having one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all, who are joined together in fellowship. Those three thousand who were added to the church on the day of Pentecost continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread and in prayers. Yes, those steadfast children of our God, steadfast in the apostles' doctrine, could also continue steadfast in the communion of the saints. They are agreed, therefore they can walk together, can commune together in sweet converse on the things pertaining to the kingdom of our God, and the things pertaining to our eternal salvation. But two who cannot agree cannot walk together, they would soon fall out by the way. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." "Have no fellowship with the unfruitful works of darkness,

but rather reprove them." Now, dear brethren, permit me to exhort you to love one another with a pure heart fervently, contend earnestly for the faith once delivered unto the saints, and may the fruit of the Spirit show forth in all your walk and conversation one with another. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

J. B. CROSS, Moderator.

J. N. BARTLETT, Clerk.

(Written by Elder J. W. McClanahan.)  
*The Pocatalico Old School, or Primitive Baptist Association, now in session with the West Fork Church, Calhoun County, West Virginia, September 11th, 12th and 13th, 1925, 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. We greatly desire that peace and unity of spirit abound among us in all that may be said or done during this the ninetieth annual session of the Pocatalico Old School Baptist Association. Dear brethren, we realize that in number we are few, who are earnestly contending for the faith once delivered unto the saints. Truly we feel the power of John's address to the angel of the church in Asia called Sardis. He said to them, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." Not that they feel to be worthy of themselves, but because of the imputed righteousness of Jesus Christ they are worthy, for their righteousness is of me, saith the Lord. Steadfastness in the apos-

tolie doctrine, and liberty wherewith we have been made free by the atoning blood of our Lord and Savior Jesus Christ is commendable and praiseworthy, while it seems to us that the spirit of exhortation, reproving and rebuking, with all long-suffering and doctrine, is also highly necessary for the health of the church. "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." These are the words of Jesus after his resurrection, Matt. xxviii. 20. He was addressing his disciples, which is equally applicable to the followers of the meek and lowly Jesus through all time. Feeling as we do, that some need their pure mind stirred up by way of remembrance of their communion with the church at such times appointed for her to commune, this sacred ordinance should be observed by all who have a hope in the finished work of Jesus Christ on the cross for their sins, and to fail to obey this solemn ordinance is failing to show his death till he come. A church, or individual member, that continues not to observe the Lord's supper is acting disorderly by not obeying this holy injunction given by Jesus Christ, the head of the body, which is the church. Paul in his address to the brethren at Corinth referred them to the communion with his disciples, "And when he [Jesus] had given thanks, he broke it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. \* \* \* For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." The unworthiness of God's children, as they feel to be, is no evidence of their being unworthy. It is such as see not the body (church) redeemed by the blood of Christ that eat and drink unworthily. It is true that

God's children feel their unworthiness to partake of this solemn ordinance, which causes them to examine themselves in regard to this matter. Did I not see her as one body separate from the world with all of its institutions when I went there for a home? I saw her in this light, then how dare I refuse this solemn ordinance given to the church to be observed by her? There is no doubt but what the child of God ponders this carefully, feeling it to be his or her duty to show his (Jesus) death till he come, for we see he took the cup and gave thanks, and gave to his disciples, saying, "Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins." Then as dutiful children of the most high God and Father of us all, Jesus Christ being our Elder Brother, whose body was broken and whose blood was shed for us poor helpless sinners, what I say unto one I say unto all, let us be faithful in all things pertaining to the household of faith, and let us not absent ourselves from the communion table because of a feeling of unworthiness, for it is the better evidence of being worthy, showing a discernment of the Lord's body (church).

J. W. McCLANAHAN, Mod.

J. C. HAMMOND, Clerk.

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### CHANGE OF ADDRESS.

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BROTHER W. M. Little having changed his address from Cedar Grove, Louisiana, to Fordyce, Arkansas, wishes his correspondents to address him at the latter place.

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### MARRIAGES.

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By Elder H. H. Lefferts, at his home, Leesburg, Va., September 5th, 1925, William W. Engle and Mrs. Helen C. King, of Baltimore city, Maryland.

## OBITUARY NOTICES.

**Elder F. Loden** was born in Marion County, Alabama, December 12th, 1839, and died June 4th, 1921, in Van Zandt County Texas. At the age of twelve years the Lord visited him with his Holy Spirit, showed him his sins and gave him a good hope in Christ. He united with the church of the Primitive Baptist faith and order in November, 1851, and in 1874 he began to exercise his gift in the ministry far and near. He was strong in the faith and a staunch believer in the sovereignty of God, believing in the predestination of all things, salvation by grace, both in time and eternity, the final preservation of the saints and the resurrection of the vile bodies of the saints. He was ill for one month, and while his sufferings were great he never murmured, and was often heard to say, I want the Lord's will to be done. He leaves his wife, one brother and one sister to mourn, and I would say to them, Weep not, for he is not dead, but sleepeth, and may God give you grace that you may say, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

He was laid to rest at Grand Saline, Texas. The writer tried to speak words of comfort to a large concourse of relatives and friends, using for a text the words found in Esther iv. 16, 17.

Written by one who esteemed him highly for the truth's sake.

W. W. SLAUGHTER.

Sister **Mittie Davis Roberts** was born in Newton County Ga., Oct. 12th, 1847, died at Jackson, Butts County, Ga., Dec. 3rd, 1924, making her stay on earth 77 years, 1 month and 21 days. She joined the church at Holly Springs in the year 1880, and lived a consistent member until death. She was married to Mr. Lit Roberts (I have not the date of her marriage). They lived happily together until death separated them. He preceded her to the grave several years. Sister Roberts was a firm believer in the Old Baptist doctrine and a reader of the SIGNS OF THE TIMES. She was very spiritually-minded, always ready to converse on things pertaining to her faith. She lived with her father and mother until death separated them. She certainly was faithful in her devotion to them. She was also a fine business woman and very intelligent in matters pertaining to our government. We feel that a good woman has gone, but a great consolation it should be to us that her influence still lives. She was afflicted a great deal during the latter part of her life, that together with the distance she lived from her church kept her away from her meeting a great deal, but her faith remained strong. The unworthy writer has received many good letters from her of comfort and encouragement, always telling of her faith in the plan of salvation. She was a great help and comfort to

her brothers and sisters in the flesh, all of whom were of the same faith, and they are the ones who will miss her the most, but they have the great consolation that she lived and died in the faith of our Lord and Savior Jesus Christ. She leaves one brother and two sisters to mourn her loss, to wit: brother A. H. S. Davis, of Jackson, Ga., sister Emma Davis Stevens, of Macon, Ga., and sister Cole Irby, of Atlanta, Ga. She is gone from earth and her works do follow her. Her spirit has gone to God who gave it, there to await the glorious time when all of his dear saints will awake in the likeness of the blessed Lord to praise him throughout an endless eternity.

Her body was consigned to the tomb near the old family home in Newton County, where her father, mother, brother and other relatives are buried. The unworthy writer tried to speak some words of comfort and consolation to the bereaved family and friends present. May the God of all grace bless this dispensation of his providence to our good, and may we ever have the sweet example that our dear sister Roberts left to encourage us on our way in this sinful world, is the prayer of the poor unworthy writer.

R. L. COOK.

**Malinda Susannah Vandevender Tharp**, daughter of Nimrod and Susannah Vandevender, was born October 22nd, 1861, departed this life August 11th, 1925, making her stay on earth 63 years, 9 months and 19 days. Her father, mother and three sisters preceded her to the great beyond. She was married to Caleb Tharp February 8th, 1880. To this union six children were born: Mrs. Lizzie Brittain, Miss Cora Tharp, John, Frank and Freddie Tharp, and Mrs. Margie Persell. Mother had been a continual sufferer for years, but bore her suffering with patience, and was kind and loving and easy to care for. All was done that could be for her relief, but the Lord saw fit to take her from us, and we have to be submissive to his will. She sweetly passed away in the triumph of a living faith. She received her hope in Jesus nearly thirty-eight years ago. She, with her husband, was baptized in the fellowship of the New Hope Church, near Spickard, Missouri, where she remained a member until death. She was baptized by her brother, Elder J. B. Vandevender. With the evidence we have of her hope we feel that she is now at rest in the paradise of God, nevermore to suffer the pains, trials and troubles of natural life, but to sing praises in the immediate presence of her Savior. She was a devoted wife, a dear, kind, loving mother and a good neighbor. We miss our mother, but feel our loss is her eternal gain. She leaves to mourn her departure her husband, six children, nine grandchildren, three brothers: Elder J. B. Vandevender, Philip Vandevender and William Vandevender, besides a host of other relatives and friends. Funeral services were held at the North Evans

church-house by Elder W. T. Walters, of Stahl, Mo., and her body was laid to rest in the North Evans Cemetery to await the resurrection morn, when we hope to meet mother where there will be no more farewell tears.

Written by her daughter, and sister in hope of life beyond the grave,

CORA THARP.

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

Mrs. M. Perry, Ark., \$1.00; J. N. Taylor, Ill., \$1.00; Mrs. Hattie L. Walker, Va., \$1.00; Mrs. Charles H. Glascock, Va., \$1.00.

**M E E T I N G S .**

The Virginia Corresponding Meeting is appointed to be held this year with the Ebenezer Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 14th, 15th and 16th. The train arriving at Bluemont, which is the end of the Washington & Old Dominion Railway, at 4:50 Tuesday evening, October 13th, will be met. This train leaves the terminal at Rosslyn at 2:05. Those coming into Union Station, Washington, D. C., from the north or south, will take electric car in front of the station, marked "Rosslyn," and go to end of line, where the W. & O. D. terminal is located. No trains will be met Wednesday morning unless by special arrangement beforehand with the writer of this notice. We invite all brethren and ministers of our faith and order to meet with us.

EPPA NORMAN, Church Clerk.

ROUND HILL, Va.

The Salisbury Association is appointed to be held with the Indiantown Church, at Powellville, Wicomico Co., Md., on Wednesday, Thursday and Friday, October 21st, 22nd and 23rd, 1925. Those coming from the north take train leaving West Philadelphia at 10:01 a. m. Tuesday, and those from the south take train leaving Norfolk at 9:30 a. m., Tuesday. Get off the train at Salisbury, Md. If any one fails to meet those trains, and want to come on next train, take B. C. & A. train at Salisbury, Md., and get off at Willards, Md., and call for George W. Truitt. Those coming from Baltimore and Ocean City, get off at Willards. For other information write to George F. Adkins, Pittsville, Md. All brethren of our faith and order, especially ministering brethren, are invited to meet with us.

GEORGE F. ADKINS, Clerk.

The Second Old School Baptist Church of Roxbury will hold (the Lord willing) a two days' meeting at Halcottville, New York, the second Sunday and Saturday before in November (7th and 8th). All who love the truth are cordially invited.

GEORGE RUSTON.

**E B E N E Z E R**

**OLD SCHOOL**

**BAPTIST CHURCH,**

**IN**

**NEW YORK CITY.**

Meetings every Sunday at 106 West 59th Street, Manhattan.

**11:00 A. M.**

**2:00 P. M.**

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

**SALEM OLD SCHOOL BAPTIST CHURCH,**

**1315 Columbia Avenue**

**(Park Avenue Hall)**

**PHILADELPHIA, PA**

**Meeting every Sunday 10:30 a. m.**

**ALL WELCOME**

THE 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.

**A SKETCH OF THE LIFE**  
of  
**JOSHUA S. CORDER.**  
**CONTENTS.**

Picture of Elder Joshua S. Corder.

Chapter I.—Early Years, Christian Experience, &c.

Chapter II.—Church Division, Trials in Early Ministry, &c.

Chapter III.—Tours West and East.

Chapter IV.—Settling in Life, Teaching, &c.

Chapter V.—Trials During the Civil War.

Chapter VI.—Church Trouble, Associational, &c.

Chapter VII.—Doctrinal Views, Occurrences, &c.

Chapter VIII.—Boldness in the Faith.

Chapter IX.—Unspotted from the World, &c.

Chapter X.—Churches—Refreshing Seasons at Mt. Olive.

Chapter XI.—Some Extracts, Reminiscences, &c.

Chapter XII.—In Perils.

Chapter XIII.—Fell Asleep, A "Loved Disciple."

Chapter XIV.—Memorials, Poetry, Circular Letter, &c.

This little book of 152 pages was published by Elder Corder's daughter, sister Semma E. Corder, of Philippi, W. Va., and printed in the SIGNS OF THE TIMES office several years ago, and we feel is a work that will be read with interest by any of the household of faith.

The book was originally sold for one dollar per copy, and was bound in cloth, but there were some printed sheets that were never bound, and these sister Corder has generously donated to help in publishing the SIGNS OF THE TIMES, so we have decided to bind them in paper covers and offer them to our readers as long as the supply lasts for the extremely low price of twenty-five cents per copy. If any who purchase this book feel they have not received full value they may return the book to us and we will refund the price paid for it.

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# SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 93. MIDDLETOWN, N. Y., NOVEMBER, 1925. NO. 11.

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## CORRESPONDENCE.

### “CHANGE OF RAIMENT.”

(ZECHARIAH III. 4.)

ADAM and Eve sinned, and the eyes of them both were opened, and they knew that they were naked, and they sewed fig leaves together, and made themselves aprons. But they must be stripped of this fig leaf dress before the Lord clothed them with coats of skins which he made. (Gen. iii. 7-21.) Joshua, the high priest, representing Jerusalem, a brand plucked out of the fire, stood before the angel of the Lord clothed with filthy garments, and the Lord commands, “Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.” The prodigal son returns home in his defilement and rags; he is not fit to enter the house, or sit at the merry feast. But the father saith, “Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and

bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.”—Luke xv. 22-24. This is putting the best robe upon the worst back. But how comely is the prodigal son clothed in the best robe. There he sits at the table beneath the smiles of his loving, pardoning father. So the believer in Christ is altogether loveliness, the perfection of beauty in his robe of imputed righteousness, and diadem of beauty, crowned with the loving-kindness of the Lord. And thy renown has gone forth for thy beauty, O believer, for it is perfect through my comeliness, which I had put upon thee, saith the Lord God. (Ezek. xvi. 14.) How wonderful and precious is the language in Ezekiel xvi. 8-12: “Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water: yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with broid-

ered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head." But before a vile transgressor comes unto this blessedness by faith in the Lord our righteousness we have to be stripped of all self-made apparel. It is bitter and humiliating that "all our righteousnesses are as filthy rags," and though the sinner patch and mend, and try to cleanse his garments, they remain to his dismay and shame nothing but filthy rags, and filthy rags of self-righteousness can never be worn in the palace of the great King. We cannot be wearing our self-righteousness and Christ's imputed righteousness at the same time. What! unite our filthy rags with the spotless, lovely, fragrant, everlasting righteousness of the Lord our Redeemer? No, we must have these filthy rags torn off our backs, and then

"Nothing in my hand I bring,  
Simply to thy cross I cling;  
Naked, come to thee for dress,  
Helpless, look to thee for grace,  
Black, I to the fountain fly;  
Wash me, Savior, or I die."

Christ Jesus in his obedience and blood is the end of the law for righteousness to every one that believeth. His righteousness is unto and upon all that believe. He of God is made unto us wisdom and righteousness, sanctification and redemption, that according as it is written, He that glorieth, let him glory in the Lord. For he was made sin for us, who knew no sin, that we might be made the righteousness of God in him. We are accepted in the Beloved, and are beautiful and glorious in the eyes of the Lord. This is the fine linen, clean and white, the wedding

garments of the Lamb's wife. (Rev. xix. 7, 8.) Her raiment is of needlework, her clothing wrought gold, (Psalms xlv. 13, 14), all of it the work of the hands of our Lord Jesus Christ, the covenant head and husband of the church. All our weavings are spiders' webs, but they shall not become garments, we cannot cover ourselves with our works before our God. (Isaiah lxix.) But, blessed is the man whose iniquities are forgiven, whose sins are covered. (Rom. iv. 7.)

"Jesus, thy blood and righteousness  
My beauty are, my glorious dress;  
'Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head."

A sinner thus arrayed is pardoned, and justified, and in this blessedness can sing, "I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isaiah lxi. 10.

Take a glimpse again with me at the prodigal son. See him in his wretchedness in the far-off country; a mighty famine is in the land, and he is in want. All his substance he has spent in riotous living, and he would be willing to fill his belly with the husks that the swine were eating. But no one cared for him, no man gave unto him. The swine fared better than the prodigal son. See him again welcomed with kisses, and in his father's house he banquets with his father, and all the guests delight themselves upon the very best the house affords, and he, clothed in the best robe, eats the feast beneath the loving countenance of his father. All is happiness now, and in his heart he can say, O, my father, thy banner over me is love. What better food is there for a hungry, perish-

ing sinner than Christ crucified? "Even Christ our passover is sacrificed for us."—1 Cor. v. 7. Let us keep the feast with the unleavened bread of sincerity and truth. On his hand is the ring, and this tells him he is not in the house as a slave, or as a hired servant, but he is free, welcome, a child at home; and it signifies that God our heavenly Father's love is unchanging, everlasting love. And shoes on his feet. These shoes make beautiful even a prodigal, vile, gone astray sinner. The feet and footsteps of that son going astray into a far country were not beautiful. But he has been brought back, and blessed, and beautiful are the feet that are shod with the preparation of the gospel of peace. In such shoes we can stand before God, and in such shoes we shall never go astray from the path of life, but we shall walk in love, in the footsteps of the flock, as the dear children of God. Oh, there is no satisfaction for contrite souls, for humble, repentant, returning sinners but in Jesus Christ. He changes our estate, give us "a change of raiment." He puts off our sackcloth, and clothes us with gladness. He gives beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Christ is our only storehouse of all good; his fullness is unto all believers the fountain of living waters. Oh the love, mercy and grace of God, our precious Savior is the fountain. He liveth in me, saith Paul. (Gal. ii. 20.) There is no want in our heavenly Father's house, there is bread enough and to spare, and our Father's love, and kisses, and forgivenesses are the sweetest part of all our feastings, they season and sweeten all things.

FREDERICK W. KEENE.

RALEIGH, North Carolina.

RANDOLPH, Maine, Aug. 12, 1925.

DEAR BRETHREN:—Inclosed you will find a letter rich in experience, written by a brother in Georgia. I feel it is a wonderful manifestation of the almighty power of our God, and would be glad to have it appear in the SIGNS OF THE TIMES.

Yours in love,

NELLIE M. PALMER.

COLBERT, Ga., Oct. 30, 1923.

DEAR SISTER PALMER:—When I read your experience in the SIGNS I felt much impressed to write some of my experience to you, but felt so insufficient for such a task that I have put it off until now, and I know if I write to you I shall be ashamed of what I have written. I was born April 25th, 1850, and the greatest trouble I remember having in my childhood was a fear that the bad man (the devil) would get me. Preaching was all alike to me until, I think it was the third Sunday in August, 1866, as I walked along a private road alone I was quiet and easy (the strong man armed was keeping his palace, &c.), but all at once there was an irresistible power took hold of me and I felt an empty miserableness in my bosom that I cannot express. It was a bright sunny evening, but to me the sun shone dimly and the wayside seemed somewhat darkened, and for the first time in my life I felt the need of prayer. I left the road and hid myself in the thicket, got down on my knees, with my hands and face on the ground, to try and pray to God for mercy. I do not know that I uttered a word, but I do know that I felt the need of prayer. My burden was gone. I would look back to that time and place many times and wonder what it meant, but never thought of such a thing as it being a spiritual birth,

but after that I found myself fearing God in place of the devil, and the Old School Baptist preaching was very interesting to me. I would go and hear them preach and my uncontrollable tears would betray me. The brethren would ask me for my experience, and I would honestly tell them that I had none. I greatly desired a home with them, but saw no way of getting it. So time passed on until the fourth Sunday in August, 1877. I went to the Morich Church, which was close to my home, and after preaching went in the house and seated myself to witness the communion and feet washing, but soon found I could not contain myself, so left the house, promising myself I would go there no more if I could do no better than that. But the Lord works in a mysterious way his wonders to perform, and a few days before their October meeting, at the same place, my good wife told me she had to go and offer herself to them, and wanted me to go with her, but I told her I could not for I had nothing to go with, which gave me great trouble, and the nearer the dreaded day came the heavier my burden got. Friday evening she requested me to go and let my mother (who was a member of same church and lived at some distance) know what she was going to do. I went, and stayed all night to bring my mother back to the meeting, but did not tell my business until all but mother and me had retired, and when I told her she said, Well, bless the Lord, and are you not going with her? I answered, No, I cannot go, and retired, desiring not to sleep, but to spend the night in prayer for some evidence of a hope, if indeed I had one. I finally went to sleep and awoke with my trouble getting heavier and heavier, until just before dawn, as I lay on my back with my hands folded across my breast praying for mercy, a beautiful light seemed to come down through the ceiling, centered on and fluttered over me, like unto the quivering of a bird's wings when she feeds her young (the old eagle stirreth up her nest and fluttereth over her young). This I thought was a revelation of a hope I had had then over eleven years and could not realize it as a hope. Then I saw myself, as it were, in two distinct bodies, or persons, one lay at the feet of the one the light had shined upon; it did not seem to be corporeally dead, but it knew no more of this light than a stick or a stone (the old and the new man, the stronger had come and bound him and spoiled his goods). I tried to raise my body while this light was fluttering over me, but I lay perfectly helpless, except that I clapped my hands together in praise to God. I felt sure it was the power and love of God, and was the revelation of a hope that I had not been able to realize as a hope then over eleven years, which had been years of great worry and uneasiness to me. Then I saw, as it were, other lights, or appearance of them, off from me in the dark. I tried to look after them, but my eyes (spiritual eyes) were closed to them, I was forbidden to look after them. This, I think, was other so-called churches, to which some of my friends had been directing me, and about which I had been troubled. Then I was enabled to raise my body and I beheld myself clothed in old, filthy, tattered garments (man's righteousness is as filthy rags). This gave me such great trouble that I gave myself up to fall, or go down, but I thought in falling I would disturb my father's family which was quietly sleeping. This I think, was a fear I had had that if the church would have me I would cause them trouble; but fall or go down I must. I think this was giving up the

world for the church. In place of alling I was lightly caught up by some sweet serene power, and then came to myself. I do not believe I had been asleep, but my natural mind had been dormant for the time. I then thought I had to go to the church and tell them what great things the Lord had done for me. I went that day, and my good wife with me. Their pastor was not there, and the old brother (deacon) who acted as moderator said he had not been at a better meeting in six months, which sounded very strange to me, for we had just gone through the Oconee Association, where there had been an abundance of good preaching; but I can witness with him now, for to hear one tell of the dealings of the Lord with them is the loudest preaching I ever hear. We were baptized the fourth Sunday in November by Elder William D. Chandler, their pastor. Since that time I have been a poor, hobbling, halting, doubting sinner, saved by grace if saved at all.

Now I feel to say, my dear sister and schoolmate, though we never have nor ever will meet in the flesh, please pardon me for this scribbling to you, for the only object I have in it is to try and honor my heavenly Master, who executes his own will in the army of heaven and among the inhabitants of the earth.

Dear sister, after reading this over I am at a great loss as to whether or not to send it, seeing that I have written the same things twice and left out some of the best, but when I tell you how I have been laboring for a family that started with two fifty-three years ago and now numbers about eighty all told, and that I was with Elder L. M. Chandler in the auto wreck that caused his death in 1918, after which I suffered a partial stroke of paralysis, and either a broken or clogged blood vessel in the head and lay as help-

less and senseless as a block of wood for two weeks, and four doctors and a trained nurse said I was obliged to die, but if I lived I never would have my mind, maybe you will wonder how I have done as well as I have. I could write many more ways I have been miraculously delivered from trouble. I have much to praise and thank the good Lord for his goodness to me a poor old sinner.

This is now July 15th, 1925, and I am sending this regardless of my consent. I am now 75 years old and am waiting on my second wife with a second stroke of paralysis, but I feel to say with Job, Though the Lord slay me yet will I trust him. To whom else can I go? Now this is just for you. I felt that I owed it to you.

Yours in hope of a better life in the great beyond,

GEORGE T. WHITWORTH.

EL PASO, Texas.

DEAR EDITORS:—Inclosed you will find money order to renew my subscription and to pay for one new subscriber. Now if the Lord gives me light and understanding I will write a few lines in expressing my appreciation of the dear old SIGNS OF THE TIMES, which is of much comfort to me, and I hope the Lord will still enable the editors and all others who write for it to continue comforting his dear, lonely and scattered people. I think the SIGNS is one of God's great blessings to his people, as there are so many of them who do not have the privilege of hearing preaching, and to those the SIGNS is received as a feast of good things from the Lord. Some might say we have no excuse for not hearing the gospel, for the gospel is preached near our door in every city in this country, but I have been here in this city for over five years, and

have visited several different denominations, and if they preach the gospel and doctrine of Christ my eyes are blind to it, my hearing is closed to it and my understanding is darkened that I cannot understand it. I have been blessed and comforted in hearing the gospel preached three times here in this city since I have been here, by three visiting brethren from different parts of the country, and two of them I had never met, but we were brought together through the SIGNS OF THE TIMES. I have received many good and comforting letters in answer to the poor letters I have written for the SIGNS, and now, my dear brethren (if I am worthy to address you as such), the thought occurs to me, Am I writing this letter through a selfish motive? Am I writing it that I might receive a letter of comfort to myself from some one who is gifted in writing of God's wonderful love and mercies to us? or am I trying to write a word of comfort to some lonely downcast sinner as I feel to be? for most of the time I am in doubt and fears and have many sorrows and trials, and am left so lonely since it has pleased the good Lord of love and mercy to call my dear wife from this world of sin and sorrow, and yet while she has gone from me and I am left here in sorrow and loneliness, the Lord has wonderfully blessed me with a hope that she is now asleep in Jesus, and will never again awake to suffer in this world of sin, sorrow and pain, as she died in hope of the glorious resurrection at the second coming of her Lord. Oh what a comfort this is to me. Sometimes I am made to hope I can say as the apostle Paul when he said, 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. We have much suffering, sorrow, doubts and

fears, persecutions and afflictions, but in all these things Paul said, "We know that all things work together for good to them that love God," so if I love the Lord then all those will work for good to me, though I am so prone to sin and to wander away from God and from all that is good that I am made to wonder and say, Do I love the Lord? Am I willing to submit to the will of the Lord? and can I say of truth, Thy will, not mine, be done? I view myself in sin and so much after the things of this world, then I consider the great God of all power, and think of his love and mercy to me, a poor sinner, one who has never done good, one who is justly condemned before God, being without strength or power to save myself, and here is where my hope comes in (if I have a hope). Paul in writing to the Romans said, "For when we were yet without strength in due time Christ died for the ungodly." If Christ died for us before we had strength, then salvation must be by grace and not of works, for one without strength cannot do any work. Another proof that salvation is by grace is where Christ said, Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child he shall not enter therein. We know that a little child is without strength, and must perish if left to its own strength, so we, being as little children, cannot do anything to save ourselves, and then we see God in his love and mercy to us in giving us a hope of eternal life through his purpose and grace, which he foreordained and purposed in himself before the world was and before we had done good or evil. When I think on these things, and think of my helpless and sinful condition, I can only say, God be merciful to me a sinner, and am made to say that my help cometh from the Lord who made heaven and

earth and all things that are therein. This is the God that found Jacob, who is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness, and led him about and instructed him, and kept him as the apple of his eye. Was Jacob in this desert land seeking the Lord? No, but in all his wanderings wherever he went and whatever he did the eye and loving care of the Lord was ever with him, and so the love and care of the Lord is always with his people, and will be with them unto death, and it does not stop there, for Jesus told his disciples, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." This love of God to us, which is from before the world was, will keep us and lead and guide us into that eternal home beyond this world of sin and sorrow. Is this for works of righteousness that we have done? No, it is by the foreknowledge, love and mercy of God, who chose us in Christ Jesus before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ unto himself according to the good pleasure of his will. What a precious thought this is to me, for it gives me a little hope of salvation; but if salvation were of work, then I would have no hope; but now, while I feel to be so sinful and so unworthy of the love and mercy of God, sometimes I am made to feel that God's love and mercy has reached me in giving me light and understanding of my sinful and lost condition, and then giving me a view of Jesus on the cross as my only Savior, and the only Savior of all who have or ever will be saved, to whom belongs all praise, honor and power.

Well, I have already made my letter too long, so I must bring it to a close. If this poor letter does appear in the dear old SIGNS and any of the dear readers care to write to me my address is 3115 Sacramento St., El Paso, Texas. If any dear Old Baptists pass this way I would be glad to receive them in my humble home, as I am always glad to meet any of God's people. I hope the Lord will still bless the editors and publishers, and all who write for the SIGNS, to still comfort God's people, and give God all the glory.

A sinner in hope of mercy,

C. M. ADAMS.

MACOMB, Okla., July 18, 1925.

DEAR EDITORS:—I have been impressed to write my experience in my travel from nature to grace and have it published in the SIGNS. As some of my friends have desired to know of my experience I will now try, by the help of God, to tell something of it.

Many years ago I was made to see myself as the worst sinner that ever lived, and for several months was burdened with my mountain of sin. I felt God had forsaken me, and that I had not a friend in the world. I had lost all confidence in self and all hope of human help. I tried to pray, but all I could say was, God, be merciful to me, a sinner. I went to the Bible to see if I could find comfort, and opened at the fourteenth chapter of John, and there read, "Let not your heart be troubled: ye believe in God, believe also in me." In a moment it seemed my burden was gone and I was made to rejoice in the Savior's love. I felt I could call him Savior and could praise his holy name for his love and mercy to me, a poor sinner. That chapter has always been sweet to me, and when I hear it read my mind goes back to the place where I first saw

the light and could praise God for his grace given me. May I ever be able to praise his blessed name. I was brought up in the Methodist faith, my father being a preacher of that denomination, but I never could believe the doctrine. I was not permitted to hear the Old Baptists preach, although there was a church near by. It was considered then, as it is now, a dangerous doctrine for children to hear, and it is, when God gives them a hearing ear and a heart to understand. I had a desire to follow Christ in baptism and joined the Missionaries and lived with them for some time. In that time I was permitted to hear the Old School Predestinarian Baptists preach from time to time, and loved to hear them. I believed they preached the truth, and wished I was able to understand such doctrine. I then went to Muskogee, Oklahoma, to live and there found a church that claimed to be Primitive Baptists. Not knowing there was any difference in the Primitive Baptists, I joined them, but soon found they did not preach like the Old School Predestinarian Baptists. I became very much discouraged, for I was seeking the truth and trying to find the true church. I believe many of God's children held captive in Babylon have never found rest or peace of mind until in the providence of God their faith led them to where they found God's people. I have a sweet hope that six years ago this summer God revealed his true church to me in a dream. I dreamed I saw a bright vessel descending from heaven and coming toward me and the closer it came the brighter it grew. I could not look at it, and fell down on my face, and said, God, be merciful to me, a sinner. I awoke and slept no more that night. It was on my mind all the time as to what the interpretation

could be. That was two weeks before the Old School Baptists held their association at Shiloh Church, some ten or twelve miles from where I lived. I much desired to attend that association, and said to my daughter that I should be very glad if I could. She said, Well, if you want to go we will provide some way for you, which they did. I went, and enjoyed the association. I believe God gave me an ear to hear and a heart to understand what I heard preached. It was two years before I offered myself to the church, for I did not feel fit to ask a home with such good people. Four years ago I went to Burk Springs on a visit, and while there joined Liberty Church, and was baptized by Elder Skinner, the pastor. My membership is now with Shiloh Church, Pottawatomie County, Oklahoma. Elder W. P. Snyder is our pastor. I am now seventy-five years of age, and it is a comfort to me to have hope that God has revealed to me his true church, and it is a sweet comfort to me in my lonely hours to know that I have a home with those who believe in salvation by grace and not by works, though I feel to be the least of all, if one at all, and not worthy of such a blessing. I love the Primitive Baptists with a different love than I have for others, and I hope it is the love of God in my heart that makes me love them. I love to read the SIGNS, but am not a subscriber, as I am not financially able to take it, but sister Colloway takes it and she sends it to me to read, for which I am thankful, for I love the doctrine it teaches.

If there is anything in my experience that is of comfort to any let the Lord be praised. Pray for me, for I feel the need of the prayers of all God's saints.

Your sister, in hope of mercy,

M. E. HARRIS.

OTTAWA, Kansas, Oct. 16, 1925.

DEAR BRETHREN:—Since returning from the two associations I was privileged to attend in September and October it has been on my mind continually to say a word to you in honor of this great and wonderful God who inhabits eternity, who condescends to commune with us poor trembling sinners here below when we are gathered together in his name, as I had shown to me when we were all assembled with one accord in adoration and praise to his most holy name at the little association at Topeka, Kansas, which that dear old saint, brother Records, wrote you about in the October SIGNS. We were all for the time carried away from the things of this earth. The Elders, as the beloved apostle Paul, were determined, or desirous, of knowing nothing among us save Christ, and him crucified. While feasting upon this spiritual food handed out through these God-taught, God-fearing men I was made to rejoice that God had led me in the very way that seemed good in his sight, though when passing through the deep waters I thought they would surely overflow me, but here now was his promise verified that he had given me away back in nineteen hundred and ten: I will be with thee thy troubles to bless, and sanctify to thee thy deepest distress. I listened to dear Elder J. R. Hardy preach from the words found in the fourth chapter of Romans: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." He read the whole chapter, but this was his text. Had I not given me those very words in reproof; yes, the whole book of Romans, also the third chapter of Galatians to the end of that

book, when I was trying to work myself into his favor so as to receive the blessings promised in Christ Jesus? Now while listening to this dear servant of God whom I had never seen before, and had not yet spoken one word to, telling me all the way I had been led, my cup indeed ran over, and right there in my heart I thanked the dear Lord for every trial, every heartache, every sorrow, every conflict I had been made to pass through. Absolutely made, for it was not a path I would have chosen. Indeed, could I have seen the way I would have to go I would have said, I cannot bear it; I cannot endure it. Sometimes in the midst of my trials I would exclaim, Wilt thou pursue thy worm to death? Again, I would be saying, Though he slay me yet will I trust in him. I could not then see the wisdom in all these distresses. I thought they were all against me. Like Job again, though I would wash me in snow water and make myself ever so clean he would plunge me in the ditch and my own clothes would abhor me. In all those thirty years in the wilderness I never doubted the power, wisdom and righteousness of God. I never questioned his right to do his will in heaven and in earth, but I was trying to keep my heart with all diligence. I thought by so doing I would deserve and receive the blessings belonging to this time world, though again and again he would show me that this was not the way. It took a long time to bring me to the place where I desired to be still and know that he is God. I desire now to be reconciled to his will in all things. I used to think all my sincere fervent prayers to God would be answered. No, no, it cannot be so, for we know not what to pray for as we ought. We must trust to him for our eternal salvation, so let us trust him for

all things here below. He knows what we have need of before we ask him. In life, in death, dear Savior, abide with me. Many Old Baptists think they must make excuses for God. They claim we who believe in him so implicitly make him the author of sin. His answer to Job has ever settled the question in my mind: "Where was thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof, when the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors, when it brake forth as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed? \* \* \* Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? Hast thou perceived the breath of the earth? declare, if thou knowest it all." "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it. Then Job answered the Lord, and said, Behold, I am vile: what shall I answer thee? I will lay mine hand upon my mouth." Some tell us God made Adam able to stand and liable to fall. That he fell we are not left in doubt, and why he could not get back we are plainly told, for God placed a flaming sword that turned every way to keep the tree of life. Think, dear friends, how dreadful the fall. The first fruit of his body, Cain, slew his brother because God rejected his offering and accepted

Abel's. Adam's first born denied God the right to do as he pleased. God does not tell us that he made Adam strong, but he does say of Jesus, "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." "Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him." This alone should put every tongue to silence, but the Bible is full of such declarations. I have heard so much of conditional salvation in the past year, and so little of God's absolute sovereignty, I feel sick at heart. Peter's case should forever settle the futility of boasting in our own strength. Jesus said, "Simon, Simon; behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Peter then said, "Lord, I am ready to go with thee, both into prison, and to death." Jesus said, "I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." He did not say to Peter, You may deny me this day, but, You shall do it thrice before the cock crow. All Bible readers know how he denied him with cursing. One look from Jesus humbled him to bitter tears. At the association at Grain Valley, Missouri, also at Topeka, Kansas, I met many dear brethren and sisters who are strong in the faith of God's elect

and the faith once delivered unto the saints. I felt to love them all for the truth's sake. You could see the shining in their dear faces. They were all very kind to me, many of them mentioning knowing me through my letters in the SIGNS. The SIGNS is the only paper I take, and I would certainly be heart-broken to have to give it up. May the dear Lord bless all who are connected with it.

Do with this letter as you think best. I could not rest day or night until I attempted to write it.

From a sinner saved wholly by grace in time and eternity,

ANNA MCKINNEY.

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**CIRCULAR LETTERS.**

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(Written by Della Powers.)

*The First Kansas Association of Regular Old School Predestinarian Baptists, convened with Big Walnut Creek Church, at Topeka, Kansas, September 11th, 12th and 13th, 1925, to the churches composing her body, and to the saints scattered abroad sendeth christian salutation and love.*

DEAR BRETHREN IN HOPE:—With a feeling of helplessness, and depending entirely upon the strength of Israel's King, this attempt is made to perform the duty appointed at our last session. No subject has been give us to write upon except the old tried and true doctrine of predestination. Perhaps the most of us know the utter futility of trying to put aside what we hope the Lord gives us, and trying to invent something of our own. So as predestination is the basis of all our belief, and the discerning eye can see it taught from beginning to end of the testimony left on record for our learning, and without it no other point of doctrine could stand, so we

wish to present a few texts in substantiation of it that cannot be gainsaid. He bids us remember the former things of old. One of the oldest is the declaration that, "I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Her seed was Christ, and his heel represents his body, the afterpart that follows the Head, and as the members of his body always have and always will feel the bruising of the tempter, our experience turns to us for a testimony, causing our minds often to revert to the former things of old, and we rejoice that he is God, "the blessed and only Potentate," and there is none like him. There is no power but of him. "I am God, and there is none else: I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." How soul-cheering it is that his pleasure is in all this. He furthermore says, "I will be unto them a God, and they shall be unto me a people," and as long as his people are "fenced by Jehovah's shalls and wills, firm as the everlasting hills," we know that they are safe, for, "He shall not fail nor be discouraged." "He shall see of the travail of his soul, and shall be satisfied." "For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." The gates of hell shall not prevail against him, for "he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Dear brethren, there is no god like our God. "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excel-

lency in the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." There are no "ifs" or "maybes" in these firm declarations, and how encouraging to the afflicted and poor people who shall call upon the name of the Lord, for we see verified the truth of another declaration which is also from the beginning, that they "that will live godly in Christ Jesus shall suffer persecution." But he tells us to "be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." Precious indeed is the sweet abiding faith in these promises. So, dear people of God, why should we fear what man can do, for having predestinated us unto the adoption of children, none shall be able to pluck us out of his hand. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Then let us praise God for his mercy, for it is everlasting. Whom he loves he never leaves; and having loved his own he loves them to the end. He hath loved them with an everlasting love, therefore with loving-kindness hath he drawn them. In this testi-

mony can we not in our mind's eye view the consummation of all our hopes? Does it not portray the joy that awaits the faithful in Christ Jesus? "Behold I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Yes, "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." Now, dear brethren, may God in his mercy keep us from falling, and feed our souls upon the riches of his grace while we sojourn here, and eventually receive us unto himself in glory for Jesus' sake.

L. L. SCHENOK, Moderator.  
MARY ELLISON, Clerk.

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### CHANGE OF ADDRESS.

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ELDER R. Lester Dodson having changed his address to 12 Addison Ave., Rutherford, N. J., requests his correspondents to be sure and use the street address when sending mail to him, as the Post Office Department there objects to his mail being addressed only to Rutherford, N. J.

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### NOTICE.

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

L. B. FORD.

**EDITORIAL.**

MIDDLETOWN, N. Y., NOVEMBER, 1925.

**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.

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

WE have been urged to write something on the subject of "associations," but have hesitated because the subject is somewhat hackneyed, having been treated upon so much, not only in the columns of the SIGNS, but in other Old Baptist papers. We know that we shall very likely cover ground already covered by others, and simply repeat many things which have been before written on this matter, but perhaps it may do no harm to have our minds stirred up to remember things which we are liable to forget. In the first place, what is meant by an "association?" It is simply what the name implies, and nothing more: an associating together of brethren and churches of the same faith and order who are in love and fellowship with each other, for the purpose of mutually comforting and edifying one another in the things which make for peace and unity among the people of God. An association is in no sense regulatory of the affairs of the churches composing it, but has a perfect and inalienable right to jurisdiction over its own affairs, including the election of its own officers and the adoption of its own rules governing its meetings and deliberations.

An association has a perfect right to decide a church into its membership upon that church petitioning the association to allow it to come within its bounds; an association has a perfect right to refuse to receive a church into its membership if it so sees fit, and for any reason which may seem right to the association itself. An association also has a right to drop from its membership any church which it deems not feasible to retain within it, but it has no right to enter into the affairs of that church and to endeavor to straighten up its affairs to suit the judgment of the association. After an association has decided to drop a church from its membership, that church is then left to settle its own affairs, unless that church of its own motion should desire to seek the counsel and help of her sister churches. It would seem to us that if that church is in its right mind it would certainly want to seek the advice of sister churches of its own faith and order, inasmuch as none of us can live to ourselves nor die to ourselves; but if such church should stand aloof from all her sister churches, there would be no way by which the association or the other churches could force their judgment upon it, and to seek to do so would be wrong. However, in this case the association itself, or any and all of the churches, would have a perfect right to resolve to have nothing to do with such holding itself aloof from all the others. If any church in the membership of an association should see fit to withdraw from such association, she could do so upon asking the association to release her and stating her reasons for desiring to be thus released from the association. No church should ever be held inside an association against its will, nor in violation of the wishes of that church desiring to with-

draw. But the association has a perfect right to insist that the individual church make known its reason for withdrawing, in order that the association may ascertain whether those reasons are prejudicial to christian love and fellowship or antagonistic to gospel order and practice. Some good brethren object to associations on account of the transaction of business connected with them. They would not object to the churches coming together for worship and for the preaching of the gospel, if only the business part of the meeting might be omitted. We could ourselves almost wish that business might be left out, but how to leave out of our lives and out of our meetings the entire consideration of business, we have never found out. As long as we are here in this world, the churches will always have to attend to business to some extent, and if this business is attended to carefully, and in decency and order, it can be soon disposed of, and the other and better part of the meeting proceed forthwith. Business well done needs not to be done over again; but when it is incorrectly done, it gives rise to more and more business further on. Just what does this business amount to? What is there about it which makes it so objectionable in the minds of some good brethren? It first consists of the choosing of a moderator and clerk of the meeting. Then follows the reading of letters from the churches composing the association, which letters are to apprise the association of the condition of the several churches and to record the membership of those churches. After this, there generally comes up the receiving of messengers and members from other associations and meetings with which the association is in fellowship and correspondence. This is about all of the business except the preparation

of a Circular Letter representative of the doctrinal position of the association, with maybe the preparation also of what is called a Corresponding Letter, and the receiving of contributions from the several churches composing the association for the purpose of defraying the expenses of the association and of the ministers attending it. Now, what there can possibly be wrong with these matters of business, such as they are, we have never been able to see. Is it wrong for God's people individually to write letters to each other? Surely not. Is it wrong then, for churches to write letters to their sister churches? The purpose of an association is to meet together and to hear from one another concerning the state of the churches in different parts of the country. It is a medium of correspondence between the Lord's people, and it is not intended that the association shall exercise lordship over the churches and members composing it. It is a body wherein all the members move willingly and freely together without friction, or irksomeness, a meeting wherein there is no bondage, but a joying in one another's fellowship and love. When asked for our biblical authority in support of associations, we say that all the authority we need is given in the epistle to the Hebrews where we are commanded to forsake not the assembling of ourselves together. It is just as wrong for the churches of the saints to refuse to meet one with the other as it is wrong for the individual members to refuse to meet with their home church. If it is right for believers to meet with believers for the worship of God and for mutual edification and instruction, it is just as right for churches to meet with churches for the same purpose. In the days of the apostles the churches heard from one another, both

by letters and by messengers, as any reader of the New Testament can plainly see if he takes the pains to hunt up the record and examine it. But some say the word "association" was not used. Perhaps not, but what does the name amount to? What matter whether we call it an "association," a corresponding meeting, or by some other name, so long as the substance of the matter is what we want? The New Testament clearly establishes the fact that in the days of the early church those churches did not hold aloof from one another, but did seek one another's companionship, and did communicate with one another by means of messengers and letters. An association today seeks to do the same, nothing more nor less. The objection has been made against associations on the ground that there have been instances where associations have sought to regulate the affairs of the individual churches composing them. There may have been such cases, we do not know. But if there have been, shall we discard the whole matter because some one somewhere has abused the order of an association to override some church or churches in order to impose thereon their individual will? Shall we cast away both the good with the evil? Would it not be better to discard the evil or wrong practice and purge ourselves from it, rather than reject the whole matter of associations entirely? Because a certain privilege or blessing has been abused, is that any reason why that privilege and blessing should be taken away from those who have not abused it? There is no argument against an association but what can be used with equal effect against any other meeting of church or churches. If

it is possible for an association to tyrannize over the churches composing it, it is just as possible for an individual church in its church-meetings to resort to a party spirit and override the judgment of its more spiritual members. Shall we say therefore that such a church ought never to hold meetings? If no meetings are held, then how can there be any laboring together for the maintenance of peace and unity? If it be said there is no scriptural authority for associations, and none for the business part of them especially, please tell us what scriptural authority there is for holding meetings on Sunday instead of on Wednesday or Thursday or some other day, when as a matter of fact we do hold meetings on Sunday more than on any other day? What authority is there for opening a meeting with prayer and closing it with a benediction, which is the custom in nearly all our churches? What authority is there for the preacher's taking a text and preaching from it, yet nearly all our preachers do it? Philip confined himself to a text when preaching to the eunuch, but where have we in all the New Testament another instance like that? There is such a thing as trying to be so straight that we lean backward. Those who argue against associations, we notice generally like to attend them; and if they say we have no Bible for them, we wonder if these opposers have Bible authority for everything they do. Now, if there is an Old Baptist church anywhere that prefers not to belong to an association, they have a perfect right to exercise that preference and stay out of them, but they should not seek to molest those who do believe in and who want to belong to an association. Let every man be fully per-

suaded in his own mind. Those who do not regard associations, to the Lord they do not regard them; those who do regard associations, to the Lord they regard them. Here the matter should end, and no one should seek to persecute another because they do not see alike on this matter of associations. More tolerance and charity toward one another are what we need, and less fierceness of debate and recrimination. In closing this subject, let us ask if the Lord has ever blessed our meeting together in associations. If he has never done so, if he has withheld his Spirit from us at such times, then associations must be wrong. On the other hand, those who have for many years attended associational meetings will agree with us that some of the ablest and most wonderful preaching they have ever heard has been at associations. At these meetings many of us have been blessed with the hearing ear and understanding heart. How could such preaching, such hearing and such comfort abound if the Holy Spirit were not with us in these meetings? Does any one suppose for one moment that the Lord should continue to bless us with the unction of his Spirit in these meetings if we were continuing in a practice wholly wrong and directly opposite to what his word commands? The fact that the Lord has from time to time deigned to bless our associational meetings with good preaching, has comforted our hearts at such times with divinely sent messages, should silence the objectors once for all. If the high God himself condescends to meet with us at such times, what are we poor puny mortals that we should withhold our feeble preferences from such meetings?

L.

## PSALMS LXXXIX. 15.

"BLESSED is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance."

The people spoken of in our text are God's chosen people which he hath formed for himself and of whom he hath declared, "They shall shew forth my praise." They were chosen in Christ before the foundation of the world and grace was given them in Christ before the world was. They were lost and ruined by the fall, every one without exception is a sinner, and it is by the grace of God that they know they are sinners. By nature they are no better than others, and no power on earth can teach them the truth or point out to them their lost condition, for it is God's purpose that they shall be taught of the Lord. True, they can be told they are sinners, but it is the Spirit that convinces of sin, and through the Spirit's teaching they know they are sinners. They may be morally upright before men, yet the thoughts and intents of their heart are exposed before Him with whom they have to do. So thorough is the Spirit's teaching that they learn that he that hateth his brother is a murderer, and he that looketh upon a woman to lust after her hath committed adultery already in his heart. Such teaching causes their comeliness to turn into corruption, and they find in their sorrow that it is not what they do, but what they are. Because of their lost condition they mourn, weep and travail in bitterness of soul. Such feel as their elder brother, the Lord Jesus, did, that there is no sorrow like their sorrow. The sorrows of death compassed them and the pains of hell gat hold upon them, they found trouble and sorrow. Much of the time while under this travail they call upon the name of the Lord, and, like Esau, who

represents the flesh, they seem to be rejected, for when he would have inherited the blessing he was rejected, "for he found no place of repentance, though he sought it carefully with tears." Thus they find the natural man knoweth not the things of the Spirit; that the flesh is flesh, and ever remains so, and they can say that in them (that is, in their flesh) dwells no good thing. "The Lord's portion is his people; Jacob is the lot of his inheritance." Now as Esau represents the flesh, which is under the curse, so Jacob represents the new man, who has obtained the blessing. This new man is created after God in righteousness and true holiness, and John declares, "Whoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." These Scriptures of divine truth are often a distress to God's people, seeing that they feel so sinful and vile, and it seems to them impossible to reconcile what they feel within with such truth. In birth Jacob's hand took hold on Esau's heel, which to our understanding represents the new man taking hold of the past life of the old man, the flesh. It is his sore spot, for Satan was to bruise the seed's heel, and wherever there is a bruise there is a sore place. Thus the new man hates Esau; that is, he hates the old man and flees from Esau, and it is when night overtakes him that the way from earth to heaven is revealed.

Coming back to this people who are truly a blessed people. Being so sin-burdened and destitute they travel in a solitary way, yet they find much in God's word to comfort them. Job is their companion and they travel much with him. Like Job, they cannot find their God, and like Mephibosheth, they are lame on both feet. There is comfort to them in the

mention of Rahab, and they are thankful that God has left on record for their comfort not only the case of the publican, but also the thief on the cross. It is the consciousness of sin that causes a separation between this people and the world, religious and profane. The Lord teaches all such that "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." In such teaching there is nothing pleasing to the flesh; in fact, it is very painful to learn that in the flesh there dwells no good thing, that all the good works the flesh can produce, which is called self-righteousness, are as filthy rags. Unless this were taught them they could not possibly know the joyful sound. Thus they are not blessed in themselves, but in the Spirit's work in them, for

"A sinner is a sacred thing,  
The Holy Ghost has made him so."

They are blessed with all spiritual blessings in Christ Jesus, for it is of his people that David speaks when he describes the blessedness of the man unto whom God imputeth righteousness without works, saying, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." Upon this blessed people is poured the spirit of grace and supplication. Thus it is the display of divine grace that brought the publican to smite upon his breast, saying, "God be merciful to me a sinner," that led the thief to supplicate the Lord to remember him, and that enabled Peter to cry, Lord, save me. Yes, they cannot help but supplicate, and they are blessed in their supplications. This is their life, their very breath, and they learn to their comfort that the Spirit helpeth their infirmities, for they know not what they should pray for as they ought, but the Spirit itself

maketh intercession for them with groanings which cannot be uttered. All such learn that vain is the help of man, so that what man can do or does do is not a joyful sound to them, neither is the curse of a broken law joyful to them, but the revelation of Jesus Christ. His name and his voice is a joyful sound. We have before said that they were not blessed in themselves, but they are blessed in Christ their covenant head. The trumpet of jubilee was a joyful sound to the captives of old, and the "great trumpet," the gospel trumpet, is a joyful sound to the poor sinners to-day. If there be an uncertain sound it cannot be a joyful sound to those who hear it. Therefore to be joyful news it must declare a full and free salvation to his people. Jesus was anointed to preach good tidings unto the meek, he was sent to bind up the brokenhearted, to proclaim liberty to the captives and the opening of the prison to them that are bound, to comfort all who mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Now this people are not blessed only in hearing the joyful sound, but in the knowing of it. Many in the valley may hear the dinner-bell rung to call the laborers to dinner, but what does it avail them if they are not among those for whom the dinner is prepared? To the outsider it is but an empty noise, but to those of the household it is a joyful sound, for they know the message it brings. Thus the preaching of the gospel is not to tell something they do not know, but rather it confirms them in what they already know. How do they know? By divine revelation; by the Holy Ghost shedding abroad the love of God in their hearts; by Jesus Christ speaking to them

with peace and pardon. In the Psalm from which our text is taken a greater than David is there speaking in and through David. It is Jesus in Spirit, and he declares, "I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations." Thus the dear Redeemer joys over his people with singing. He ever liveth and with his mouth he declares God's faithfulness to all generations. To this people a word from his mouth fills them with joy unspeakable. He is the messenger of the covenant containing the sure mercies of David. They know his voice by the effect it produces. To a bride there is no voice like the voice of her beloved, and so it is with this people. He makes them glad by the words of his mouth. Such love, peace and joy lift the poor beggar from the dunghill and set him among princes, lift a poor sinner from the lowest hell and

"Makes his standing more secure  
Than 'twas before he fell."

Truly blessed are such a people whose God is the Lord, not only because they know the joyful sound, but because God the Father hath blessed them with all spiritual blessings in heavenly places in Christ, according as he hath chosen them in him before the foundation of the world, that they should be holy and without blame before him in love. Blessed, not because they have been faithful, but because they have a faithful God. When a person promises certain things we, according to our knowledge of his ability, trust in him, and if he keeps his promise we say he is faithful. God has made certain promises; these promises are applied by the Holy Ghost to poor sinners, and they worship, leaning upon the staff of God's promises. The comfort received from the promises applied enables them

to trust him who has promised. His promises are yea and amen in Christ Jesus to the glory of God the Father. Our text declares, "They shall walk, O Lord, in the light of thy countenance." We believe this is one of the "shalls" of Jehovah, and his people love the "shalls" and "wills" of Jehovah; they know if it were possible to remove his shalls and wills they would sink to everlasting perdition. "They shall walk." God has spoken this, and it must be. A poor sinner who has been blessed from on high to realize himself as such, is like Jacob after the angel had touched the hollow of his thigh. They cannot walk as they would, yet we believe they do walk. They do not walk after the flesh to fulfill the lusts thereof, but they walk after the Spirit. They walk in Christ, who is the light of God's countenance; a light to lighten the Gentiles and the glory of his people Israel. Thus having no obedience of their own they walk in his obedience, and in his righteousness are they exalted. Now it is not in them to will and to do, even after they have tasted that the Lord is gracious, for they are continually finding that they are chosen in the furnace of affliction and for Christ's sake they are killed all the day long, they are accounted as sheep for the slaughter. While in the furnace Christ is very precious and they walk in the furnace in the light of God's countenance. Their desire is to walk worthy; but do they? They have a sentence of death in themselves that they should not trust in themselves, and, like Hezekiah, they turn their face to the wall and weep sore, yet they are the only people who can say they have walked in truth and with a perfect heart and have done that which was good in his sight. Jesus is the perfect heart, the heart that knoweth its own bitterness, and he is also

the truth, therefore in walking in the obedience of Christ they walk before God in the truth and with a perfect heart; is not this in the light of his countenance? It is true that in themselves they are as weak as worms and feel to be vilest of them all. They know they cannot come to the light, but the light comes to them and it shines in their hearts. Not on their hearts, but in their hearts, and this gives them new life, for it renews their youth like the eagle's, so that they can run and not be weary and walk and not faint. Yes, they shall walk, and what a precious walk it is. They walk with Abraham, Isaac and Jacob, with Noah, Daniel and Job in the heavenly road, and it is here they greet one another with an holy kiss, for the Lord is their light and their God their glory. Their delight is to walk in the light of his face, and like David they can say, "There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us." They desire the evidence that God notices them, that he thinketh upon them, and they are blessed indeed when they are enabled to say, "The Lord is my light and my salvation; whom shall I fear?" and whatever their walk may be, by virtue of their vital unity to Christ their head, God's countenance is never against them, but for them, so that tribulation, distress, persecution, famine, nakedness, peril or sword are not against them, but for them, and in all these things they are more than conquerors through Christ that loved them and gave himself for them. In conclusion, Paul declares, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." G. R.

## MARRIAGES.

By Elder J. C. Mellott, at his home, Salisbury, Md., October 9th, 1925, Herman Wm. Gordy, of Salisbury, Maryland, and Thelma Madeline Richardson, of Wiliards, Maryland.

By Elder J. C. Mellott, at his home, Salisbury, Md., October 10th, 1925, Harold Dean Orvis and Fanny Leamon, of Princess Anne, Md.

By Elder J. B. Slauson, at the home of Alex McDonald, in the township of Oxford, Ontario, September 26th, 1925, William George Gurrod and Dorothy Rosa Brown, both of Chatham, Ontario.

## OBITUARY NOTICES.

**Mrs. Bettie Fox Bennett**, our sister in Christ, died at the home of her brother, Rufus Fox, Washington, D. C., October 13th, 1925, in the 76th year of her age. She was born at Vale, Fairfax Co., Va., January 10th, 1850, and was the daughter of John Fox and Jane Herley. She is survived by three brothers: one living in Washington and two, Montgomery Fox and William Fox, at Vale, Va. Then there are some nieces and nephews, and a few first cousins, one of whom, sister Mary E. Wright, of Santa Cruz, California, is well-known to SIGNS readers. Sister Bennett's husband, Joseph Bennett, had been dead to her for many years. To them was born one son, Summers Bennett, who lived to attain young manhood and then died. His death was an awful blow to her, but she was sustained by God's grace and was enabled to come safely through to patient submission to her Lord's will. I have not the date of her baptism, but she united many years ago with the Old School Baptist Church at Alexandria, Va., and was baptized by Elder Wm. Smoot. When the Alexandria Church disbanded several years ago, sister Bennett united by letter with the church called Frying Pan, since it was her heart's desire not to leave the bounds of the Virginia Corresponding Meeting. She has all these years been wholly loyal to her church and pastor. When not able to get out into the country to attend the meetings at Frying Pan, she faithfully attended the meetings of the Shiloh Church in Washington, D. C., and she highly esteemed Elder J. T. Rowe, the pastor of Shiloh Church. His ministry greatly comforted her. Both Shiloh and Frying Pan miss sister Bennett, for she was faithful in attendance at all meetings of both churches unless providentially hindered. She never spoke ill of any one, never liked to hear others do so, and would often gently reprove those who did. She was never in very good physical health and had seen during her life a great deal of affliction, yet none ever heard her complain. Whatever God chose to dispense to her, whether weal or woe, was all right with her. Her faith in God was wonderful. She was mild and

gentle in her manner, dignified and courteous in her bearing, the very soul of loyalty and devotion to truth and righteousness. She was conscious in mind to the end, and her last days on earth were spent in reiterating her praise to God, talking almost constantly of God's goodness to her, and repeating over and over her love for the brethren and for her church. It was a high privilege to those who were given to hear her dying testimony.

Funeral services were conducted by her pastor from the home of her brother, Montgomery Fox, after which her body was laid to rest in the family plot near her birthplace and childhood home. Her soul is at rest and we cannot wish her back because we have confidence toward God that for her to die is gain. May the Lord comfort the bereaved church and family.

L.

**Frances M. Cook**, beloved wife of Albert Cook, died at her home in Dorchester, Westmoreland County, New Brunswick, August 26th, 1925, at the advanced age of 84 years and 16 days. She was a daughter of James and Sarah Buck, and sister of the late (Captain) William E. Buck, so well-known to the earlier readers of the SIGNS OF THE TIMES. She leaves to mourn their loss the aged husband, three daughters and one son, also a large circle of relatives and friends. The daughters are Mrs. Elizabeth Maxwell, of Providence, R. I., Mrs. Fred Ward and Mrs. Walter Coles, of Dorchester, and Hazen, of Providence, R. I. The subject of this notice was a woman of sterling worth and exemplary life, and in her death the family sustain the loss of a faithful and loving wife and mother and the community a good citizen and neighbor, kind and sympathetic in sickness and sorrow, and many bedsides have been brightened by her words of cheer and counsel. Sister Cook obtained in early life, at the age of about fourteen years, a good hope through grace, and was baptized by Elder Joshua Bunting, and received into the fellowship of the church at Dorchester (Cape so-called), and through all the long years of her consistent life her hope burned bright and undimmed unto the end, and she fell asleep in the full triumph of that faith of which Jesus is the author and finisher, that faith that exercises the creature and works by love and purifies the heart.

At the funeral (Rector) Charles M. Biard (Episcopal) spoke very nicely from the text of her choice found in Revelation vii. 13, 14. Also was read and sang (by her request) that wonderful hymn 1296 of Beebe's collection. As one who has been called upon to walk this path of trial and sorrow my heart goes out in sympathy and love to the aged companion and family, and my desire and prayer is that God may bless this dispensation of his providence to their good, and grant unto them that spirit of peace and resignation that they may

bow in humble submission to the divine decree of him who worketh all things after the counsel of his own will, and lead them to know that earth has no sorrow that heaven cannot heal. The writer wishes to say that he has known sister Cook from his boyhood, and been intimately acquainted with her during the last forty-four years, being identified and associated with her in the church, of her membership, and I shall miss her, for in those years I have spent many happy hours in her company and at her home, for truly her conversation was in heaven, and of our esteemed sister I would say, Sleep on, beloved, sleep, and take thy rest. We only sorrow in that we shall hear her voice and see her face no more.

WILLIAM C. HASTINGS.

The morning of April 24th, 1924, the death angel took from this life **Joseph Elwood**, of Shelbyville, Kentucky, after several days of suffering. All was done for him that the attending physician and loving hands could do, but he quietly passed to his reward. A good man has passed away. He was a kind father and faithful husband. He was born in 1867, making his stay on earth about 54 years. He was married to Miss Sarah Vawter, the daughter of Jephtha D. and Sarah Moore Vawter, of Franklin County, Ky., January 26, 1900, and to that union one daughter was born. Left to mourn were his young daughter and his good wife, who never recovered from the shock, also relatives and friends too numerous to mention. Mr. Elwood never made an outward profession of religion, but he loved the Primitive Baptists, and was always glad to have them visit him, and was pleased when they would have services at his home. The community has lost a good man. Peace be to his ashes and rest to his soul.

The funeral was conducted at his home by Elder P. W. Sawin, of Shelbyville, Ky., and his body was laid to rest in the beautiful cemetery at Shelbyville.

ALSO,

Sister **Sarah Vawter Elwood** was born December 12th, 1859, the daughter of Jephtha D. and Sarah Moor Vawter. She was born, raised and educated in Franklin County, Kentucky, and taught in many of the public schools and sometimes in private schools. She joined the church at Little Flock, in Anderson County, Kentucky, the fourth Saturday in July, 1883. She was married to Joseph Elwood January 26th, 1900, and to that union one daughter was born, now Mrs. Sarah Pearl Gale, of Frankfort, Ky. About two years before she died she suffered a serious shock from being knocked down by a large automobile, from which she never fully recovered, although she appeared in her usual health. She was weak and easily tired. Her chief joy was attending meeting with those to whom she was related by the relation of faith. She seldom missed a meeting, and was an attentive listener. Being separated from

the trifling things of time and sense she was highly favored with sweet meditations upon the inspired word of God. She was left a widow by the death of her husband, Mr. Joseph Elwood, April 12th, 1924, and she was so sick and weak at the time of his death she could not recover, although she survived his death nine months, or until January 17th, 1925, but was never able to speak again. She was surrounded by relatives and friends, and all was done for her that the attending physicians and loving hands could do. She has left to mourn their loss one daughter, Mrs. Sarah Pearl Gale, of Frankfort; one brother, Henry Vawter, and four sisters: sister Mrs. Pearl Owens, sister Bettie Sharp, of Shelby County, Mrs. Doon, of Shelbyville, Ky., and sister Lettie Owens, of Franklin County. The daughter has lost a devoted and loving mother, the church a devoted and worthy member, and the community a good citizen.

The funeral was held at her home in Shelbyville, and her remains laid by the side of her husband in the beautiful cemetery at Shelbyville, Ky. The funeral was conducted by Elder P. W. Sawin, and was attended by a large concourse of relatives and friends, who followed the frail body to the grave and stood with bared and bowed heads, as well as with sorrowing hearts, in a torrent of rain until the services were over. Sweet be thy sleep, sister, until He bid thee arise to hail him in triumph beyond the skies.

Written by an humble and sorrowing brother in faith and hope,

F. MORRIS.

Sister **Margaret Carmichael**, widow of Peter Carmichael, died at the home of her son-in-law, Alex Stewart, Lobo township, Ontario, Sunday, May 17th, 1925, in the 75th year of her age. She was the daughter of Archibald and May Campbell. As a girl she taught school in S. S. No. 7 of Caradoc and at Mt. Carmel. She was married to Peter Carmichael in 1872, and to this union there were born two children, one son and one daughter: Duncan, of Edmonton, and Mrs. Stewart, at whose home she died. Sister Carmichael was received into the fellowship of the Covenanted Baptist Church and baptized July 1st, 1906, by the late Elder S. H. Durand. Her husband preceded her in death over thirty years. During her widowhood she had made her home with her daughter, Mrs. Alex Stewart. Between the years of 1908 and 1914 she resided in London, Ontario, but for the last eleven years, being an invalid, had resided with her son-in-law in the township of Lobo, at whose home she passed peacefully away. Sister Carmichael was of a most estimable character and was much beloved by an exceedingly wide circle of friends. She spent more than ten years confined to her room, but maintained a cheerful outlook and a continued interest in her friends and rela-

tives. She loved to converse upon the things of the kingdom of God, and often spoke comfortingly of her hope in the blessed Savior. It was my privilege to visit her many times during her sickness and nearly always I found her bright and cheerful, bearing her suffering with great fortitude.

Her funeral was held from the home of her son-in-law, Alex Stewart, and was largely attended. Burial was in Ivan Cemetery. The writer tried to comfort the sorrowing friends with such as the Lord gave. May his divine grace support the sorrowing friends in their deep grief.

J. B. SLAUSON.

**Newton J. Morland** was born in Putman County, Indiana, May 22nd, 1837. He came to Independence township, Appanoose County, Iowa, in 1852, and lived at or near his late home until his death, December 9th, 1924, at the age of 87 years, 6 months and 17 days. January 31st, 1861, he was married to Emma Banks, and to that union eleven children were born. His companion and four children preceded him in death. Surviving are Mrs. Cal Stephens, Vada, Thomas L. Leeman, Steve L. Moreland, Mrs. Jessie Elam, Mrs. Myrtle Free, with their families of sixteen children and one grandchild, also one brother, Lafe, and one sister, Mrs. Jane Butler. Being one of the oldest settlers in Appanoose County, he was a noted factor in shaping the destinies of local concerns. His judgment was sound and his advice was often sought by his children and neighbors. He was active in thought and deed until seven and one-half years ago, when he became badly afflicted, from which affliction he never recovered. During his long sickness he showed a strong spirit of christian experience, patience and endurance, many times expressing his faith in his Savior. He united with the Primitive Baptist Church of Providence in August, 1898, and was a faithful attendant as long as he was able. He left abiding evidence that he has gone to be with Jesus.

The funeral was conducted by Elder W. T. Walters, of Stahl, Missouri.

**James M. Bench** was born September 24th, 1846, married to Miss Eliza Hill November 25th, 1869, received a hope in 1871, and joined the Regular or Primitive Baptist Church September, 1882. His wife died August 25th, 1890. March 1st, 1892, he was married to Miss Nannie Reed. He died September 11th, 1925, and was buried about two miles north of Spring Dale, Arkansas. He leaves four brothers, five sisters and many relatives to mourn their loss. In trying to say a few words in remembrance of my dear departed brother it seems to me that the greatest power I feel is my weakness and littleness in the sight of the just and holy God. I feel brother cannot

come back to us, but that we can go to him. Blessed be the name of the Lord. Brother was sick about eight days before he died. One brother, A. J. Bench, one sister, R. J. Acord, and I were with him during his last three days on earth. It is a great comfort for us to think back over his life and to remember that in his daily walk he was a model citizen and a christian man blessed of the Lord. One Scripture appears very fitting to his stay upon earth: "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. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither." Oh blessed thought, the leaves of the tree were for the healing of the nation. Oh that we brothers and sisters may live our lives so that when we are called to die we, too, like our oldest brother, may do so without a murmur, or even a frown. Let us be comforted by the thought, "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." Give to God glory.

A. D. BENCH.

**Sarah Jane Rumbaugh Ferguson** was born in Green County, Ohio, January 29th, 1838, the daughter of Daniel and Catheryne Rumbaugh. She was united in marriage to William Henry Ferguson September 22nd, 1865. She, with her husband, moved to Missouri soon after the Civil War. They united with the Old School Baptist Church at Oak Grove, Mo., the first Sunday in May, 1875, and were baptized by Elder Lucian B. Wright. Brother Henry Ferguson died many years ago leaving her a widow with three children, as follows: Alford D. Ferguson, deceased, Mrs. J. S. Thomas, of Lafayette County, Mo., Mrs. Theodore Jones, of Mexico, Mo., with whom sister Ferguson had made her home for many years. She passed away October 3rd, 1925, at 10:30 a. m., the disease was old age and paralysis. All that could be was done by loved ones, but to no avail. "Aunt Jane" was a good neighbor, a true and loving wife and mother, and much devoted to her church, and was always present as long as she was able to attend. The Baptists, and especially Oak Grove Church, have lost a truly good christian sister, but we mourn not as those who have no hope.

Her funeral was held at Odessa, Mo., at the home of her daughter-in-law, Mrs. Alford D. Ferguson, Sunday morning, October 4th, conducted by Elder T. B. Fisher, of Oak Grove, Mo., and her remains laid to rest by the side of her husband in the family cemetery.

W. T. WEBB.

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

Miss Bonnie A. Chick, N. J., \$5.00; Elder J. Hammons, Cal., \$1.00; "A Friend," Ore., \$5.00; J. W. Rockafellow, N. Y., \$8.00; Joseph F. Hall, Me., \$8.00; Mrs. George Carruthers, Va., \$1.00; Mrs. Jennie Cole, Va., \$1.00; Miss Hattie Garrett, Va., \$1.25; Wm. Darby, Md., \$1.00; Mrs. Melissa Grimes, N. Y., \$1.00; Mrs. W. L. Clure, Texas, \$1.00; Mrs. Irene Stevens, N. Y., \$1.00.

**M E E T I N G S .**

The Second Old School Baptist Church of Roxbury will hold (the Lord willing) a two days' meeting at Halcottville, New York, the second Sunday and Saturday before in November (7th and 8th). All who love the truth are cordially invited.

GEORGE RUSTON.

There will, God willing, be an all day meeting at Lexington, N. Y., on the third Sunday in November (15th). Services at 11 a. m. and 1:45 p. m. All who love the truth are cordially invited.

GEORGE RUSTON.

The Middleburg Old School Baptist Church expects Elder George Ruston to meet with them the fifth Sunday in November (29th), 1925. For convenience services are to be held at the home of J. E. Livingston, 64 E. Main Street, Cobleskill, N. Y., at 11 a. m. and 2 p. m. All welcome who love the truth. Trains on the D. & H. R. R. arrive and leave on convenient time for the meeting.

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

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ALL WELCOME

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

A. S. ROWE, Church Clerk.

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 134 Moody ave., Riverside, California.

C. G. MILLER.

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

S. B. MOFFITT, Pastor.

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

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

S. B. MOFFITT, Pastor.

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

## A SKETCH OF THE LIFE of JOSHUA S. CORDER. CONTENTS.

Picture of Elder Joshua S. Corder.

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Chapter II.—Church Division, Trials in Early Ministry, &c.

Chapter III.—Tours West and East.

Chapter IV.—Settling in Life, Teaching, &c.

Chapter V.—Trials During the Civil War.

Chapter VI.—Church Trouble, Associational, &c.

Chapter VII.—Doctrinal Views, Occurrences, &c.

Chapter VIII.—Boldness in the Faith.

Chapter IX.—Unspotted from the World, &c.

Chapter X.—Churches—Refreshing Seasons at Mt. Olive.

Chapter XI.—Some Extracts, Reminiscences, &c.

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Chapter XIII.—Foll Asleep, A "Loved Disciple."

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This little book of 152 pages was published by Elder Corder's daughter, sister Semma E. Corder, of Philippi, W. Va., and printed in the SIGNS OF THE TIMES office several years ago, and we feel is a work that will be read with interest by any of the household of faith.

The book was originally sold for one dollar per copy, and was bound in cloth, but there were some printed sheets that were never bound, and these sister Corder has generously donated to help in publishing the SIGNS OF THE TIMES, so we have decided to bind them in paper covers and offer them to our readers as long as the supply lasts for the extremely low price of twenty-five cents per copy. If any who purchase this book feel they have not received full value they may return the book to us and we will refund the price paid for it.

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## THE

# "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

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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.”

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## CORRESPONDENCE.

SALISBURY, Md., Oct. 1, 1925.

DEAR BRETHREN:—Having been asked to write an account of the meeting of the Maine Association, held with the Whitefield Church, at Whitefield, Maine, September 11th, 12th and 13th, 1925, I undertake it with a felt sense of my inability to do so. The pen of mortal is ever inadequate to depict the beauties of the Lord's dealings with his people. To describe it in a way to give God all the glory and be profitable and instructive to those who read is my desire.

It has been my privilege, and a pleasant one, to attend the last two annual meetings in Maine. I found there a lovable and lovely band of humble, God-fearing people. For this I praise no man, for by nature they were the children of wrath even as others, but the grace of God has been abundantly poured out upon them and they bear about the marks of his suffering. In the State of Maine there are three churches of our faith and order: Bowdoinham, South Gardiner and Whitefield. Prior to this year they had a total membership of twenty-two. They have had no pastor for several years, but

meet through the summer months at Bowdoinham on the second and fourth Sundays and have reading by brother Tedford, who also speaks as he is led, after which the meeting is one of general conference and a real homelike social gathering. This year on Friday, September 11th, Elder R. Lester Dodson came again to preach for the Association, which he was given to do throughout the three days with the ability the Lord gave him, to the glory of God and the comfort of those assembled. He was most surely blessed of the Lord and was given sweet comforting messages for us. It soon became apparent, even before the meeting began, that the Lord had preceded us and had performed a work that no man can do. “As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings,” so the Lord stirred up this nest and the young eaglets were in evidence and showing their distress. Before meeting sister Rachel Potter, of Bath, Maine, approached some and told of her unrest. After Elder Dodson had finished speaking an opportunity was given and she spoke in the agony of her soul and gave a clear testimony, satisfac-

tory and approved by all. She told of how she had gone from one to another of the various denominations, secret orders, &c., hunting and searching for food and rest, but no place could she find a crumb, nor rest for the sole of her foot. I do not think I ever witnessed greater agony in one relating their travel than I did in this one who had run from place to place and found nothing. Neither have I seen a more relaxed, restful look upon any face when one finished talking. When we went to a hall nearby for dinner Virgil Rice, of Machias, Maine, was standing with his wife near the entrance, and while speaking with him I saw he was deeply affected. Though a man of few words, yet it was plain to be seen he was near a place where he would have to cry out. As I passed on he called brother Dodson, who was passing, and said he felt he must talk with him. Elder Dodson called for some of us to come out and brother Rice told in a few words his troubles and longing for a home with these people, the only ones, as he expressed it, he had ever seen who were honest. His wife, who was baptized at the time of the Association last year, had to come to her mother's to attend the meeting. He became so troubled and distressed he could not rest, so he got up at midnight and walked a number of miles to get to a station where he could take a train to Gardiner. He said he could not see a neighbor, so turned his cattle out to pasture, feeling to leave them in the Lord's hand. Sister Beulah, knowing nothing of his feeling, was made to rejoice with joy unspeakable. We went in to lunch, but before eating sister Anna Dill came for me to speak with her sister Iva, who was much wrought upon. I called brother Dodson and we listened to a sweet little story from this one. During lunch time

brother Sanford Bartlett shared his distress and longing to be at rest with this people. After the afternoon service an opportunity was given them to speak before the church in session. All were heard and each testimony accepted and they were received for baptism, which ordinance was observed the next afternoon in a flowing stream that passes near the place of meeting. Sunday morning it was evident there were others whose hearts had been touched by the wonderful grace of God. Sister Leona Dill, sister Dorothy Weeks and sister Cora Baumgardner each told plainly and clearly wherein their hope lay and in whom they trusted. No uncertain sound came from any of the seven who asked for a home, for in their coming they had found a place in the hearts of all present and were gladly received. Each one came in his or her own lonely way and had to say of all, There is none like me, but the Lord setteth the solitary in families. The last three were baptized Sunday just after lunch, after which ordinance Elder Dodson preached again, making six times in three days, and each time his words seemed to grow sweeter. Then the ordinance of the Lord's supper was observed, the first time, we were told, for many years at Whitefield. But as oft as ye do it, do it in remembrance of me, are the words of Jesus. With this beautiful and solemn scene commemorating the Lord's death there closed a beautiful meeting and one long to be remembered by those present. The truth and power of His resurrection was preached throughout the meeting and testified to by all as being the only hope of salvation. The time and place of the next meeting of the Association, if the Lord wills, is on Friday, Saturday and Sunday before the second Monday in September, 1926, at Bowdoin-

ham, Maine, when and where we hope for renewed evidence of the Lord's work in their midst. The letters of the three churches, written by sister Attie Curtis, of Bowdoinham, sister Mabel Weeks, of South Gardiner, and sister Nellie Palmer, of Whitefield, together with the Circular Letter, written by brother Tedford, were all excellent reading. I hope they may appear in print for others to read. That the things witnessed at this meeting were a joy to the writer may be imagined if I may relate an experience that came to me about two weeks before going to Maine. One evening when preparing to retire I felt, I hope, the spirit of prayer, and a desire to seek our blessed Master. There was a felt sense of being in his presence, when my mind seemed to be burdened for the coming meeting, that it be profitable and pleasant. While in this attitude of thought there came before me a strange scene indeed, that of a barren mountain-top upon which there was not a single thing growing, void of all vegetation of every description, not even a tree, a bush or a shrub. Thereon I saw a little lamb, impoverished in looks, running to and fro, bleating in distress. Its starved and distressed look moved me in love and pity. Then I looked down at the base of the mountain, in the valley, and saw a small flock of sheep walking slowly through the bushes. They were all very white, but looked sad and helpless. This all passed before me and left a lasting impression, which became burdensome as the days drew near for the meeting. I went to Maine and this meeting in an anxious, burdened state of mind, believing I would see the fulfillment of the vision shown me, yet fearing it might not be of the Lord. When sister Rachel Potter came and told her experience, how she had run from place to place finding nothing, I

knew she was the lamb I saw on the barren mountain top running to and fro. As the other six came along I recognized them as those I saw walking slowly and quietly midst the bushes down in the valley. When sister Cora came I knew she was the last one of the little flock I saw, and was satisfied it was all of the Lord, that he for some reason showed to me what was shortly to come to pass in the churches in Maine. That there are others yet to come I am also convinced, and feel assured that God has begun a work in the church there; that Zion shall travail and bring forth; that this branch of his planting shall be a fruitful vine which he is now digging about and pruning that it bear much fruit.

I realize I have come far short of telling of the sweetness of the meeting, for such joys have to be lived, and we realize the truth of the words, "When thou comest into thy neighbor's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel."—Deut. xxiii. 24. May the Lord bless Israel, for he has a set time to favor Zion and she shall be built up and strengthened.

Your unworthy brother,

F. SELBY FISHER.

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PHILADELPHIA, Pennsylvania.

DEAR BRETHREN:—I am constrained to write a little for your consideration, if the Lord I adore will guide my mind in the proper channel. I know I am weak, worthless and ever dependent upon his mercy and goodness for all the rich blessings he is ever bestowing upon me day after day. I realize I am not worthy of a single one of them; I am transgressing his most holy law every day, and can never lie down upon my couch at night and say I am satisfied with the day's

work. I find the devil is ever with me; he goes to bed with me, and gets up with me in the morning. I cannot get rid of him, he torments me all the time. I know I am writing a personal letter, but I cannot help it, self is uppermost in my mind, self is the one that comes first. I know I am jealous of my fellow-men. I suppose most of you know what I mean: I have no hard feelings against any one; in fact, I love you all for the truth's sake, and look upon each one of you as better than I. I see no good in myself; that is, in the flesh; you know it is impossible for a corrupt tree to bring forth good fruit. I am in my eighty-fourth year, and why the Lord has permitted me to remain upon his footstool all these years is a mystery to me. But he has a wise purpose in all his ways, whether we can see it or not, it makes no difference to him, he will do as he sees fit, none can stay his hand, and we do not wish to; if we could, we would not know where to begin. I know that I cannot teach him anything, but judging from surrounding circumstances, some of the people of the world think they can, and that they must help the Lord with his work, and they do try very hard, but I have yet to see where they ever succeeded in accomplishing one single iota, yet they are ever boasting of doing wondrous things, but I am satisfied to let them alone. Why should I worry? They are only doing what God intends them to do, so they are only doing God's work, and instead of looking after them I have enough to do to look within my ownself, where I will find enough to engage me, and more than I am able to attend to. A friend of mine, who has long since gone to his home, had a carpenter to build a pale fence. When it was completed he said he could go out and look along the fence and see every

little crook in it, but he said if he had built it there would have been many more crooks, and much greater ones, too. I find that is also my case; I have only to look within and I will find a vile and deceitful heart. I do not have to go abroad to find it, it is right in my own breast. But what can I do? I am helpless in the matter. The following hymn has come into my mind:

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

You can read the rest of it, it is all good reading if it suits your case as it does mine. I am a poor, helpless creature, dependent upon my Lord for every blessing bestowed upon me, the very air I breathe I am dependent upon him for. I am a very ignorant and complex being, and do not know what I need. I may know (or think I know) what I want, but do not know what I need, so can only hope the Lord will provide the necessities of life, as he knows better my needs than I do. It would not be beneficial for me to have all I want, it would be disastrous to me, so I am willing to trust him. He is too good to be unkind, and too wise to err. His knowledge is great and mysterious; it has no limit; it is boundless. Our finite minds cannot comprehend his majestic power. As the heavens are higher than the earth, so are his thoughts above our thoughts. There is another hymn that has come into my mind, which is as follows:

"Thus far the Lord has led me on,  
Thus far his power prolongs my days;  
And every evening shall make known  
Some fresh memorial of his grace."

The next stanza is good, and appeals to my case. I hope I know the joyful sound. I heard a pastor, one whom we all esteem highly, relate a portion of his

experience like this: He and the boys were in the field hoeing corn before breakfast, and were anxious to hear father's bell ring for breakfast. They heard a bell ring, and stopped and listened. Some one asked, Is that father's bell? The answer was, No. They hoed along for awhile, when another bell rang. As before, all stopped and listened. The same answer as before, No. By and by father's bell rang, when all hoes dropped, no one asked the question, Is that father's bell? They all knew the joyful sound. There may be counterfeits, and the worst are those that come nearest to the genuine, and are not genuine. You will see in Matthew xxiv. 24 it says, "For there shall arise false christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." So I feel to admonish all to beware, and not let yourselves be led away, be not deceived. I feel as if I would be led away by the lusts of the flesh if not kept by his omnipotent power. We all need his watchful care and protection, for we are never safe from the darts of the evil one as he is always on the lookout to see if he can capture one of God's little lambs off their guard.

It appears as if I have written enough for this time. Not that I have told you all that is in my mind; it would be impossible for me to, as it is too long, and too broad a subject to be exhausted; it is limitless. It is like Solomon and the queen of Sheba when she said that the half had not been told; when she had seen all of Solomon's wisdom she was amazed. No doubt she had many hard questions prepared to ask him, and he answered them all to her entire satisfaction. She said, It is a true report that I heard in my own land, and howbeit I be-

lieved not the words until I came and saw with my own eyes? I have no doubt she had many hard and difficult questions prepared (in her own mind) to ask him, but nothing was too hard for him, he was prepared for them all, as the Lord prepares all of his servants to perform all the duties he sends them out to do.

As I close I will ask you to read the second chapter of Ruth. I feel it contains what I feel, so do not entreat me not to follow after you. Your company I crave, I love to mingle with you, I enjoy your fellowship. I bid you adieu for the present.

Editors, I hope you will spread the mantle of charity over what I have written. Correct all errors and make such changes as are necessary.

Yours very respectfully,

C. S. FETTER.

COBLESKILL, N. Y., May 19, 1924.

DEAR ELDER RUSTON AND WIFE:—It has been on my mind for some time to write you something of the reason of my hope, that you may judge what I am and where I belong. There are but two classes: those who are the children of God and those who are not, so I must belong to one or the other. I was born January 17th, 1858, of, I believe, christian parents. If I have been born again of a spiritual birth I know not the time or place. As far back as I can recollect I enjoyed hearing people talk on the subject of religion, and can remember taking my little chair and listening when we had company rather than play with the other children, and right here I will say that I think in those days religion and experience were more often the subjects of conversation than now, which is very lamentable, and I plead guilty to the charge. I remember when quite a young girl there was

a protracted meeting being held in a schoolhouse and I sometimes attended, and one of my very dear young friends said to me, "Addie, if you will go forward to-morrow night, I will," but I said, No. It seemed I could not. I had no faith that they could do me any good. At another time, when on my way to school with a schoolmate, she said, Addie, if you should die do you think you would go to heaven? The question staggered me. I hesitated, then said, I have no reason to think that I would. She said, Why? you have never done anything very bad. But I seemed to realize there was something lacking. I knew I was not a fit subject for heaven. Time passed and the years went by until the fall of 1875, my aunt, Orpha Borthwick, wanted me to go with her to attend the Association at Otego and visit her sister, another aunt, now sister Angell. I went as she wished, and when the people gathered the first day of the meeting I saw my lost and wretched condition as I never had before; they all looked so good and I so vile, I could not keep back the tears. That night we stayed at Elder Bundy's home. All were kind to me, and I thought they pitied me in my lost condition. Elder Bundy tried to comfort me, and said where the Lord began a good work in the heart he would perform it, &c. I thought, Oh if I only knew it was a work of the Lord in my heart, but I felt it was wicked for me to even walk on the ground or grass that God had made. The meeting and our visit ended, and then my aunt wanted to stop off at Schoharie and attend their meeting Saturday and Sunday, which we did, and there we saw more of the same happy people. Oh how good they looked, and how I longed to be like them, but there seemed to be no hope for me, mine was an outside case. We returned home.

My burden did not leave me, but I did not want any one to know my feelings and what a sinner I was. I mingled with young company, going to parties, &c. Almost always after reaching home I would promise myself I would not go again, but seemed to have no excuse, so when invited I would go. I begged the Lord to have mercy upon me; I was helpless to do anything to save myself. After a time my burden left me; I could not tell how or when, but I could not get it back. It seemed for some time I was hoping I might have a hope, some evidence that God had indeed forgiven my sins. I wanted some bright evidence like Paul, but have never received it. My mind was drawn to the church; I longed to be one of them. There was no question in my mind as to who were the true church. I had twice seen them in their beauty and with them I desired to live and die. On Saturday, November 10th, 1877, I attended the Middleburg Church meeting. I do not know what I said, but they received me, and the next day I was baptized by their pastor, Elder I. B. Whitcomb. Some can tell of great joy on coming out of the water, but with me it seemed a calm, peaceful rest. All went back in the meetinghouse and attended to the ordinance of communion, and Elder Whitcomb gave the right hand of fellowship. I wish I could remember the words of his kind fatherly advice, warning and encouragement, but there is but one sentence of all that was said that day I remember, and that was after the communion and singing Elder Whitcomb said, "And they sang a hymn and went out." I have never heard those words spoken since but what they bring fresh to mind my feelings at that time. I thought, Oh, go out into the world with all its vanity and vexations? Had I not

had enough of that? and I think I had a real desire that the Lord would go with me and keep me from the evils in the world. I have never heard a voice saying, Thy sins are all forgiven thee, I have never been on the mountain-top and beheld the wonderful beauties that many have seen; I have never seen myself as a christian should be, and as others are; I do not think I could ever say, I know that my Redeemer liveth. I think I have seen times when I could say, It is enough, I will praise him for blessings past and trust him for all to come. I think I have felt something of that peace and rest that the world can neither give nor take away. When I read the Bible it seems so very little I know and understand, but when I read where it says, "We know that we have passed from death unto life, because we love the brethren," it seems from my heart I know and understand something of that love, and can say, Goodness and mercy have followed me all the days of my life.

I see I am making this letter too long, but there is one incident I want to mention. In July, 1876, I was riding with my brother-in-law along a very narrow road on our way to his home, the young horse became frightened at an object by the side of the road and jumped to the other side off a very steep bank. My brother-in-law, being on the upper side, jumped and grabbed for me, but failed to reach me, and I was thrown down a fifty feet bank into a stream. It had been raining and the water had risen and was very muddy, so I went out of sight in the water. My brother-in-law came to my rescue and helped me out of the water, and strange as it may seem, there were no broken bones and no serious bruises. The horse in jumping off the bank caught his hind foot or leg under a log and hung

head down until the men who had reached the place of the accident cut the log and let the horse down the same place I had gone. After getting him out of the water they found the three joints in his leg were all drawn apart and he had to be killed, while I was saved. Was it chance that held the horse from falling upon me, or was it God's providence and mercy to a poor sinner? It seemed plain to me then, and has ever since, that the "everlasting arms" were underneath and carried me safely over the danger. Oh that I might praise him for his mercy and protecting care over me all these years, but as I look back over my past life not one good thing can I find that I have done that would merit the esteem or favor of the holy One. Weighed in the balance, and found wanting. Now perhaps you are ready to tell me you see nothing in all this to give me any reason to hope that I have passed from death unto life, or been born again, and sometimes I think the same, but I would not exchange my little hope for all the world calls good or great. It is all I have. I know there is nothing in me, nothing I can do to make me an heir of God. If I am saved it is all of grace from first to last.

"Nothing in my hand I bring,  
Simply to thy cross I cling."

I will close. I hope I have not wearied you, and that this may find you all well and enjoying every needed blessing.

Your unworthy sister, if indeed I am one of God's children,

(MRS.) J. E. LIVINGSTON.

LA GRANDE, Ore., June 28, 1925.

DEAR EDITORS:—Some of the faithful ones of our Master's kingdom living in the northwest have expressed a desire for me to communicate with others who read the SIGNS concerning some of our churches

and events connected with them. In this expressed wish it was that the cause we love be exalted, instead of bestowing praise on any person. Many of the Baptists of our churches are from the east, and the friends we thus left are glad to know something of us, and if they travel our way at any time we are glad for them to know where to find us. I desire to write especially of three border churches that have formed themselves into a union, known as the Union of the Border Churches of Washington, Oregon and Idaho. The Mizpah Church, at Touchet, Wash., the Big Spring Church, at Elgin, Ore., and Salem Church, at Weiser, Idaho, are the churches of this union, which was made about ten years ago, and since that time one annual union meeting has been held each year. This year the meeting was held with Salem Church, and next year the appointment is made to meet with Mizpah, at Touchet, Wash., on Friday before the fourth Saturday in June and continue three days. These churches were constituted about fifty years ago by the leading Elders of that time, sound in the faith. The doctrine which exalts and glorifies the great God of the universe and his Son Jesus Christ is the bread of life of these churches. The meeting places are about 125 miles apart on the main traveled highway. Traveling brethren are invited to stop with us when convenient. The Salem Church, at Weiser, Idaho, has two ministers at present, Elders J. C. Turnidge and D. E. Robison, the latter being the pastor. Elder Turnidge is past seventy-six years old and in feeble health. He has been an able minister, and has stood in defense of the truth for over fifty years. He is honored and respected by his brethren as one of the fathers in Israel. I was called to the pastorate of the

Big Spring Church after the death of Elder Mayfield, about five years ago, and have served since. Elder Mayfield was a frequent writer to the SIGNS and many readers remember his messages to the household of faith. As we recall the passing of Elder Mayfield, and also of other able Elders of the northwest, and do not see who is to fill their places, we feel to pray more earnestly that the Lord of the harvest will send forth more laborers into this field. The harvest truly is great and the laborers are few. Elder J. T. Barnes is the pastor of the Mizpah Church, which is to be commended for its faithfulness and hospitality, both toward its membership and toward all lovers of the truth who come within its borders. While commending this church I would not cast any reflection upon either of the others, but the membership of this church is more fortunate in its location, thus making it possible for them to carry out the desires of their hearts, which doubtless the others feel but cannot so easily express. Elder Barnes is not a stranger to the readers of the SIGNS, and his writings commend him to them, as does his preaching to his brethren who hear him. He is in his seventieth year and his wife her seventy-first. She has been in failing health for two years or more, but this spring has regained strength to enable her to attend the meetings. They have raised a family of seven children, of which all are living except the youngest. May 20th they celebrated their golden wedding anniversary, which, at the suggestion of Elder Barnes, was spent with the church in the worship of God. I was called to minister on that occasion and set forth the principles of eternal truth the best I could from Hosea ii. 19, 20. "I will betroth thee unto me for ever; yea, I will betroth thee unto me in right-

eousness, and in judgment, and in loving-kindness, and in mercies: I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." A large number of the brethren and friends laid aside their work on this occasion to honor this faithful brother and his wife, a fitting tribute of respect in token of his twenty-four years as pastor of this church.

In behalf of these churches I wish to extend an invitation to any of our ministering brethren, or any one interested in the cause so precious to us, to visit us at any time, and especially to attend our Union meeting next June.

C. W. BOND.

SULPHUR, Ky., Sept. 21, 1925.

DEAR EDITORS:—I would I might say, My brethren in Christ, but that I fear is too much for such as I to claim. I am too vile and full of sin to claim this sweet relationship. Surely I am not one of this happy band, and I feel I have no right to say "brother" or "sister" to any of these people, yet I have a hope that I love them for the truth's sake. Many of us have never met face to face, and probably never will, yet there is a love shed abroad in our hearts that we have not for the world, and we hope this love is of the Lord. If it is of the flesh it will not last, but if it is of the Lord it is as firm as the Rock of ages, for what he does is done forever.

I only thought to write a few words, as I wanted to send in my subscription and to thank you for your kindness in sending me the SIGNS when it was some months past due. I am sorry it had to be changed to a monthly publication. I think the editorials are worth the price of the paper, to say nothing of the many good letters it contains. I have tried to get some subscribers, but have failed

so far. May the Lord spare the editors and publishers to contend earnestly for the truth, and to comfort his people with the soul-cheering message of salvation by grace, giving all praise to his wonderful name.

From one of the least, if one at all,  
ADDIE CHANDLER.

MONROE, Ga., Nov. 12, 1925.

DEAR EDITORS:—I feel I would love to contribute to the SIGNS and give my testimony to the truth of what the paper has been and is now publishing. Please find inclosed check to continue it to Mrs. Wm. Adams, Mansfield, Ga. It does me good to have my children read it.

I am sending you a clipping from our local paper telling of a treat we had recently and if you can copy it in a little corner others might see it and give us another treat.

J. M. ADAMS.

"ELDER and Mrs. J. M. Adams had the pleasure of entertaining four tourists from New York to Florida last Tuesday night, in the person of Dr. Warren and wife, Elder Pickett and the widow of Elder McConnell. It was a treat to them because of former meetings together on his trips up north and east. Such friendship, connecting the north and south together, is worth while. Elder Adams told them publicly his home and the city of Monroe were on the main road to Florida and he was looking for more of the same kind to stop with them in passing."

### CHANGE OF ADDRESS.

W. M. Little having changed his address from Fordyce, Ark., to Thornton, Ark., requests his correspondents to address him at the latter place.

**EDITORIAL.**

MIDDLETOWN, N. Y., DECEMBER, 1925.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

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

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**REVELATION XII.**

WE wish to submit for the consideration of our readers at this time some thoughts on the twelfth chapter of Revelation. The first six verses read as follows: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailling in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." The words "heaven" and "earth" in this chapter, as in other places in the Scripture, represent the church and

the world, the elect and the nonelect. In the prophecy of Daniel is recorded this language: "He doeth according to his will in the army of heaven [the church], and among the inhabitants of the earth [the peoples of the world]; and none can stay his hand, or say unto him, What doest thou?" The great wonder which appeared in heaven (the legal heaven), or the church under the law, was this woman, representing the gospel church among the Jews, and whereas she had been under the law, she now appears clothed with the sun, or the righteousness of Jesus, exalted above the law, the moon being under her feet, and upon her head a crown of twelve stars, or the called of God in every one of the twelve tribes of Israel. In the beginning of the previous chapter John says there was given him a reed, like unto a rod, and the angel stood saying, "Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." Jesus had declared while upon earth, "And other sheep I have, which are not of this fold [the Jewish fold]: them [Gentiles] also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Jesus was born of the Jews, and it was the church under the law that travailed, and pained to be delivered, and she brought forth a man child, Christ the Lord, the Word manifested in the flesh, as the firstborn among many brethren; it was he who was to rule all nations with a rod of iron; it was he who was caught up unto God, and to his throne. While being of the seed of Abraham, nevertheless he possessed Gentile blood, as is seen in the lineage

through which he came, and the object of his coming was that he should be made manifest as the fruitful bough to run over or break down the middle wall of partition and reconcile both (Jew and Gentile) unto God in one body by the cross, thus saving his people out of every kindred, and tribe, and tongue. That he was to encounter the opposition of the power of the beast is clearly set forth by the second wonder which appeared in heaven (the church): "And behold a great red dragon, having seven heads and ten horns, and seven crowns upon his head. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." This red dragon with his seven heads and ten horns typifies the beast, with its perfect organization so far as it is humanly possible to devise, and the ten horns, the offspring. In the seventeenth chapter of this same book we are told more about "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth," and the mind which had wisdom declared, "The seven heads are seven mountains, on which the woman sitteth. \* \* \* And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast." "And all that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world." The city of ancient Rome was built upon seven hills, and the power that was drunken with the blood of the saints, and with the blood of the martyrs of Jesus, is to-day reaching forth its

subtle and poisonous fangs into all the earth as never before in the history of the world. John tells us in the thirteenth chapter, the beast which he saw rise up out of the sea, having seven heads and ten horns, was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. He is so terrible he requires the worst of three, or the worst in all three dispensations combined, to describe him. The leopard is subtle, being able to take on many forms in catching its prey, but once it is caught, like the bear it is ferocious, and then goes forth as the lion, monarch of all it surveys. The woman when she had brought forth her male child fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days, the same length of time that the holy city was to be trodden under foot, or forty and two months, but her place was prepared of God. The Lord had spoken by the mouth of the prophet Hosea, saying, "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt." After the baptism of Jesus he "was led by the Spirit into the wilderness, being forty days tempted of the devil." Likewise the woman after her deliverance must go into the wilderness, but her spiritual Joseph has gone down ahead of her and prepared a place for her, and stored up for her needs, whereby she is to be fed and nourished. The seventh, eighth, ninth, tenth and eleventh verses set forth the great battle and the glorious victory, reading as follows:

“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” This was the time prophesied of by Daniel when he said, “And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be written in the book.” It is good, indeed, that it is written, unalterably fixed and cannot be changed, that “the dragon fought and his angels, and prevailed not.” Jesus fought the battle single-handed, so to speak, and of the people there was none with him, yet God sent his angels to minister unto him, and he conquered him who had the power of death by overcoming death and robbing the grave of its victory, thus triumphing gloriously, leading captivity captive, and bringing his bride out from under the condemnation of the law of sin and death, putting an end to legalism, so that the place of the beast is found no more in that heaven, every stone of that legal temple having been taken down and not one al-

lowed to remain, and none being able to lay anything to the charge of God's elect, she is now presented as being all fair, without spot, wrinkle or any such thing, and in this gospel heaven there is heard a loud voice, saying, “Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night,” and herein is the beast overcome by the blood of the Lamb, and by the word of their testimony. That old serpent, the devil, is ever on the alert, working day and night, accusing the brethren, and the only way in which he can be overcome or driven back is by the word of God. We must speak with the authority and in the name of our blessed Lord and Master, saying, Get thee behind us Satan, before he obeys. “And they loved not their lives unto the death.” It is in the gospel heaven, or church, where one is made to hate his own life for the sake of Christ, and when this is being experienced, salvation is come, and strength and the power of his Christ is in evidence. Such an one is asking, “Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?” Her Beloved's reply is, “I that speak in righteousness, mighty to save.” “Therefore rejoice, ye heavens [Jew and Gentile], and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.”—12th verse. “And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the

wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."—13th and 14th verses. While unto the beast is given power to persecute the church and afflict and try her in every conceivable manner, as we see in the type of Job, yet how wonderful it is that God gives her (the church) the two great wings of faith and hope, upon whose pinions she is at times borne aloft and soars above, far from the beggarly elements of this world and from the face of the serpent. It is while she is upon these wings of faith and hope that she views the wonderful works of God in the salvation of his people and she flies away into the wilderness, into her place, where she is nourished for a time, and times, and half a time. It is only for the time which God hath appointed, for it hath been declared that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Therefore, the third part, or the part which is upon the earth, he will bring through the fire, and will refine them as silver is refined, and will try them as gold is tried, the result of which shall be "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."

The last three verses of this chapter read as follows: "And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testi-

mony of Jesus Christ." To our mind, this water represents false doctrines, and they are being cast forth to-day in such enormous quantity that nothing short of a flood could express it, and they are full of blasphemy, not only among the Modernists, so-called, but the Fundamentalists, as well; not only the mother of harlots, but her offspring likewise "have one mind, and shall give their power and strength unto the beast." We believe there is a purpose for everything under the sun, that there is not one too many denominations, secret orders, or anything else more than is needed in the plan of our God to shew forth his majesty and the honor and glory of his name. The psalmist said, All thy works shall praise thee, O Lord, and thus we see Him bringing praise unto himself through overcoming the "great whore that sitteth upon many waters" and causing her (the earth) to open her mouth and swallow up the flood which the dragon cast out of his mouth. We are told, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." However strange it may seem to our natural reasoning, there is a purpose for them all, and if God raises up a Pharaoh it will be to the praise and glory of his grace. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The warfare between error and truth shall be waged as long as the world stands, and the remnant of her seed, the militant church, which is only a small part of God's people, shall ever have to fight the good fight of faith as long as she keeps the commandments of God, and have the testimony of Jesus Christ, but though the beast (all error combined) make war with

the Lamb, "the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

We leave the subject for the analysis and meditation of our readers, hoping the Lord will supply all needed wisdom, and give us courage and strength to stand as faithful witnesses and to earnestly contend for the faith which was once delivered unto the saints. He hath delivered, doth deliver, and who we trust will yet deliver, and with him as our Shepherd we shall not want. Surely goodness and mercy shall follow us all the days of our life and we shall dwell in the house of the Lord forever.

Farewell for 1925, and may the God of all comfort and grace and truth keep each and every one throughout the remainder of the pilgrim journey here below, taking them unto himself on high when their day is over, where they shall praise him in an endless eternity, is our prayer for Christ's sake. Amen.

R. L. D.

#### WATCH YOUR DATES.

WE wish to request our subscribers when sending in their subscriptions to see that the date on the little pink slip bearing their address is changed. If not changed, please let us know immediately (for that signifies you have not been given credit for the money sent) and we will look into the matter. By consulting that date you can tell at a glance to what time your subscription is paid. Dec. 25 means that your subscription is paid to December, 1925; June 24 means your subscription is only paid to June, 1924, &c. If you are in arrears we would much appreciate a remittance from you.

#### CLOSE OF VOLUME NINETY-THREE.

WITH this issue of the SIGNS OF THE TIMES is completed ninety-three years of service in defense of the doctrine so dear to the Old School Baptists, and we suppose our readers are expecting a statement from us as to the present condition of the publication, so we will endeavor to give you a short account of the business during the past year, which has been very much the same as the years that have gone before. We have endeavored to give our readers only such matter as would be for their edification, peace and comfort, and have tried to avoid all subjects that would cause strife and contention among our people, and hope our efforts have been of some little benefit to our brethren and friends. We have received letters of commendation and encouragement, also some of censure and dissatisfaction. We know it is impossible to please all, and that we are as prone to err as the sparks are to fly upward, so ask you to cover our shortcomings with the mantle of charity and remember we are but dust.

Occasionally we receive communications telling of some trouble in the churches in the vicinity of the writer and expressing the desire that we publish them, but we do not feel it is profitable or comforting to the saints to spread such controversy and so have not given them space in our columns, but we always take much pleasure in publishing pleasant and encouraging news from any church or individual.

Our subscribers have as a rule continued with and sustained us with their support during the year, and our subscription list remains about the same as it has been for the past few years. Our receipts for the year are not equal to those of last year, as there are many who have

neglected to pay their subscriptions, which is rather discouraging, and we respectfully request all such to do what they can toward paying what is due, as we need the money to carry on the publication. During the year we sent notices to those who were in arrears from December, 1923, with the request that they forward the amount due, but many of them paid no attention to the request, which meant a heavy loss to be borne by us.

We are inclosing in each copy of this issue a subscription blank as a convenient form for remitting your subscription for next year (as well as for past dues), and hope each subscriber will not only renew their own subscription, but will endeavor to send us at least one new subscriber. A little effort on the part of each would mean a great deal to us and would make our burden much lighter. When sending your remittance please be sure and have money orders, &c., made payable to J. E. Beebe & Co., MIDDLETOWN, N. Y., for if they are drawn on some other post office they have to be sent to the office on which they are drawn to be cashed. This applies especially to foreign orders. Please examine the date on the slip bearing your address, and if your subscription is not paid do what you can for us. Subscriptions are supposed to be paid in advance, but we have never held strictly to that rule, because we have many good subscribers who are in the habit of paying at the expiration of the year, and were we to adopt the rule of discontinuing the paper at the time their subscriptions expired we would lose their support entirely, so we do not stop sending the paper to subscribers when their time is out unless notified to do so. If you do not wish your paper continued to you please send us word to that effect and we will take

your name from our list, but we hope you will not order it discontinued if you can possibly avoid it. If you do not notify us to discontinue and allow the paper to continue coming to you it is not only unfair but dishonest to refuse to pay for it. During the year we received notices from some to discontinue their paper at the end of the year, and we suggest that they reconsider the matter and see if they cannot feel to continue with us for the year to come, but if they still feel they do not want the paper during the year 1926, and will send us word telling us so, we will discontinue sending it. We would rather continue sending the paper and wait a reasonable length of time for our pay than to take your names from our list.

We wish to thank our brethren and friends who have contributed toward the SIGNS, either financially or by sending matter for publication, and for their kind forbearance with our poor efforts. We also thank our editors, who have done so much toward keeping the SIGNS free from the "isms" and false doctrines of the present day; in fact, we thank all who have in any way been of assistance in continuing the publication of the SIGNS OF THE TIMES, and hope that our dear Lord will put it into their hearts to continue their support. May he be with and bless us in our work, for unless he be our help and strength our efforts are worthless and must fail.

We now say, Farewell for 1925.

J. E. B. & CO.

BROTHER George W. Jackson, R. D. 3, Fayetteville, Ga., requests us to say in the SIGNS that he would like to have a Minute of each of the Associations, as he wishes to learn of the Old Baptists scattered over the country.

## CIRCULAR LETTERS.

(Written by Deacon C. M. Turman.)

*The Virginia Corresponding Meeting, in session with the Ebenezer Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 14th, 15th and 16th, 1925, to the churches composing the same, and to the associations and meetings with which we correspond, sends greetings.*

DEAR BRETHREN:—Once again we are allowed the privilege of sending you our message. Since last we met we have had our joys and sorrows, and yet we feel as the years go by to be more deeply rooted in the election and predestination of God, and will call your attention for a short time to the following words, not altogether Scripture: "Our afflictions are for our good." For had we not been smitten for our transgression we would have had no realization of our condition, neither would this fleshly nature had need to cry for mercy. Our afflictions have caused us to see our state and standing before God, and all who are thus afflicted realize their smallness before him, and are comforted in God's word. Those who are afflicted for their transgressions are the ones he came to redeem; they are the ones that feel the need of this mercy, and are as new-born babes, helpless to place themselves in his favor. While this is the case we have no desire to be found in wrongdoing. There is continually a warfare in us, and evil is present, yet we know everything is in his hands. We know it is our duty as citizens to be moral, to live clean lives, to be useful to our community, to do the best we can, but this is of no importance to merit his salvation. He first afflicts us, and causes us to cry, and, as the babe, scarcely know what we cry for, only we want mother

near; we need the gentle touch and care of the protecting arms, and yield ourselves to their care, and realizing our affliction have no confidence in ourselves. Our standing is laid bare, and we know if he had not first loved us, and arrested us from our course we, too, might have been thinking we were helping to do the thing for others he alone can do. If not mistaken, our afflictions have caused us to hunger and thirst after righteousness, and have increased our hope in him, and may we day by day grow stronger in the knowledge of his righteousness and be found ready to humbly do his bidding. May his mercy be our portion through life. Amen.

Written by order of the Corresponding Meeting, this September 26th, 1925.

H. H. LEFFERTS, Mod.

K. C. SPINDLE, Clerk.

(Written by Elder H. O. Ker.)

*The Salisbury Old School Baptist Association, convened with the Indiantown Old School Baptist Church, October 21st, 22nd and 23rd, 1925, to the churches of which she is composed, grace, mercy and peace from our Lord Jesus Christ be unto you.*

BELOVED BRETHREN:—In this, our annual Circular Letter, we desire to stir up your pure minds by way of remembrance. The apostle Peter wrote to this end, and the apostle John wrote unto the churches because they knew the truth. There is nothing better than the children be established in the doctrine of God our Savior. Preaching is to this end, and all writing, along scriptural lines, should be done with the same thought in view. Genealogies, old wives' fables, topics of the day, &c., amount to nothing, either in preaching or writing. It is good that the associations of our correspondence know where the churches composing the

Salisbury Association stand on doctrine. We desire correspondence when we are all in agreement, but how "can two walk together, except they be agreed?" Some churches claiming to be Old School Baptists in different parts of our land have departed from the doctrine, in some respects, held by genuine Old Baptists. Correspondence with such is a menace rather than a benefit. It behooves us therefore to be careful along such lines. Should any church of our Association not believe in salvation wholly by grace, that member would not be considered one of us. Should any church not believe in predestination of all things, whatsoever come to pass, that member would not be reckoned in fellowship with us. Should not the same be with reference to associations of our correspondence? The doctrine of salvation by grace is no new idea, having been preached to the sinner in the garden of Eden. When Adam transgressed God's law he brought condemnation and death upon himself and all his posterity. Hence being dead in sin he could do nothing to undo his transgression, and each of his posterity has been and is as helpless as was he. This being the condition of all men it was necessary, if saved at all, to be saved by grace. Grace therefore is the unmerited favor of God. Thus the sinner, helpless, dependent and wholly passive, received the grace of God through the unspeakable gift of God. Where then is boasting? Excluded forever by the blood and righteousness of the Lord Jesus Christ. This salvation is for time and eternity, nor can it be divided into classes fitted and named according to the notions of men. Therefore is blessedness in obedience to God's law, written in the heart, but not reward for obedience. It is said of Jesus: "His reward is with him, and

his work before him." So with God's children their work, or duty, is before them always in life and their reward is with them. Paul tells that we are saved by grace; not only that we were saved, but are saved daily and hourly by grace; not of works, lest any man should boast. No man was saved by the deeds of the law, sacrifices under the law never made the comers thereunto perfect, all such things were shadows of better things to come, of which Christ is the body. It is equally true that men are not saved now, in this age of the world, by their obedience, let their works be what they may. The churches of the Salisbury Association believe fully in salvation by grace for time and eternity, and during all the years of their existence have never been moved from this solid foundation. It is also true that they believe and preach predestination of all things. God's foreknowledge embraced all things, visible and invisible, whether they be thrones, principalities or powers. The setting up kings and the falling of sparrows were all in his plan, and everything comes to pass in the order designed by him. If God predestinated salvation through his Son, he also predestinated the death of man in order that he might be saved. This embraces the existence of the devil and all his work. If God could, as he did, predestinate the death of his only begotten Son by wicked hands, and bring about every detail of the whole matter by his determinate counsel, could he not predestinate all other acts of men and not be the author of sin? If God decreed that Solomon should be the son of David, that he should build the house unto the Lord, did he not also predestinate that Uriah's wife should be the mother of Solomon? There is not the slightest question about the matter in the minds of the churches

of the Salisbury Association. In the mother the channel through which Uriah's wife became David's wife was determined absolutely; that is, it had to be as it was. David was the sinner, and so confessed it to God, even though it was God's predestination. In the case of Adam's sin, if God had predestinated salvation through Christ, and the matter left to Adam as to whether he sinned or not, and he should have decided not to transgress, God's plan of salvation would have fallen flat to the ground, hence no need of heaven and blessedness of the hereafter. We do not believe in any such god as some men set forth and worship. Our God is the God of purpose as well as the God of grace.

These are some of the fundamental principles upon which our faith and hope are builded and rest. May the God of Abraham, Isaac and Jacob keep us as he kept them, never allowing us to depart from the living God. Amen.

J. C. MELLOTT, Moderator.

J. H. TRUITT, Clerk.

GEORGE W. ADKINS, Ass't Clerk.

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## CORRESPONDING LETTERS.

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*The First Kansas Association of Regular Old School Predestinarian Baptists, now in session with Big Walnut Creek Church, at Topeka, Kansas, September 11th, 12th and 13th, 1925, to the brethren with whom we correspond, sendeth greetings and christian love.*

DEARLY BELOVED BROTHERS:—Another year has passed into the annals of time, and through the kind providence of the everlasting and all-wise God we are once more permitted to meet in an associational capacity, to sit together in sweet communion with the Holy Spirit, feasting together on that heavenly manna

which cometh down from above, and which is unto us as a fountain of water in dry places, for which we desire to raise our voices in songs of adoration and praise to him who is the giver of every good and perfect gift. The ministering brethren have ably declared the full counsel of God, salvation by grace, and we have been comforted and built up in that holy faith, and made to trust that we are still the objects of God's love and tender mercy. We have the blessed assurance that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his," and he will never leave nor forsake his people. His tender care is continually round and about them, wherever they may be led. He is our all in all, our Rock and our salvation, and unto whom be our unceasing songs of praise, both now and forever.

Our next session is appointed to be held with West Union Church, near Meriden, Kansas, beginning on Friday before the second Saturday in September, 1926, where we hope to hear from you again in sweet fellowship and love. May he who hath watched over Zion, who hath kept us as the apple of his eye, be with you, directing your footsteps all down through the journey of life, and eventually bring you unto himself in that world that shall never end, is our prayer for Jesus' sake. Farewell.

L. L. SCHENCK, Moderator.

MARY ELLISON, Clerk.

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

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Mrs. Henry Hayman, Md., \$1.00; F. B. Hanover, Ohio, \$5.00; A. B. Corder, W. Va., \$2.00; C. S. Ratliff, Ky., \$1.00; John F. Davis, La., \$24.00; Mrs. E. J. Bolton, Mo., \$2.00; G. A. Dundas, Cal., \$1.00; Jesse Ellis, Ohio, \$3.00.

## MARRIAGES.

By Elder Charles W. Vaughn, at the home of Mr. and Mrs. Elwood P. Blackwell, Skillman, N. J., their daughter, Miss Emma S. Blackwell, to Mr. Clarence A. Opie, of East Orange, N. J., July 18th, 1925.

By same, at Library Hall, Trenton, N. J., Mr. Randolph P. Hyde, of 427 Schiller Ave., Trenton, N. J., and Miss Charlotte L. Matlack, of 531 Stuyvesant Ave., Trenton, N. J., August 8th, 1925.

## OBITUARY NOTICES.

**Mrs. Margaret Banes White**, our sister in Christ, died October 23rd, 1925, at her home, Leesburg, Virginia. She was born in the city of Philadelphia, Pa., September 29th, 1836, and was the daughter of Thomas and Sarah Bitting Banes. Her sole surviving near relative is her nephew, Robert Banes, who lives near Media, Pa., and who is the son of her brother Charles. Her only sister, Mary Banes, died several years ago. Sister White married Elder E. V. White, of Leesburg, Va., in November, 1894. After his death in January, 1907, there seemed to fall upon her spirit great concern regarding the churches served by Elder White, she was extremely anxious that the appointments be kept up, and to this end she took it upon herself to write to different Elders from time to time requesting them to visit the churches. Her efforts were blessed of the Lord to the good of the churches so that the houses of worship were not closed and the meetings were kept up, neither did any of her brethren or sisters accuse her of officiousness, but welcomed readily her efforts in their behalf. We are confident that the gift of the Holy Ghost is not confined to the male sex in the churches of the Lord's Christ, for there is neither male nor female in the kingdom of God. When very young in years, she had become a member of the Fourth Baptist Church, in the city of Philadelphia, and became very active in the Sunday-school work in that denomination. It pleased God, however, to reveal in her the Lord Jesus and she was shown very plainly the errors of the Arminian system of religion. This work of the Holy Ghost went on within her until she could no longer remain in the membership of the Missionary Baptists, lost all fellowship for them and wrote to the clerk of that body to erase her name from the membership roll of that organization. Some time after this, she was convinced by the demonstration of the Spirit within her that the Old School Baptist Church is the church of God and was led to ask a home among them. She was baptized by Elder William J. Purington on the second Sunday in August, 1869, into membership with the Southampton Church, Bucks County, Pa. Here she remained until after her marriage to Elder White in 1894, when she moved

her membership by letter to the New Valley Church, Loudoun Co., Va., of which her husband was then pastor. These churches have never had a more devoted member nor one who by the grace of God was more consecrated to their welfare. She lived for her brethren, and the truth of God as it is in Christ was the very breath of life to her. About five years ago she lost her natural sight. This rendered her more dependent upon others, so far as getting about was concerned, so that her attendance upon her meetings became less and less during the past five years, until finally she was not able to get out at all; but no one ever heard her complain or murmur at her affliction. She accepted it meekly and patiently as the will of God concerning her. Often I would ask her if she had any message to send to her church-meetings and she would almost invariably say, "Give them my love and tell them I am still a sinner, but, I hope, saved by grace." Soon after she lost her sight she said she saw written across her room in letters of living light the words, "Be ye reconciled to God." She felt that this came forcibly to her from the Lord commanding her to be reconciled to her affliction and to whatever burden he might put upon her. She was given grace to humbly obey this command and showed in her conversation that the word of reconciliation had assuredly been ministered unto her. I tried to speak from these words at her funeral, but the effort was feeble and very unsatisfactory to the writer. I also read the 103rd Psalm, because she so often quoted various expressions from that Psalm. She had much to say about the goodness and mercy of God toward her. Also, the hymn in Beebe's collection beginning, "A debtor to mercy alone," was read. She could and did repeat this whole hymn to me word for word not many months before she died. It was one of her favorites. We have every reason to believe our sister is at rest in the presence of her Savior, for she was enabled to leave behind her an abundant evidence of her acceptance in the Beloved. She was buried in the cemetery at Leesburg by the side of the dear husband and companion whom she had loved so well and with whom she had spent, as she said, the twelve happiest years of her life. May the Lord be with and console all who mourn in both the church and family circles. She devotedly loved her step-children, the children of Elder White by his first marriage, and often said they could not have done more for her comfort and welfare had they been her own children. Messrs E. B. White and B. V. White and their families rendered her the most loving attention within their powers and omitted nothing that could possibly promote her well-being. The Lord gave her to us and now he has taken her to himself. He has taken but his own. Let his name be praised. He doeth all things well.

Brother **John William Solloway** was born in Birmingham, England, September 13th, 1861, the son of John and Mary (Mills) Solloway, died at his home, 8 Fonda Ave., Oneonta, N. Y., May 17th, 1925, after an illness of only eight hours, from shock. He came to this country when a lad of fourteen and settled in Meredith, Delaware Co., N. Y., and later was employed at Kortright, coming from there to Oneonta in 1887, where he had since resided. He was married July 10th, 1889, to Emily A. Tamsett, of Oneonta, and she with four children, Stuart Solloway, of Mt. Vernon, Mrs. F. L. Sculley and Gilbert T. Solloway, of Oneonta, Howard G. Solloway, of Gloversville, and four grandchildren survive him. He also leaves two sisters, Mrs. John Haynes, of Rome, and Mrs. A. Brownell, of Missouri. Brother Solloway received a good hope in Christ and united with the Old School Baptist Church at Otego, N. Y., having been baptized by Elder Balas Bundy January 5th, 1896. Soon after he was chosen deacon, which office he filled until called from earth. He was upright and honorable in all his dealings with his fellow-men. He was seldom absent from the meetings of the church, and we feel our loss greatly.

Funeral services were held at his home May 20th, and were largely attended, his pastor, Elder D. M. Vail, of Binghamton, N. Y., conducting the services. Burial was in the family plot in Riverside Cemetery, Oneonta.

ALSO,

Sister **Alveline French Studwell** died at her home at Stamford, Conn., May 18th, 1925. She was born at Otego, N. Y., January 4th, 1852, the second daughter of George M. and Christianna (Taylor) French. She united with the Otego Old School Baptist Church September 7th, 1873. She was married to David W. Studwell, of Stamford, Conn., September 26th, 1877, and that place was ever after her home. She used often to attend meetings at New York city. Her husband and only son had preceded her in death, and she was left lonely indeed. She was also the last of her father's family.

Her funeral was held May 20th, with burial in Stamford Cemetery beside her husband and son.

ALSO,

Sister **Harriet N. Harkness** died at the home of her daughter and son-in-law, Mr. and Mrs. James Downey, Oneonta, N. Y., August 31st, 1925. She was born at Andes, N. Y., February 14th, 1837, a daughter of Francis and Prudence O'Connor. After some years spent in teaching she was married February 18th, 1863, to James Harkness, and until the death of her husband in 1907 she lived continually on the Harkness homestead in Kortright, since that time she has lived with her children. She is survived by six children: Edward O., of Delhi, Irving, of Denton, Kan., Mrs. Fanny Downey, of Oneonta, W. Grant, of

Cato, Mrs. Anna Pick, of Delhi, and Herbert E., of Millet, Alberta, Canada. Sister Harkness was a faithful member of the Otego Old School Baptist Church, having been received by letter from the Middletown, Delaware County, Church in September, 1879.

Funeral services were held September 3rd, 1925, and were conducted by her pastor, Elder D. M. Vail. Burial was in the family plot in North Kortright, N. Y.

ALSO,

Sister **Mary W. Wilbur** died at the home of her daughter in Otego, N. Y., September 16th, 1925. She was born in Albany County July 21st, 1839, a daughter of Elder Almiron and Louisa (Pettit) St. John. She was married September 16th, 1857, to Johnson Wilbur. Since his death, in 1913, she has lived with her children. She is survived by four children: George A. Wilbur, Mrs. Paul R. Jennings, Mrs. William H. Houghston and Mrs. May Norton, all of Otego, N. Y. Sister Wilbur was a member of the Otego Old School Baptist Church, having been baptized by her father (Elder A. St. John) November, 1870, and ever after remained a faithful member of the church.

Funeral services were held September 19th, with burial in Evergreen Cemetery, at Otego.

Written by request.

ROSE TAMSETT LEONARD.

**Dr. G. W. Webb** was born January 1st, 1834, in Monroe County, Georgia. He took up the study of medicine, and practiced at Shady Dale, Jasper County, Georgia, until the Civil War, and when a call came for men to defend the country he joined Captain Henderson's company, and was mustered into service at Griffin, Georgia, and while camped there he had a relapse of measles, which nearly cost him his life, but good friends took charge and nursed him back to health. He then returned to his command in Virginia, where he remained during the remainder of the war. He went through many fierce battles and suffered many hardships. At the close of the war he returned to my father's home and was one of the family for six months, and his jolly, good nature made him a welcome guest. In November, 1865, he moved back to near Shady Dale and resumed the practice of medicine. October 16th, 1866, he married Miss Mattie Davidson, who was a relative of my uncle, Aris Newton, and to that union the following children were born: Lumpkins, Maggie, Lizzie, Lucy, Josie, Fannie, Robert, George, Charles, James and Annie. All are living except James, who died in infancy, and Lucy, who was a trained nurse, and superintendent of Lucy Webb Hospital, at Griffin, Georgia, where she in the discharge of her duties contracted tuberculosis, which won the victory over

her. She was a noble young woman. This grieved him much. His dear wife preceded him several years. A wife indeed was she, one who had many noble traits of character, and these two walked the walk of life together in such manner as to have the love and respect of all who were so fortunate as to have them for neighbors. No couple raised a better and more respectable set of children than they. Uncle united with the Primitive Baptist Church forty-five or fifty years ago, and a more consistent member no church ever had. He was in a way a leader among his people, and was gifted in seeing the working of the good Spirit in his brethren, bringing out the gifts he saw in them. One of the ablest Elders in his church was ordained at his move to have him set apart to this work. He loved music, and in his early life was a leader in music. A good man has gone. Children, emulate his example, for it is a great heritage.

We are so happily constituted that when we lose a relative or a good friend we can only see the virtue of such an one. In this case, in trying to portray the many good qualities of my deceased relative, my uncle, my effort is incapable of doing justice to the subject, however I desire to contribute such as I have. He was the youngest son of seven brothers of a family of thirteen children. He had six sisters. One sister, younger, died in December, 1924, at the age of eighty-nine years. My mother was his sister, and no better woman ever lived. She died in 1903.

Written by one who loved him.

J. W. NEWTON.

**Elder Charles Bogardus** was born November 19th, 1843, in Tompkins County, N. Y., where he lived nearly all his natural life, which ended October 12th, 1925. He was united in marriage to Miss Frances Lane of the same county April 1st, 1862. They lived happily together for over sixty-three years, and now he is taken and she is left sad and lonely. Besides his wife he is survived by one daughter, Mrs. Bertha Beard, and one granddaughter, Mrs. Victor Borst, Jr., and one brother. Elder Bogardus received a hope in Christ at the age of twenty-six years, and was received and baptized in the fellowship of the Old School Baptist Church called Caroline, or White Church, in Tompkins County. After a few years of faithful and loyal service the church saw a more beautiful and wonderful gift had been bestowed upon him by the God of heaven, and he was ordained in the same church to the full work of the ministry November 11th, 1884, which position he filled as long as health permitted. He was pastor of several churches, among which was his home church, Burdette, Brookdale and others. For over twenty years he traveled many thousand miles each year to fill appointments, visit associations, &c. Much of which was with his

faithful horse, as those years were not in the time of automobiles and good roads. January 16th, 1921, he sustained a shock, from which he never recovered, but he rallied and his ambition did not leave him, and in the last few years he did considerable work in garden, &c., with his one hand, the other being paralyzed and helpless. His last sickness was of but few days duration, and his mind was clear to the last. His companion and sister in the church, who has ever been a faithful helpmeet, both in the home and church, is left to mourn, but not as those without hope. The daughter is with her.

Elder George Ruston, of Kelly Corners, N. Y., was called, and used as a text John xiv. 1, 2, to the comfort of the family and friends. Services were held at the house, which was well filled and showed the high esteem in which he was held.

Written by request.

(MRS.) ADDIE LIVINGSTON.

**Emily Hallena Gipson** passed quietly and peacefully away, at the age of 71 years, 2 months and 24 days. She was born in Pontotoc County, Mississippi, July 23rd, 1854, came with her mother and family to Titus County, Texas, at about the age of twelve years, and was married to Solon Gipson in Titus County January 9th, 1873. Nine children were born to this union, five boys and four girls. There are four boys and two girls still living. She had been in poor health for some time, but was able to go about, and was not confined to her bed until a few minutes before the end came. She never murmured nor complained, and would not consent to call a doctor. In fact, we did not think she was very sick, and oh how unexpected the end came, and how sad and lonely we feel without her. She was a devoted wife and mother, and was a firm and sound Old Baptist believer, having joined the church of her choice, with her husband, in July, 1890, and was baptized by Elder J. H. Weeks. Our humble home was always a home for God's servants, and she never tired of waiting on them, and was always glad to have them visit us. She is gone to that bright world above, and there we hope to meet her, where parting is no more. She leaves her loving husband, six children, twenty-six grandchildren and three great-grandchildren to mourn.

The funeral service was conducted by Elder William Phillips. We sang "How firm a foundation," and brother Phillips read the twenty-third Psalm, and preached an able discourse to a large congregation of relatives and friends, after which the precious one was laid to rest in the old Chatfield Cemetery, there to await the resurrection morn. May the good Lord bless all who mourn, and may our last days be our best days. Farewell.

SOLON GIPSON.

**Harry W. Boyd** was born July 11th, 1845, and died October 22nd, 1925, at the home of his son, Charles Boyd, Centerburg, Ohio. May 10th, 1868, he was united in marriage to Sarah C. Biggs, who departed this life May 8th, 1911. To that union were added three children: E. J. Boyd, of Mansfield, Ohio, Charles Boyd, of Centerburg, Lizzie Main, of Delaware, Ohio. Five grandchildren and one great-grandchild, also two sisters, Mrs. Eliza Perfect and Sarah Boyd, both of Sunbury, Ohio, are left to mourn. "Brother Boyd," as we all called him, was a man far above the average, and while never uniting with any church it was his delight to go to the meetings of the Old School Baptists and have them at his home, and he was always ready to defend the doctrine and order of the church. Since the death of his wife, who was a member of the church called Pleasant Hill, near Delaware, Ohio, he has visited me. When I was in Cleveland he always made arrangements to be there on our meeting day. He often spoke of his unfitness to join the church, but was glad of the privilege to meet with them. He seemed to be a picket on the outside fighting the battles and warning the church of the approach of the enemy. During the last year he suffered considerably with heart trouble, which caused his sudden death, which was the way he always wanted to go. The neighborhood has lost a good neighbor, the church a sincere friend, the children a dear father, but we all feel that our loss is his gain. His work is over, well done, thou good and faithful servant. We mourn not as those who have no hope, and bow in humble submission to the will of God who doeth all things well.

The friends of the "Christian Church" offered their meetinghouse, where I tried to comfort the friends by telling them of a wonderful Savior who died for us and rose again, who overcame the world, and that in the morning of the great resurrection we would hear his voice, see him as he is, and be like him, and be satisfied. May the Lord bless the sorrowing ones and enable them to say, Thy will be done. After the discourse the body was taken to the Trenton Cemetery and laid to rest beside the mother, there to await the summons of the Master.

GEORGE L. WEAVER.

**Mattie Leola Inglet**, daughter of brother and sister J. W. Haynes, and wife of T. B. Inglet, was born February 2nd, 1903, married April 14th, 1923, and departed this life September 14th, 1925, leaving an infant daughter four days old. Leola was an affectionate, dutiful daughter, always anxious to do everything she could to make the home a pleasant place, and especially kind to all the Primitive Baptist visitors who frequent the home. More than two years before her death she told her father and her mother

she felt that the Savior had graciously pardoned her sins. She attended preaching and conference every opportunity, and told two of her sisters, who are members, that she much desired to unite with the church and be baptized. A feeling sense of unworthiness and poor health kept her away toward the last. She suffered untold agonies for hours before her death, and said often that she knew her only help must come from God. Just before the end she called for her father and asked if he could pray for her. He told her he had been trying to continually, that he was going as far with her as possible, but there was One who had promised to go with her through six troubles, and in the seventh he would not forsake. But her heavenly Father had called, "Child, come home," and she must go. After Elder J. C. Kilgore had spoken to the comfort of the bereaved family we consigned her loved form to rest in the Blake Cemetery, near her father's home, there to await the blest morn when she shall come forth to meet her Savior and join in eternal praises to his glorious name. To the dear bereaved I would say, Weep not, she is not dead, but sleepeth.

Written by one who loved her.

LIZZIE K. FOSTER.

Sister **Martha Ellen Ogle** died at her home, in Oak Grove, Jackson Co., Mo., October 17th, 1925. At the time of her death she was 80 years, 9 months and 17 days old. She was born December 25th, 1845, in Lynn County, Missouri, the daughter of John Purden, and was one of thirteen children. She grew to womanhood near the town of Purden, Mo., and at about the age of nineteen was united in marriage to Elder R. M. Ogle, to which union twelve children were born. Five children and her aged husband survive her, the children are N. H. Ogle, of Kansas City, Kansas, Mrs. Oliver Groom and L. M. Ogle, of Los Angeles, Cal., Mrs. Dick Bowden, of Paris, Tenn., and R. M. Ogle, Jr., of Oak Grove, Mo. She, with her husband, united with Little Flock Church, Carroll County, Missouri, when they were young, and she ever lived and rejoiced in the faith until her death. She was a good mother, wife, and neighbor. Brother Ogle has lost all, and yet how wonderfully good God has been to him, in blessing him with a good wife for sixty years, and he has great assurance and a good hope that they will spend eternity praising God for his goodness and mercy to them; and you, her children, how wonderfully you have been blessed in having a good mother until you were all grown.

Elder M. M. Shumate, of Kansas City, Mo., and the writer were called to conduct the funeral. May the God of all grace be with the aged husband, children, and all who mourn is my prayer.

T. E. ATTEBERY.



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- Picture of Elder Joshua S. Corder.  
 Chapter I.—Early Years, Christian Experience, &c.  
 Chapter II.—Church Division, Trials in Early Ministry, &c.  
 Chapter III.—Tours West and East.  
 Chapter IV.—Settling in Life, Teaching, &c.  
 Chapter V.—Trials During the Civil War.  
 Chapter VI.—Church Trouble, Associational, &c.  
 Chapter VII.—Doctrinal Views, Occurrences, &c.  
 Chapter VIII.—Boldness in the Faith.  
 Chapter IX.—Unspotted from the World, &c.  
 Chapter X.—Churches—Refreshing Seasons at Mt. Olive.  
 Chapter XI.—Some Extracts, Reminiscences, &c.  
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