

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 88. MIDDLETOWN, N. Y., JANUARY 1, 1920. NO. 1.

CORRESPONDENCE.

“I WAS LEFT.”

(Ezekiel ix. 8.)

THE sovereignty of Jehovah's grace so explicitly declared in the holy Scriptures is acknowledged by those who are the taught of the Lord. This grace that so distinguishes those in whom it is revealed from all others is signally portrayed in many instances recorded in the word of God. I will (saith the Lord) be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. (Exod. xxxiii. 19.) Of Abraham it is written, “I called him alone, and blessed him, and increased him.”—Isaiah li. 2. And of Israel it is recorded, “You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.”—Amos iii. 2. Do not we, who are made to taste the exceeding riches of God's grace in his kindness toward us through Christ Jesus, often find springing up in our souls the inquiry, Why have I found grace in the eyes of the Lord? We may trace this grace to its eternal source, and say, This grace was given me in Christ Jesus before the world began, but still our hearts may in-

quire, Why was grace given me in Christ? We conclude it was according to the election of grace, (Rom. ii. 5,) according as the Father hath chosen us in Christ Jesus before the foundation of the world, (Eph. i. 4,) and yet I ask, Why was I chosen? and the only answer I know is found in the language of our beloved Savior: “Even so, Father; for so it seemed good in thy sight.”—Matt. xi. 26.

“O wondrous grace! O mystery profound!
In God's eternal purpose I was found.
He in his love, his grace, his firm decree,
In some mysterious way regarded me.”

There are times of the dreadful manifestations of God's righteous displeasure, and if our lives are amidst such judgments of the Almighty we may well be made to exclaim in our amazement, in adoring gratitude, “I was left.” In these sacred moments it will be very manifest to us that we are vessels of mercy, monuments of God's everlasting love, to the praise of the glory of his grace. When the Lord sent the flood upon the world of the ungodly Noah found grace in the eyes of the Lord. So, by faith, Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir

of the righteousness which is by faith. (Heb. xi. 7.) The Lord said unto Noah, Come thou and all thine house into the ark. And it came to pass after seven days that the waters of the flood were upon the earth; all the fountains of the great deep were broken up, and the windows of heaven were opened. The waters prevailed, the mountains were covered, and all flesh died that moved upon the earth, both of fowl, and of cattle, and of beasts, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life, of all that was in the dry land, died. Noah only remained alive, and they that were with him in the ark. The favored ones in the ark rode upon the face of the waters in blissful security, and in rehearsing the story each one could say, "I was left." Noah was in the ark, shut in with the Lord; for in the day that he went into the ark the Lord did not say, Go into the ark, but, Come thou and all thine house into the ark; and when Noah went forth of the ark God did not say, Come forth of the ark, but "Go forth of the ark."—Gen. viii. 16. All the while that Noah was in the ark the Lord was in there with him. The ark went upon the face of the waters, the waters bare up the ark, and it was lifted up above the earth. It had no sails, it had no mariners, it had no rudder for human hands to handle, it had no chart, or compass to consult, by which this voyage on the great deep should be steered, and Noah knew not where the haven or resting-place for the ark would be. He was not the master of the vessel, he was not his own pilot; the Lord was shut in with him, and this was all that was needful. "With Christ in the vessel I smile at the storm." O the blessedness to be in the ark of the everlasting cov-

enant of God's grace; with Jesus Christ shut in. "And the Lord shut him in."—Gen. vii. 15. The language of Lot as he fled from Sodom is very expressive: "Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life." When Lot was about to separate from Abram he lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan. (Gen. xiii. 10.) But this rich, fertile region, this garden of the Lord, was peopled by such whose sins were very grievous; and Lot in dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds. God overthrew the cities Sodom and Gomorrah, and they are set forth an example, suffering the vengeance of eternal fire. God delivered Lot; he found grace in the eyes of the Lord. And the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters which are here, lest thou be consumed in the iniquity of the city. He would have perished but for the riches of the mercy of God, for he was hesitating, lingering, and so, left to "the will of the flesh," he would have perished; but the Lord in his great love had riches of mercy treasured up for this man on whom he would, he determined to show mercy. "And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city."—Gen. xix. 16. Ah, this lingering in Sodom! What a dreadful, humili-

ating thing is the consciousness of this lingering! Ah, left to myself, to the lusts of the flesh, I should have lingered until overwhelmed in perdition. But the men laid hold upon Lot, and brought him forth, and the Lord rained down upon Sodom and Gomorrah brimstone and fire, and the smoke of the country went up as the smoke of a furnace. But Lot could say, "I was left." The Lord hath magnified his mercy in saving my life. The Lord our God is mighty to save and mighty to destroy. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."—2 Peter ii. 9. O, that was a terrible and bitter cry throughout the land of Egypt on the night of the exodus of Israel; "for it came to pass, that at midnight the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat upon his throne unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt: for there was not a house where there was not one dead."—Exod. xii. 29, 30. But all the firstborn of the Israelites could say, "And I was left." The Lord put a difference between the Egyptians and Israel. (Exod. xi. 7.) The especial manifestation of this difference was the passover Lamb. "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you when I smite the land of Egypt." How happy is that sinner who in his heart can say, "Even Christ our passover is sacrificed for us."—1 Cor. v. 7. David, King of Israel, in his fleshly pride commanded

Israel to be numbered. "And David's heart smote him after he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly. For when David was up in the morning, the word of the Lord came unto the prophet Gad, David's seer, saying, Go and say unto David, Thus saith the Lord, I offer thee three things; choose thee one of them, that I may do it unto thee. So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me. And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man. So the Lord sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men. And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the Lord was by the threshingplace of Araunah the Jebusite. And David spake unto the Lord, when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house."—2 Sam. xxiv. 10-17. Seventy thousand perished in the pestilence under the righteous judg-

ment of God, and King David, the great transgressor, could say, "And I was left" a monument to the praise of the marvelous mercy and grace of the Lord. How confounding is this to self-sufficient, self-righteous Pharisees! The prophet Ezekiel was taken by a lock of his head and brought in the visions of God to Jerusalem, and there he was shown the image of jealousy at the entry of the temple. Then he was made to turn, and brought to a hole in the wall, and there in the chambers of imagery he was made to witness the delusions, the wicked abominations that were done by Israel; and still greater and greater abominations were shown him. Then at length he beheld men with their backs toward the temple of the Lord, and their faces toward the east, worshipping the sun. "Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them. He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was,

to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ab Lord God! wilt thou destroy all the residue of Israel in the pouring out of thy fury upon Jerusalem? Then he said unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. And, behold the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me." If we have only a superficial knowledge of our heart's depravity we may wonder that a nation so highly favored as Israel should wander away from God into such vile, degrading wickedness, and possibly we may think, How

could I ever sink into such abominations? Ezekiel exclaimed, "And I was left." The man with the writer's inkhorn by his side had put the mark upon his forehead. He sighed and cried because of the abominations in the midst of Jerusalem. These sighs and cries unto the Lord were all of the graciousness that was wrought in his heart by the Spirit of the Lord. He knew the grace of God in truth. Do we in truth know the grace of God, then the fruits of his graciousness wrought in us will be found in our lives, and part of this graciousness will be declared in the sighs and cries of our hearts over all that is abominable unto the Lord our God. In the foregoing illustrations of the goodness and severity of God there is a field for profitable meditation. Amidst the righteous judgments of God how resplendent are the glories of our God in the grace that is brought unto poor vile sinners in Jesus Christ our Lord. "I will sing of mercy and judgment; unto thee, O Lord, will I sing."—Psalms ci. 1. No one can learn and sing this song but the redeemed of the Lord. If judgment without mercy were our lot, then there could be no hope for a sinner like me. The law written upon tables of stone was glorious, but it was only the ministration of condemnation and death; the curse was upon the transgressor. But, O the blessedness to be given an entrance by faith into the glorious, God-gloryfying mystery, and to say with the apostle, "Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. iii. 13.

"Mystery of redemption this,
All my sins on Christ were laid,
My offence was reckoned his;
He the great atonement made."

We have strong consolation who have fled for refuge to lay hold upon the hope set before us, which hope we have as an

anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec. (Heb. vi. 19, 20.) If thus we are anchored, we shall not be shipwrecked, but we hope to arrive in heaven itself, where Jesus, our Redeemer and Forerunner, has gone.

FREDERICK W. KEENE.

WARTRACE, Tenn., May 4, 1919.

DEAR EDITORS:—Inclosed is a letter written to myself and wife by Elder C. M. Hood, of Nashville, Tenn., which is very full of comfort to me, and I feel like sharing it with the readers of the SIGNS. Brother Hood is a very humble, good man, and an able defender of the truth. I have not asked his consent to have it published, but feel that he would not object, as I believe it will be read by many of God's humble poor who will get the same food from it that we did. I am glad to know that brother Hood thinks of one who feels so poor and unworthy as myself. My wife's health is very poor at present.

Yours in hope of eternal life,

W. B. CHILTON.

NASHVILLE, Tenn., March 25, 1919.

DEAR BROTHER AND SISTER:—As we are so situated that we cannot meet together, and as I miss you all so much, I want to try to ease my trouble by writing you a few lines, if I can have a mind to do so given me of the Lord. I am just as feelingly and sensibly dependent on the Lord for words to write that will give honor and glory to him and edify his children as I am to speak in his name in a public way. I do not know what message he has for me to deliver to you, but

I can only trust that he will supply all our need according to his riches in glory by Jesus Christ. If he sees fit in his goodness, mercy and love for poor sinners to do that, then we can feel safe in saying that we will need nothing more. I believe that is what David had reference to when he said, "The Lord is my shepherd; I shall not want." What else in all this world can poor sinners need when they have as their all Jesus Christ and him crucified? In him all the fullness of the Godhead dwells bodily. If he is that, then we have the fullness when we have him, and so when we have the fullness there is no room for anything else to come in. John said, He is the fullness, and of his fullness have we all received, and grace for grace. John here, you see, has it all grace, and men have it part works and part grace. But such an idea as that will not suit a poor sensible sinner in the sight of God. He cannot afford to risk any of his own works, they are but filthy rags and not fit for anything, and the poor thing knows this well, and hence he is glad that God has fixed it so his works are not counted in the way at all. But instead of it being man's way, it is God's own way, and nothing unclean, he has said, shall ever enter that way. That being so it stands to reason that if you are in the way you are clean every whit. How have you been cleansed? Not by works of righteousness which you have done, but by "the washing of regeneration," which he has shed on you abundantly through our Lord Jesus Christ. Not only has it washed you, but it has been shed on you abundantly; that is, there is enough of this Holy Ghost washing to make you "holy and without blame before him in love." Then, Jesus can take you at the right time, when the time comes, and

present you before the majesty of his glory without spot, or wrinkle, or any such thing. Is not that most wonderful when you come to think about it? You who were once in nature so unclean, the whole head sick, full of wounds, bruises and putrifying sores from head to foot, and no soundness in you could be so operated upon by the Word of God as to be brought forth perfectly spotless and white. No wonder the question is asked in the sweet Song of Solomon: Who is she that cometh forth as the morning, as fair as the sun and as clear as the moon and as terrible as an army with many banners? Is not this the church? and does she not come as does the morning, out of darkness? She does, and like the morning, she comes forth not in her own strength, but in the strength of the great luminary of the day, the sun in all its radiant glory, as God himself by the word of his own sovereign power hung it in the heaven above to shine and light up this natural world. So it is the church of God, the pillar and ground of the truth, comes up and out of darkness into God's marvelous light, and into the liberty of the saints, not by her own strength, but in the strength of the blessed Savior, the Sun of righteousness, as he shows his everlasting light in her and through her. Hence by this light she gives light to all around her. She is called in the Bible, "the candle of the Lord." God simply lights up his candle, and she shines as God shines, and out of Zion, the very perfection of beauty, God doth shine. Here then, we see where perfection is: it is in Zion, and nowhere else, for God dwelleth there and shines there, and, in his light we see light, for the light makes manifest. David calls him the light of his countenance and the strength of his soul, and I feel that he is

the same to me. There are more glad tidings of great joy than I can tell about. It is wonderfully sweet to be enabled by the Spirit and grace of God to meditate on it as God gives the mind and the strength. Like the apostles James, Peter and John at the mount of transfiguration, they saw nothing but Jesus. Moses and Elias had disappeared; they had gone back; Jesus dwelt alone. Peter wanted to build three tabernacles, one for Moses, one for Elias and one for Christ; but that was not the thing to be done, God passed by Moses and Elias and said, This is my Son, in whom I am well pleased. Not Moses, not Elias; they were all right in their place, but it was nothing else but Jesus. Peter wanted, like men do to-day, to give poor puny man a part in the salvation of sinners, but God did not have it that way; nothing but Jesus Christ and him crucified could fill the demands of a broken law, and it was he alone that tread the winepress of the wrath of God, and of the people there was none to help; and I will add, none that could help, for they were all sold under sin, dead in sin, and there was none found good, no, not one. So God laid help upon One (not two) that was mighty and able to save. Paul puts it, Able to save to the uttermost all that come unto God by him, seeing that he ever liveth to make intercession for them according to the will of God. So, then, from this we learn that he is yet about his Father's business, and his Father's business was and is yet to save his people from their sins. This is the will of the Father, and Jesus came for that sole purpose, nothing more or less; so if it is like the majority says it is, that many are lost for whom he died, he then, according to that, has failed to do what he came to do, and if that is so, how is it that God

could say, "In whom I am well pleased"? How could he be as Paul says, "Crowned with glory and honor"? What a shame some men would put our blessed Savior to even now in these over-zealous times, when most everybody you meet is so full of religion, if they could only have it their way. But it is not their way, it is God's way, and no man can come to God only by this way. That is why the apostle Paul was determined to know nothing among God's humble poor but Jesus Christ and him crucified, the Way, the Truth and the Life. I do not want any other way; if I can just feel that the holy Son of God is my way, and that I am in that way, I will become as one said, The Lord is my help, and I shall not fear what men can or may do unto me. Bless his holy name for such a sweet hope beyond this vale of tears, for it certainly is a vale of tears. I do not think that I have ever in all my long life seen so much sadness and distress on every hand, and what would God's poor, little, helpless family do if it were not for the strength of the great Jehovah, on whom they lean? I feel that I know this: we are poor, having nothing; we know it, hence all our help cometh from thee.

May God in his rich mercy be with you all, to keep you and help you and save you, for Jesus' sake. Amen.

Yours in love,

C. M. HOOD.

HERNDON, Va., Nov. 18, 1919.

DEAR EDITORS:—As my subscription expires with the next issue of the SIGNS, Dec. 1st, 1919, I herein inclose check for three dollars, two for renewal of my subscription, and one dollar to aid in sending the paper to the poor of the flock. Just now, while I am seated at my desk, I would like to say to my kindred in

Christ (if I am a kin to them), that I am still in the land of the living, and am often comforted by their dear letters in our family paper, the SIGNS. Some days ago the following Scripture flashed into my mind which reads: Jesus "hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Dear brethren, if I should continue now to write, my desire is to give some of the outlines to the subject of the fullness of Christ and his bride, the church. Some men calling themselves Old School Baptists, do not believe in the doctrine of the vital unity of Christ and the church. Take away the doctrine of the vital unity of Christ and the church, then the whole foundation of God would be destroyed, and we would get no sense out of the words of Paul, who said, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Separate a man's head from his body and the body dies, also the head cannot live without the body. Thus we see without contradiction that Christ still lives, and so does his body, the church, the fullness of him that filleth all in all. Christ said, I am the head and ye are the body. Again, I am the vine, and ye are the branches. The branches cannot live without the vine, neither can the body live without the head. When Eve was brought before Adam after being made of his rib, Adam said, She is bone of my bones, and flesh of my flesh. For this cause shall a man leave his father and his mother and cleave unto his wife, and they shall be one flesh. In like manner, Christ is the husband of his bride, the church, the fullness of him that filleth all in all. O the fullness of Jesus! Could I now but drink from that living

fountain, that well of living water springing up unto everlasting life. This well of living water is continually overflowing with the power of Jesus for his bride, the church, which is his body, the fullness of him that filleth all in all. His bride says, He is mine, and I am his. He feedeth among the lilies. O what a sweet place to stop and feed with Jesus, where the sweet smell of the lilies flows out; and more than that, to sit down under his shadow with great delight, where his fruit is so sweet to the taste, and then be led to his banqueting-house, where his banner over her is love. I can now imagine I see his banner with letters of gold inscribed upon it, which reads, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." No separation with Christ and his bride, the church, which is his body, the fullness of him that filleth all in all. I in you and you in me. Christ in you the hope of glory. What God hath joined together let not man put asunder. As Christ and his Father are one, just so Christ and his bride are made one. No power in heaven or on earth shall ever be able to separate us from the love of God, which is in Christ Jesus our Lord. O the fullness of Jesus! The Old Testament Scriptures testify to his fullness, as well as the New. David in the twenty-third Psalm testified to it when he said: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over." Job said, I wash my steps with butter, and the rock poured me out rivers of oil. Not a river of oil, but rivers of oil, showing the fullness of Christ to his church, which is his body, the fullness of him that filleth all in all. Oil signifies joy. Isaiah said, To appoint unto them that mourn in Zion, to give

unto them beauty for ashes, the oil of joy for mourning, &c. This oil is like the precious ointment poured upon the head, even Aaron's head, that ran down to the skirts of his garments, covering the whole body with the robe of righteousness of Jesus, and the fullness of him that filleth all in all. No more fig leaf aprons to hide our shame and nakedness, but clothed with the righteousness of Jesus, who is head over all things to the church, which is his body, the fullness of him that filleth all in all.

Dear brother Ker, I submit this letter to your better judgment. Do with it as you think best, and all will be right with me. I have been for a long time in darkness, led away captive, but it seems to me here of late I have been made to return to Zion with songs and everlasting joy upon my head.

Your brother, I hope,

JOHN F. OLIVER.

McCOYSVILLE, Pa., Dec. 16, 1919.

DEAR EDITORS:—I am renewing my subscription to our dear paper, the SIGNS OF THE TIMES, as I do not feel I can do without it, for it contains all the preaching I have now, and I surely do enjoy reading from the pen of my dear brethren, for they tell my experience better than I can myself, and it is a great comfort to know others feel as I do.

I have just received a letter from a dear afflicted sister, Lizzie Grafton, asking me to send to our good paper the notice of her husband's death, who died four years ago. No obituary was sent for publication, as she was in a hospital at the time, and for some time after. Her husband was a brother of our dear brother Wm. Grafton. I will send the notice to you and you can publish it when convenient.

Your sister in hope,

IDA M. HART.

(See obituary on page 14.)

CORRESPONDING LETTERS.

The Salisbury Association. in session with the Little Creek Church, Sussex County, Delaware, October 22nd, 23rd and 24th, 1919, to the associations and churches with which we correspond sendeth greeting in the Lord.

DEAR BRETHREN IN THE LORD:—We consider it a great blessing, for which we trust that we are truly thankful to Almighty God, that we have been again privileged to hold our annual meeting, to receive your messengers and to hear their messages of love and fellowship.

Our next association is appointed to convene with the Snow Hill Church, Worcester Co., Md., on Wednesday after the third Sunday in October, 1920, where we hope to meet you once again.

A. B. FRANCIS, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Assistant Clerk.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, in Woburn, Mass., the second Sunday in January (11th). All are welcome.

L. B. FORD.

Taft, Tenn., R. 1, Dec. 10, 1919.

DEAR EDITORS:—I see some inquiry through your paper for Hassell's Church History. I have one that I would sell or exchange for a Bible. It is in very good condition. If any one should want one write me at the above address.

M. J. TOWRY.

FROM now until March 1st Elder H. C. Ker's address will be Pocomoke City, Md., where his correspondents will please address him.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1920.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS:**

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

Elder H. H. Lefferts, Leesburg, Va.

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

NEW YEAR'S GREETING.

ALL restlessness is not aspiration. We hear on every hand that the world is aspiring after better and higher things than anything the past has ever known. On every hand we are bidden to observe how everything and everybody is growing better, how everything is improving, advancing, progressing. As proof of all this we see plenty of discontent with things as they are—any amount of restlessness and strenuous striving after what are called higher ideals, but aspiration which is spiritual and divine needs something more to prove that it is divine than simply mere restlessness, mere movement. Much that is called progress is not really advancement at all, but like a kitten chasing its tail, a running around in circles. Vice-president Marshall said the other day that what is needed is more of the Nazarene and less of Congress. This expression from one so high in public office comes near diagnosing the disease of the age. There is prevalent to-day in the minds of the men who are leaving their impress on the trend of the times, the one dominant idea that righteousness, with all its attendant virtues of peace and love and salvation, can be obtained by legislation, by putting new laws on the statute

books which shall compel a man to be good whether he wants to be good or not. Losing entire sight of the truth that human nature is human nature and never can be anything else, they seek continually to transform men into angels by applying external influences, not to say compulsions, much the same as we put a bit in the horse's mouth and harness upon him to compel him to go hither and yon subject to our will, whether the horse wants it so or not. And there is just as much likelihood of making the horse other than a horse by putting harness upon him as there is of making men divine through the enactment of laws compelling them to be good. To-day it is not the substance and truth and power of religion which are moving men's minds, but the mere form or shell of religion. They have and struggle for the form of religion, but are ignorant entirely of the power of godliness. This is the matter not only with men "higher up," but it is the matter with the churches, schools and colleges all over the land. Men seem to have no idea of the essence of truth, but are continually grasping at its form and shadow. During the war we were in the throes of drive after drive to raise money, not only to carry on the war, but to relieve the suffering incident to it. This was commendable, and we heard no word of condemnation from any one; but now the churches have caught the idea of having drives to accomplish the salvation of mankind. They saw how easy it was to raise money during the war, and now they adopt the same means to secure funds for denominational purposes. One denomination seeks in this way to raise \$75,000,000, another an amount very similar, a third a nearly equal amount, and so goes on to a sickening grand total this mad chase for money. For what pur-

pose? Presumably to save souls, to redeem the world, to regenerate mankind. The dollar is exalted to the throne, and becomes the god to which this age bows the knee. The real God is absolutely ignored, delegated to be merely an assistant in the matter, called on only when the instigators of the gigantic crime need him to bless their schemes. Think not there will be a day of reckoning? As surely as God reigns in heaven and in earth and in all deep places, he cannot be mocked with impunity. The funds collected during the war were for the relief of the temporal needs of men, to save their bodies, not their souls, to feed the hungry, clothe the naked and to stop the ravages of disease. This was but rendering unto Cæsar the things that are Cæsar's. But when dollars are contributed to send the gospel to the heathen and to redeem the world from sin, this is not rendering to God the things that are God's, but is substituting for the precious blood of Christ, which alone can and does redeem from sin, the corruptible silver and gold minted by men as a medium of commercial exchange among men. This is a disastrous putting of natural things for spiritual things, and of spiritual things for natural things—a mix-up which is bound to get the nations of the world into such a tangle as their own ingenuity cannot untangle. The secret of the whole matter is that we are living in a time of great spiritual declension, as the Scriptures have plainly indicated would be the case. The churches have lost their power, their hold and influence over the minds of the great majority of men. The different denominations are waking up to this fact, and they see that something must be done or go into the discard. Of course, being ignorant of the righteousness of God, and not know-

ing that the Holy Ghost alone is the one Leader who can guide believers in the way of all truth, they have recourse to their own inventions and schemes to prop up the tottering structure of christianity, as they call it; but it is only man-made religion they are trying to bolster up, not pure godliness at all. For the pure and undefiled religion of Jesus never needs any steadying at the hands of puny man. It is ever eternally strong and upright through the ever-prevailing and all-conquering omnipotence of God. All these millions of dollars now being raised are not to be spent to relieve the woes of mankind, the suffering everywhere. O no! Not to relieve the poor, feed the hungry, clothe the naked, warm the freezing ones; not to stay the massacres of human beings in foreign lands, not to stay the awful onward march of famine and pestilence. Not for these are the millions being collected. For what, then? To erect more and more colleges and schools at which young men may be prepared for the ministry, because the denominations are alarmed at the fewness of the young men of ability and force, who are being attracted away from the ministry through inability to make a living at preaching. Again, this money is to be applied to raise the salaries of men already in the ministry, so as to keep them from being tempted into more lucrative positions. Further, the money is to be expended in building and enlarging denominational hospitals. This may seem practical on the face of it, but upon examination we find these hospitals when erected will not be open for the free treatment of disease, but all patients who go into them will be charged for all service rendered. Where is there any charity in this? Portions of this money are to be spent for the extension of foreign

missions. Just what does this mean? It means the erection of fine homes in foreign lands to house missionaries, beautiful buildings in which the heathen are to be beguiled to worship, to say nothing of salaries and commissions to be deducted between the time the money leaves the pockets of the donors here until it reaches its destiny in some far off land, an expenditure of which we who stay at home need never expect to see a reckoning.

This shows something of the restlessness which passes current in religious circles to-day for divine aspiration and spiritual progress. Really it amounts to nothing but the restlessness of distraction at the waning of denominational prestige, the substitution of dollars for divinity; all due to the one dominant idea that men can be made good through colossal monetary drives which stagger the imagination, as though a horse can ever be other than a horse by making the bit in his mouth of gold and having his harness mounted with silver and brass.

Let us, who hope we are the children of the day, not of the night, who profess Jesus as our head, desiring to walk alone in his counsel and by the leadership of his Spirit, have no communion with the craftiness of men who lie in wait to deceive. There is, my brethren, such a thing as divine discontent, a restlessness that leads at last to eternal peace and satisfaction in the things which God has wrought through his abounding grace in Christ Jesus. This discontent is begotten not by external machinery contrived by men, as the harness is put upon the horse to control him, but by the regenerating work of God's Spirit in the hearts of sinners. When the Lord begins the work of grace in the sinner's heart, that sinner becomes conscious of his depravity

and is made to mourn on account of his sins. This we call a divine discontent, a restlessness with self. The sinner, having been made alive to his sinful condition, straightway tries to find refuge in the law. He sets to work to obey its mandates. The harder he struggles to obey the law the more his rags and wounds appear. At last his strength fails him, he comes to the ends of the earth, he sees himself utterly wretched. All hell is in league against his soul and the heavens are brass above him. He cannot satisfy the law, nor hope nor comfort from it draw. Here, where his soul is sinking down beneath God's righteous frown, he cannot help but cry out to God for mercy, even though feeling all the time there cannot be mercy for such a wretch as he. But no sinner ever yet perished at mercy's door, for God never yet began a good work in a sinner's heart but what he carried it on to the day of Jesus Christ, the day of salvation. Jesus is the end of the law for righteousness to every one that believeth. Here, where the sinner feels he must give up all hope, where he feels that such a sinner as he can never be received into favor with the Almighty, as despair seizes the soul and Satan seems at last to laugh in triumph, appears heaven's one astonishing miracle: Jesus, the Savior, comes sweetly with divine power into his soul, saying, Sinner, thy sins are all forgiven thee. What sacred surprise gladdens the sinner as he lifts up his eyes by faith unto the crucified Lord and beholds there the one atonement for all his sins! This ushers the sinner into the never-ending sabbath day of the Lord: the rest which knows no end, the peace which passeth all understanding. Thus does the sinner, through the experimental work of the Holy Spirit, become a true believer in the Lord Jesus

Christ. This is the only way in which sinners can be saved. Sinners can never be legislated into goodness, nor ticketed through to heaven by monetary drives. Not by painting can the Ethiopian change his skin, nor by wearing a disguise can the leopard change his spots. There is but one real regenerating force in the world, and there never has been but this One: the personal and internal, spiritual work of the Holy Spirit of God. No true believer is satisfied with himself, nor should he be, nor can he be. Jesus, the sin-bearer, was never satisfied until he awoke in the likeness of the Father, until he was with the Father in that glory which he had with him before the world was. Nor can any of his followers be satisfied either here or hereafter, only as they see Jesus and behold his glory. "Do I love the Lord or no? Am I his or am I not?" expresses the restlessness of the heaven-born soul seeking its rest in Christ. This is the aim of the divine discontent which drives believers to press forward for the mark of the prize of the high calling of God in Christ Jesus. This is as different from the restlessness that is in the world to-day as day is from night. The one is the struggling of lost souls in a pit; the other is the upward soaring of doves to their windows, the winging of angels to their heaven on the pinions of divine aspiration.

As a new year's greeting to the spiritual family in which the SIGNS circulates, we desire nothing better and wish nothing more than that you with us may have your and our minds and hearts, by the grace of God, kept free from the distracting restlessness that is in the world, and that all of us together may ever be actuated through the Spirit by those holy aspirations which lift us upward to God.

L.

MARRIAGES.

By Elder H. H. Lefferts, at his home, Leesburg, Va., Dec. 17th, 1919, Enoch Burns Seaton and Mrs. Nena Craig, both of near Middleburg, Va.

OBITUARY NOTICES.

Eliza Eaton departed this life Sept. 18th, 1919; at the home of her daughter, Mrs. Dugald Campbell, in her 85th year. Sister Eaton was the daughter of Philip and Letitia Corneil, who emigrated from Ireland in the late twenties, coming first to Montreal, then a few years later to Hamilton, where sister Eaton was born. Soon afterward her parents moved to Ekfrid township, where sister Eaton lived continuously until within a few months of her death. On Dec. 5th, 1854, she was married to Philip Eaton. To that union were born seven children, of whom four are still living, two daughters and two sons: Mrs. Dugald Campbell, of Dunwich, Mrs. J. J. Wriinn, of Detroit, Mich., Fred J. and Richard P., of Ekfrid. Sister Eaton was received in the fellowship of the Covenanted Baptist Church at the regular quarterly meeting at Dunwich in May, 1877, and baptized by Elder Pollard. She lived a life of faith in her blessed Savior. Her life was also adorned by a well ordered walk and godly conversation. Her home was a welcome place to all her kindred in Christ as long as her bodily strength would allow. She was never absent from her meetings, showing her appreciation of her home among the Lord's poor and afflicted people. Sister Eaton was severely afflicted, but bore her affliction without a murmur. While she longed to depart and be at rest, yet she patiently waited the Lord's will to take her unto himself.

Her funeral was held from the home of her daughter, Mrs. Dugald Campbell, and was largely attended by relatives and friends. Burial was in Longwood Cemetery. May the blessing of our heavenly Father rest upon the sorrowing children, who mourn the loss of a kind and devoted mother. May the church, to which her life was a blessing, be reconciled to its great loss of such a devoted member.

ALSO,

Emma McArthur died at her home in London, Ont., Nov. 15th, 1919, after a long and painful illness. Sister McArthur was born in England, coming to Canada when about six years of age. Her maiden name was Maurbridge. About fourteen years ago she was married to Duncan McArthur, who passed away March 12th, 1918. Sister McArthur united with the Covenanted Baptist Church of Canada in the year 1884, at the quarterly meeting held at Lobo the first Sunday in October, and was baptized by Elder Pollard. She was a woman firm and kind, faithful and devoted to her church. Her home was a welcome place for her kindred in Christ. She

was firm in her convictions, and loved to see all things done decently and in order. During her illness, which lasted over a period of two years, I visited her often, and always found her trusting in her blessed Savior. Her faith never wavered, although clouds would often obscure her bright sky, and she would say, "Will he leave me at last to perish? No, never; my blessed Savior." So she passed from the shores of time into that sweet peace and rest, in full assurance of faith. She leaves to mourn their loss, besides the church, two brothers and two sisters and other relatives and friends.

Her funeral was held from her late residence in London, Ontario, conducted by the writer. Burial was in the family plot in St. Mary's Cemetery. May that comfort which comes only from our heavenly Father be bestowed upon all who mourn.

J. B. SLAUSON.

Henry W. Cockrill departed this life at his late home near Colvin Run, Va., Dec. 16th, 1919, within exactly one month of his 91st birthday. He was born January 16th, 1829, the son of John Cockrill and Sarah Thompson. His first wife was Miss Eliza Money, and of that union one daughter, Mrs. Victoria Thompson, is still living. His second wife was Mrs. Lucinda Allen, and of this marriage there are six children living: Messrs. Mark, Holly, Stonewall and Henry Edward Cockrill, the latter living in Georgia; Mrs. A. Lucinda Trickett and Miss Ida Cockrill. Besides these seven grown children surviving Mr. Cockrill there are living thirty-eight grandchildren, forty-three great-grandchildren and one great-great-grandchild. Therefore he lived to see five generations in his own family, an exceptional record in these rapid days of strenuous and nervous living. While Mr. Cockrill never united with the Old School Baptist Church, he was a firm believer in the absolute predestination of all things and salvation by grace. From a letter to me by Mr. Mark Cockrill I quote the following with reference to his father: "As I sat by my dear father's bedside and saw his life pass away it looked to me that it surely must have been planned ahead by some power higher yet than man. I do not believe one moment could have been added to his life. He always told me he believed in the predestination of all things. I could hardly agree with him, but now my doubts seem to have passed away. He had the greatest confidence in Jesus Christ, and in his last suffering it seemed to comfort him to call on the Lord for mercy." His favorite hymn, one to which he often referred, was No. 563 in Beebe's collection, beginning, "Show pity, Lord, O Lord, forgive."

Funeral services were held in Andrew Chapel, near Kenmore, after which he was laid to rest in the family plot in the cemetery adjoining. May the Holy Spirit, who alone knoweth all our hearts, comfort all who mourn in truth.

Lee Grafton, my dear husband, died Dec. 6th, 1915. I wish all to know that the Lord's work in him was marvelous. O what a consolation it is to know that a great change was manifest in him before he left this world. I am satisfied he is asleep in Jesus. In my afflictions for many years he waited upon me with faithful and loving care. I feel he is resting in that home far away. His hope was in the Savior's love, and he was not afraid to die. Our home is lonely without him. He was a loving and devoted husband and father, but the Lord saw fit to call him home, and we are left to mourn.

Written by his widow,

(MRS.) LEE GRAFTON.

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

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

JOHN XVII. 1, 2.

“THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”

If there is one expression that impresses me more than another at present it is the first of the second verse. In the first verse he says, “The hour is come; glorify thy Son,” and in the second verse he gives the reason for asking to be glorified, and says, “As thou hast given him [Christ] power over all flesh.” Now there are none of us who will not grant the theory that God creates everything, and has power over the sun, moon and stars, and that he gives the seasons in order and controls the mighty waves of the sea. Then if we believe that, why not believe him when he says that power is given him over all flesh? and if we acknowledge that, we acknowledge that every step of man is ordered, from the cradle to the grave. But some think if they hear one speak of God having anything to do with some things that take place he is accusing God of doing wrong. “Nay but, O man, who art thou that repliest against

God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction?” It is hard for man to realize that God is under no law, and therefore can do his will in the army of heaven and among the habitable parts of the earth without injustice to any man. I do not know how old Elijah would have gotten anything to eat if God had not had power over the ravens. God said to Elijah, “Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.” So we see that he has power over the fowls of the air; not only the ravens, but over all. If he had not had power over all, some other might have come with something that would have been noxious or destructive to life or health. But he has power to shut, and none can open, and to open, and none

can shut. He also has power over the fish of the sea. You remember it is said that the foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head. When he and Peter were come to Capernaum, they that received tribute money came to Peter and said, Doth not your master pay tribute? He saith, Yes; and when he was come unto the house Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute, of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. So here they are over here in Capernaum, and have nothing to pay tax with. But Jesus said, Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money, that take and give unto them for me and thee. Suppose he had not had power over all the fish in the sea; there might have come up a fish without any money, and then Peter would have been disappointed and would have wanted to keep on fishing. But we see that he has power over all things; he has only to speak, and it is done, command, and it stands fast. He had power to say to the man that was sick of the palsy, Be of good cheer; arise, take up thy bed and go unto thine house, and he arose, and departed to his house. He cried with a loud voice, that is, with a powerful voice, to Lazarus, and he that was dead came forth. May we ask with one of old, What is the exceeding greatness of his power to usward, who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead and set him at his own

right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come? He has put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. Some believe and teach that if we will do good and comply with some conditions God will bless us for it; but they have forgotten the words of him who spake as never man spake when he said, Without me ye can do nothing. It is said that he came unto his own, and his own received him not; but as many as did receive 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. Power is strength, and these people were taught an experience that is not in the power of man to teach. They were taught as they believed in God to believe also in Christ. This, man cannot teach. They were taught to come out from the old law or work system, and man still likes to hold on to the system of works. So we see that it took the working of the mighty power to manifest who these people were. Come out from among them, and be ye separate, saith your God. Mind you, these people could not have come out, even though they were not born of blood, flesh or man, had this power or strength not been given them of God. The devil has no power except it be given him of God, and neither have we. All power in heaven and earth is given unto him, and neither we nor the devil have any strength except it be given. All things were made by him, and without him was not anything made. They are not made and let

loose to do as they please; he guides them. It is not in man to direct his steps. The preparation of the heart in man is of the Lord. The heart devises the way, and the Lord directs his steps; so we see the Lord does it all. The Lord had power to keep Adam from falling under the law with Eve, but that was not his will, and if that was not his will it must have been his will for Adam to go where his bride was. God's purpose in this was not that Adam should sin, but it was his purpose that sin should be made manifest in the world. He made man, and made him subject to vanity; that is, under power or control of another. Vanity is a fruitless desire, pride or conceit, and in order that this weakness might be made manifest, God gave Adam a law, for where there is no law there is no transgression. Now, it is said that the serpent was more subtle than any beast of the field, but surely God had power over him. He was cunning and artful, therefore he deceived Eve, the mother of us all, and led her under the law that God had given. Eve was deceived, but Adam was not deceived. Eve had fallen under the law, and could not come back; she did not have the power that Adam had. Paul said that Adam was a figure of him that was to come; therefore Adam manifested the power that was in Christ that was to come, and who was made sin for us, who knew no sin, that we might be made the righteousness of God in him. Adam was carrying out the purpose and design of God when he went with his bride under the law, for he was a figure of him that was born of a woman, made under the law, to redeem them that were under the law. Adam was a figure of him who was to taste death for every man. God told Adam when he ate of the forbidden fruit that he should surely

die. This sentence was passed not only on Adam, but the human family. As Jesus did not take upon himself the nature of angels, but was born of a woman, upon whom the sentence of death had already passed by reason of her relation to Adam, therefore he did not have to do something wrong in order to fall under the law and have the sentence passed upon his body. He was born under the law, and therefore the sentence was passed upon him. We hear him in the garden asking his Father if it be possible to let the cup pass. But it was not possible; there was a decree gone forth from God, saying, Dust thou art, and unto dust shalt thou return. The lowering clouds gathered thick and dark around while the sentence was being executed; but it was a willing death. Jesus lifted up his eyes to heaven and said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." God spared not his own Son, but delivered him up for us all. How shall he not with him freely give us all things? His life was not taken from him; he had power to lay it down, and he had power to take it again. To those who believed in his work and power he said, Let not your heart be troubled; ye believe in God, believe also in me. These are comforting words to those who believe in the finished work. It does not do me any good to go and hear preaching when they tell me of things to do in order to receive a blessing; and yet they tell me I have nothing to do with my eternal salvation. Now suppose for a moment if we could do enough good things to put God under obligation to bless us with one of his blessings which he has for his people here in this life, we could by the same method do enough to obligate God to give us a home where the wicked cease

from troubling and the weary are at rest. But God does not give his blessings that way; he does not get angry with his children when they do wrong, as some suppose and teach, but on the contrary he shows himself so good and kind it makes us sorry for every sin and wrong we ever did, and makes us feel that we want to live right, because of his blessings, and not in order to receive them. In this we see we are blessed in the deed, and not for or because of the deed. When we feel this way it is because power has been given us to become the sons of God, and not the sons of the law by works.

In conclusion, I want to say with the apostle, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Your brother in hope,

H. O. NASH.

ATLANTA, Ga., Dec. 15, 1919.

ST. THOMAS, Ontario.

DEAR SISTER BALLARD:—It is a long time since I heard from you, so have concluded to write, hoping that I may get a few lines in reply. I have often wondered if you all escaped the influenza, and how you all got through the winter. With us there has been a great deal of sickness. We ourselves have been fairly well, except that Harold has never gotten over the influenza, and is not as strong as before he was sick. It weakened the muscles of his heart, and he has to be careful about overdoing. The doctor says that if he is careful he will be all right in time. We are having a very cold, backward spring. The winter was

very mild, but the spring so far has been cold and wet. Wheat is looking fine; I have never seen it look better during the five years that I have been here than it does this spring. It looks as though it would be a bountiful crop this summer.

Well, dear sister, I could write a long letter on such as the above, but what can I write on spiritual things? for I know you will enjoy something written upon spiritual things better, but how am I to write upon things which I fear I know very little about, if I have any knowledge of them at all? I often try to bring the branches of the olive, pine, myrtle and palm trees to build a booth that I might dwell in during the days of solemn feasting. These branches seem very small at times, yet they are all the evidence I have of my hope in Christ. If the Lord will, I will try and pen a few lines regarding these branches, or, as the margin reads, fruits. You will find it recorded in Nehemiah viii. 16. This proclamation was to Israel after their deliverance from Babylonish captivity. After seventy years the Lord was pleased to send a deliverer, who was Cyrus, to deliver the Lord's people from their bondage. This Babylon is not only when we are dead in trespasses and in sins, but when a child of grace that has once felt the freedom of the Spirit, which has brought him from the bondage of sin and iniquity into the glorious light and liberty of the gospel kingdom; but whenever we are led captive by the flesh and dwell in that fleshly spirit we are captives of sinful flesh with all its propensities, there to dwell until deliverance comes by the hand of our heavenly King. How often would we place our minds and affections on things above, where Christ sitteth at the right hand of God, but are held in bondage by the strong hand of the strong man; but

when the blessed Deliverer comes how sweet is the deliverance; then we hold a solemn feast to the Lord for all his mercy shown. Now, dear sister, if the Lord will, I will bring a few of the fruits of these trees, which to me imply the evidences of our hope. The olive tree comes first, which carries my mind back nearly twenty years, when under a great burden of sin and bowed down with many cares, which oppressed me sore, I was constrained by some unseen power to wend my way toward the one sacred and solemn place, the meetinghouse in Vega, where the saints of a covenant-keeping God were about to assemble; and during the association the proclamation went forth from the Lord's servant, Elder H. C. Ker, and found a poor downtrodden worm of the dust, and the fruit of the olive tree was sweet to my taste, for it brought comfort to my troubled soul and rest to one who was weary and heavy laden. Many times have I hovered under that branch when blessed to recall the blessing and joy that filled my soul. Jesus preached the sermon on the mount of Olives, which to me is emblematic of the fruitful mountain of the gospel. Whenever the Lord's saints are enabled to exalt his blessed name they are raised above earth and earthly things. Here I bring in fond memory the branches of the olive tree to build a booth to rest under while I hold a solemn feast to the Lord. Dear sister, we have to go to the mountain. The trees are not found on every mountain, but only on the mountain of God's holiness, where spiritual fruits abound; they do not grow in nature's barren soil.

Branches of the pine tree. This tree is an ever green tree, which shows life during all the seasons of the year; so as we pass through all the seasons here, spiritually as well as naturally, we have

the everliving tree, which change of season cannot affect the fruits thereof. These are the fruits of the tree of life, which is in the midst of the garden, and yields its fruit every month in the year. So we know the promises which have come to us in the dark watches of the night and have cheered our drooping spirits are branches of fruit from the never-dying tree. The blessed Word says, I will never leave thee nor forsake thee. In six troubles I will be with thee, and in the seventh I will not forsake thee. So many are the words of comfort that my blessed Lord has spoken to my poor troubled soul, at times I can bring these branches and build a booth to dwell in, together with the branches of the olive tree.

Myrtle branches. O here, dear sister, is a tree which I am more acquainted with than any of the others mentioned, for it grows in low places where I dwell, cast down most of the time. To bring the branches of this tree is to tell of the trials by the way, and also tell of the sustaining grace of God, which bore me up as I traveled in the low, marshy places, often feeling that I must sink down to utter ruin and be eternally separated from God, for where God and Christ are I cannot come. Here I travel the greater part of the time, finding many reptiles ready to strike me with their poisonous fangs, but I also find protection in One who never slumbers nor sleeps, who has thus far brought me on the journey. When I reflect on the many sorrowful seasons that I have passed through here I bring the fruit of sustaining grace, which has upheld me in many trials.

Now the branches of the palm tree, which is emblematic of the Lord's mercy and grace. Under the cooling shade of this blessed tree I have found rest to my

weary soul, and have been able to lie down and rest in the sweet assurances of my blessed Lord. O how sweet are the promises of grace when they are applied to our weary souls! How easy to lie passive in his hands and know no will but his!

And branches of thick trees. These are the daily evidences that come to us by the way, and when we can bring them all up in our mind what a pleasant place to dwell in. Here we hold a solemn feast, feasting on the goodness and mercy of God, which has followed us all our days.

Well, dear sister, here I am still writing, and yet I have not touched the wonderful fullness contained in the subject. I thought I would just write a few lines, saying that the clerk of the church here had neglected to write you of your being accepted by the church. I think you will soon get a letter from our clerk. I am looking forward to Elder Ruston's coming, and hope he will be blessed of the Lord in preaching. I hope to be able to make his visit pleasant.

Hoping to hear from you, and that you are all well, sincerely your brother in hope of life eternal,

JOHN B. SLAUSON.

NOVEMBER 4, 1913.

As I sit here to-night I am thinking of the incident that took place with me forty-seven years ago, maybe at this very hour, for it was night. The place and the circumstances that surrounded me are all plain in memory. Was it a dream, or was it reality? Was it imagination, or a real fact? It has not been a dream, nor imagination, as to the effect it has had over my life. It has been a beacon to my path, an inspiration to my life, and the moving cause of all my acts as a professed christian. It gives the reason why I went to the church and was baptized.

Were I to be asked to give a reason to-day why I am still a member of and love the church, I should say the reason was given me forty-seven years ago this night, in Barry County, Missouri. And now what is it all? Well, I will tell you. This night forty-seven years ago I was given a hope that God for Christ's sake had forgiven my sins, and I had no doubt of it then, for the joy of that moment I remember to this night, saying, My Father and my God, and then "I could not believe that I ever should grieve, that I ever should suffer again." But O how different from what I then expected has been the life I have lived. I did not then expect it would be through much tribulation that my pathway would lie, and while my pathway has been one of trials and doubts, yet truly I can say in all my weakness, His grace has been sufficient for me. Now

"Would he have taught me to trust in his name,
And thus far have brought me to put me to shame?"
May I say with David, "O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also, when I am old and grayheaded, O God, forsake me not, until I have shewed thy strength unto this generation, and thy power to every one that is to come"? Amen.

G. E. MAYFIELD.

DEAR EDITORS:—This writing was found among Elder Mayfield's papers, and the family request its publication in the same number of the SIGNS the obituary appears, if you see proper. Elder Mayfield had been a correspondent of the SIGNS for many years, and through this he was known and loved by many brethren who only knew him in this way. The brethren of the northwest especially miss him, but they feel their loss is his eternal gain.

C. W. BOND.

(See obituary on page 29.)

EXODUS XXXIII. 18.

"AND he said, I beseech thee, shew me thy glory."

Moses talked face to face with the Lord. The Lord called him to be the leader of his people Israel. The Lord dealt with him in proportion as was necessary to instruct and qualify him for the work he had for him to perform; he had spoken to him out of the burning bush and had taken him to Mt. Sinai and given him the two tables of stone, with the commandments written thereon by the finger of God. Moses had come down to the children of Israel to deliver the commandments, only to find that they had already broken them, and Moses in anger cast the tables out of his hands and broke them. In his distress Moses returned unto the Lord and said, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." The Lord did not blot Moses out of his book, therefore was favorable unto him. Later on Moses asked to see the glory of the Lord. The Lord said, "I will make all my goodness pass before thee. * * * There is a place by me, and thou shalt stand upon a rock; and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and I will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen." This reply of the Lord was far in excess of what Moses expected. The Lord works that way. When the thief asked to be remembered the Lord told him, "This day shalt thou be with me in paradise." The answer to prayer is far above what we are able to ask or think, and often by terrible things in righteousness. Moses was to stand upon a rock

by the Lord while his glory passed by. The rock and the cleft in the rock was all one rock, presenting the Rock Christ Jesus. It is when we stand upon the Rock, Christ Jesus the Lord, the glory of the Lord passes by. Moses was made to remember all the way the Lord had led him and overshadowed him. He remembered how it was recorded regarding his coming into the world, and there was a decree by Pharaoh, king of Egypt, that all male children should be destroyed. His mother hid him three months, and when she could no longer hide him she made an ark of bulrushes and cast him in the water by the river's brink. His sister stood afar off to see what would become of him. What anxiety was in the heart of the mother and this sister and all who loved him; but God's mercy and glory were to be made known. Pharaoh's daughter came down to wash in the river, saw the ark and sent her maid to fetch it. When the ark was opened the babe wept, and the tears of the babe reached the heart of the daughter of the king. What wonderful provisions of God's glory! She knew it was a child of the Hebrews, and Moses' sister asked if she should get a nurse of the Hebrew women, and she was told to go, and she went and called the child's mother. I question whether Pharaoh's daughter ever knew that she paid Moses' mother to nurse her own child. What mysteries, what wonders shine in God's ways! This was the beginning of the glory of the Lord that passed by Moses as he stood upon the rock by the Lord. Moses' life until he was forty years old was spent in Egypt in learning, and that wisdom and his love and ambition were for his people, the Hebrews, in bondage. When forty years old he smote an Egyptian that was striving with a Hebrew and slew him

and hid him in the sand. How often we, like Moses, think the way to rid ourselves of those we are opposed to is to slay them, but the Lord will teach us that it is he who fights our battles, and Vengeance is mine, I will repay, saith the Lord. It required forty years more for Moses to know this, and he was taught it in a strange land and away from his people. The glory of the Lord passed by him in all this travel, and he was made to remember all the way the Lord had led him. When the time came for the Lord to send Moses to deliver Israel it was to be by the power of God, and not by Moses' power. At the age of eighty the Lord appeared to him on Mount Horeb in a burning bush and called him and qualified him to do the work he would have him do. All this I understand was the glory that passed by Moses as he stood upon the rock. Then the Lord put him in the cleft of the rock and put his hand over him and covered him from all light or remembrance of his goodness. He was in darkness, gross darkness, no light in the cleft of the rock, could not see one step before him; and it was in the darkness he was made to know that it is not in man that walketh to direct his steps. He must abide there and remain there until the Lord removed his hand, then he could see that the darkness and the light were both alike to the Lord, but not to him. He could then know that God dwells in thick darkness and in all deep places. When the Lord's hand was removed Moses could see his back parts.

I have a hope that I have known somewhat of Moses' experience, and have seen the Lord's back parts, and trust I shall see him face to face.

J. M. FENTON.

GILBERTSVILLE, Ky., Dec. 23, 1919.

DEAR EDITORS:—Inclosed find money order to pay for the SIGNS OF THE TIMES for one year; that was the price of the *Gospel News* when brother Perkins was publisher, which paper I used to take.

Dear editors, I have a desire to write a few lines, if the good Lord will take the lead of my mind, for I realize that I cannot order one thought aright. I feel lonely, and hungry to hear the gospel, for I live a long way from where what I believe to be the gospel is preached, if I am not deceived in what I hope has been revealed to me. For a long time I tried to be satisfied with the husks that the swine left. I lived with the Missionary Baptists for thirteen years, and if I ever was changed from nature to grace, killed to the love of sin and made alive to the love of holiness, it was before I joined them. I tried to be satisfied and to think they preached the gospel, but finally decided something was wrong with them or with me. I could find much about men's failures, and it seemed to me that God was of one eternal mind; and changed not, and if their doctrine were true I could not see how God had power over all flesh, nor how he worked and none could hinder, so I just read, and tried to pray to the Lord to reveal these things to me, and I feel to hope it was the Lord's will to send some dear preachers to do what he told the disciples to do: Feed the sheep. I went to hear them, thinking I would hear something dangerous, as I had been taught the Primitive Baptists preached dangerous doctrine. But O I thought they talked very humbly, and claimed no honor to themselves, and I was surprised, so I just continued reading and trying to pray. After seven years had passed I was feasting on the good preaching I had been listening to and went up and related

my little experience, and was received in their fellowship. Now I feel to hope I am writing to friends in a far country who will understand me. I think the dear Old Baptists are friends of Jesus, and Jesus is a friend that sticketh closer than a brother. I am getting old and never have learned of any other name, or power, or wisdom to trust in, for all power is of God, and the powers that be are ordained of him. Men's wisdom fails, for it is foolishness with God.

Now, dear brethren, if any of you read this poor attempt you will see I am poor and unlearned, but when our Savior left this world to go to his Father he left a poor and afflicted people who trust in the name of the Lord, so I pray it may be the Lord's will that I am one of that number.

Your poorest sister,

AMANDA HAMILTON.

SULPHUR, Ky., Dec. 16, 1919.

DEAR BRETHREN EDITORS:—If one so sinful as I may be permitted to address you thus. I am sending my remittance for the SIGNS OF THE TIMES, which is long overdue, and I want to thank you for your kindness in sending me the dear paper. I should have ordered it stopped when I found I could not pay on time, for I think every one should keep their subscription paid up. I used to think I would never let my subscription go over that way, but this shows how little I know as to what I will do, but I do know the things I should do I do not. I know when prices on everything are soaring it costs much to publish a paper like the SIGNS. It is a source of great comfort to me, for it comes laden with good news from a far country. The writings are all good, but the editorials are especially sweet and comforting; they make everything so plain. It shows who their Teacher is,

and they give him all the praise. Although I have never met either Elder Ker or Elder Lefferts, yet I believe I love them both for the sake of the truth they so ably set forth. Yes, they surely have been led into deep waters. Often I pick up the SIGNS and read an article from one of its many good writers which tells my feelings and my uprisings and my downittings much better than I can. I would love to take each writer by the hand and tell them how they have comforted poor me. They all tell the same sweet story and sing the same sweet song, even praise to God for evermore for his wonderful works to the children of men. O that I might praise him as I ought, but I am too sinful to take his dear name on my lips. I have been low down in the valley, barren and destitute, in darkness that could be felt; it was midnight in my soul until he, the bright Morning Star, bade darkness flee. I have been made to realize more and more that in me (that is, in my flesh,) dwelleth no good thing, and am made to cry, Unclean, unclean; no good in creatures may be found, but may be found in Thee. Yes, in the most glorious Lord are found all good things, and in no other, for he says, I am God, and beside me there is no other. I hope I know in whom to believe and in whom my trust is.

Dear friends, I did not mean to weary you with my rambling thoughts, but only wanted to thank you for the SIGNS. May the dear God in whom I know you believe be your help in every time of need, and be to you as the shadow of a great rock in a weary land, a covert from the storm, where you may find rest and peace, the peace that passeth understanding.

From one of the very least of the flock, if one at all,

ADDIE CHANDLER.

MACOMB, Ill., Dec. 18, 1919.

DEAR BRETHREN:—Inclosed find one dollar, for which please extend my subscription to the SIGNS six months. I have been a subscriber for thirty-four years continuously, and feel I do not want to do without it while I live and can pay for it. It is a great comfort and satisfaction to me, and I do not know how I could do without it. The editorials of Elders Ker and Lefferts are always edifying and comforting, as are the letters from the correspondents. I was made sad over the news of Elder Durand's death, and also of dear sister Bessie Durand. They will be greatly missed in the columns of the SIGNS, especially he, who was such a great writer. You see from the obituary that our dear precious mother, Mrs. I. N. Van Meter, has passed away. She lived to a ripe old age, past ninety-nine. She was a firm, unwavering Baptist for over eighty years, and hers was a Baptist home many years. She was the oldest person in this county, and was loved and respected by all who knew her. I think I am the only one who receives the SIGNS now at this office, as you will now discontinue it to her address. She ever appreciated your kindness in sending it to her. My father, Elder I. N. Van Meter, during his lifetime sent many subscribers to the SIGNS, and at his death Elder Beebe insisted on still sending it to my mother. I am the only Baptist in this city of seven thousand, and feel to be utterly "alone" as to communion with the saints, as no one in this city that I have knowledge of believes in salvation by grace alone; but the Lord knoweth them that are his. May his blessings rest upon all connected with the SIGNS.

Your sister in tribulation,
SARAH E. RUNKLE.

CANON CITY, Colo., Dec. 27, 1919.

DEAR BROTHER KER:—I am inclosing money order as payment for 1920 subscription for the SIGNS OF THE TIMES. I think I am a little late, but think I have a reasonable excuse. On December 10th our home was partially burned over our heads, but the main part was saved, but we are living with our sons, who live on ranches near the city. My wife is almost totally blind and the fire gave a severe shock to her nerves, but with God's help we are trying to be reconciled to our light afflictions, hoping it will be for our good in the end. We have found a few Primitive Baptists here and have had two meetings, with what we thought were good prospects for the future, but since our last meeting we have buried one member and one prospective member, so we feel that man may propose, but it is God who orders our steps.

We hope to get back to our home in a few days, as the insurance people are repairing the damages.

I am your brother in tribulation,
SMITH KETCHUM.

BOOK OF EDITORIALS.

WE have on hand a number of copies of the Second Volume of Editorials. This book is made up of editorials written by the late Elder Gilbert Beebe, and published in the SIGNS OF THE TIMES from March, 1842, to March, 1847, and contains 768 pages, neatly bound in cloth.

This work originally sold at two dollars per copy, but as a few of the pages are stained by water we will, as long as the supply lasts, sell them at the extremely low price of seventy-five cents per copy. Postage paid by us. All who wish this book should procure it now, as we will have no more after these are sold.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1920.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS:**

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

Elder H. H. Lefferts, Leesburg, Va.

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

THIS subject has been dwelt upon since the beginning of the world, and we are sure that we shall say nothing new about it. It is good, however, to be reminded now and then of the things we know. Knowing that we had to make another attempt to write, a few moments ago just the one word "sin" came into our mind, and with it came some reflections, some experiences and revelations, as we hope, of the past. There was a long time that we did not know sin, inasmuch as we were without the law, for by the law is the knowledge of sin. Thousands have lived and hundreds of thousands are living to-day without the slightest knowledge of either sin or righteousness; yet this class verily believes it has decidedly more understanding of sin and holiness than the poor and despised Old School Baptists. There are many things which can be learned by man in the schools of men, and by giving time and attention to investigation. Many men have become exceedingly wise by such course, and have shone as lights in the world; but there are some things not attained unto that way. Children are taught not to sin, or not to do bad things nor say bad words, and that if they abstain from

such things they are not sinners, and that God will love them because of their goodness. Their teachers are as blind as they, having utterly no knowledge of sin. If the Lord loved only those who are good, his love from the beginning of the world would never have been bestowed upon man, save the man Christ Jesus. "There is none good, no, not one." The apostle tells us that sin is the transgression of the law. We must accept what he says. Hence when Adam transgressed the law sin entered the world, and from that day to the present time not one son or daughter of Adam has been born free from the sting or poison. The child does not have to grow to manhood or womanhood and commit some crime before it is a sinner. "I was shapen in iniquity, and in sin did my mother conceive me." Such testimony shows man up in his true light and condition. The babe is not long in the world before the disease, sin, is made manifest, and in some of these little creatures there seems more devil than angel. This statement is true, whether believed or not. The smallest sprout of a poison tree is as poison as the large tree, because it had its life in the seed, hence is sure to bring forth the same poison fruit. It is not what the man or child does that makes them sinners, but they are sinners because of the transgression of the law in Adam, hence their deeds only manifest the disease and are the effects rather than the cause of sin. How then can man be just with God? How can the guilty be clean? When the Ethiopian can change his skin and the leopard his spots, then they who are unholy can make themselves holy and the guilty can justify themselves in the sight of God. But this Bible statement removes forever the very shadow of possibility of their ever doing such a thing. If the Ethiopian could

change his skin he would no longer be an Ethiopian, and if the leopard could change his spots it would no longer be a leopard, but because of the utter impossibility to make such change the Ethiopian remains an Ethiopian and the leopard remains a leopard. Taking this scriptural doctrine of the matter we conclude that man can no more change his nature from sin to holiness than he could make a world. Really man is much more helpless than he realizes, even from a natural standpoint, though he boasts great things. This sort of doctrine is credited as making man a mere machine, having to be acted upon at all times in order that he perform the works of God. It is also claimed that it does away with "free will." If the Lord tells us by the apostle that he works in his children both to will and to do of his good pleasure, shall we dispute it? If he tells us it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy, shall we insist that the will of man is free to accept or reject the works of God? Let God be true and every man a liar. That the children of God are sinners by nature, and that sin continues to manifest itself while life lasts, will be affirmed by the heirs of glory until time shall be no more. In the days of Job the devil always presented himself with the children of God, and if we know, experimentally, anything about the matter, there is never a time when sin is absent from the children of God, except in the sense of having been redeemed from it by the blood of the Lamb. We are acquainted with a man who not long ago related an experience to which every subject of grace can testify. The story was about as follows: A certain thing, absolutely wrong, had been in his mind for some time, and he knew that he could accomplish that thing

if he would. In a sense it meant much to him; on the other hand, he knew it would mean disaster and ruin should not everything turn out as he had planned. For weeks, he said, I traveled night and day with, as it were, the virgin purity on the right hand, and sin or Satan on the left. "Sin" prompted him to go on and do that which would gratify and please his carnal appetites, such as covetousness, greed and desire. Purity, on the right hand, would say, Why sell yourself for naught? Sin would say, What is this life without the things your nature desires? Why be a fool and deprive yourself of the very things you so much desire? Purity would say, What would you be profited if you should gain the whole world and lose your own soul, or be a castaway? This man answered sin at every suggestion, I will do that which will gratify me and satisfy my natural propensities. I am fully persuaded to go on in this matter. Immediately he would turn to the promptings of purity and answer, I know you are right, what you tell me is good and true and best for me, even though I die as I am. I will heed your words, your warning, and live. This fight kept up for weeks, the man just hanging in the balance, when at last purity asked, What is of more real value, comfort, satisfaction, joy and peace than the fellowship of saints, a clear conscience before God and man? Would you take chances of sacrificing all this and your standing as a citizen for all that could be gained by the course sin suggests? Just at this point, when sin was about to prevail, there seemed, he said, some unseen power felt within which made clear the power of God over "sin," and that power reigned in the deliverance of the man. That man knows "sin" and its power perhaps better than ever before, and no

mortal, having never experienced such warfare between the flesh and the Spirit, knows anything of "sin." The lusts of human nature are the besetting sins of the redeemed, and such evil longings make one feel unfit for the company of the children of God and unworthy a name and a place in his kingdom. Sin, the horrible monster, has caused all the sorrow, sickness, disgrace, war and death that the world has ever known or will ever know, but thanks to the grace of God, by it all his children shall come off more than conquerors and at last shine in the righteousness of God and the Lamb. "Sin" shall forever be left behind, and purity reign in all eternity. K.

IMPORTANT NOTICE.

OWING to another increase in the cost of Bibles, we are again compelled to advance our price from \$3 50 to \$4 50, and it will now be necessary to send us eight new yearly subscribers instead of six to secure a Bible as a premium. We are very sorry to have to make this announcement, and hope our subscribers will not credit us with profiteering, for we are not, and have only advanced the price when it was absolutely necessary. This advance in price is to take place immediately, and is now in force, notwithstanding the fact that the advertisement on the cover of this number offers Bibles at the old price. The reason the price was not changed in the aforesaid advertisement is because the covers were printed before we sent in our order for more Bibles, and so we did not know what the price would be for them.

CHANGE OF ADDRESS.

ELDER J. F. BEEMAN has changed his address from Claremore, Okla., to 184 E. 5th St., Riverside, Cal.

OBITUARY NOTICES.

Elder George E. Mayfield, our beloved pastor, departed this life Nov. 7th, 1919, at his home in Elgin, Oregon. He was born in Washington County, Ark., October 29th, 1846, and while an infant moved with his parents to Missouri. He served a few months in the Union Army during the Civil War. His parents were Primitive Baptists, and raised him right, but this early training did not make him love their doctrine. In April, 1867, he united with the Missionary Baptists, and about that time he was married to Miss Frances Ray, of Missouri. The great strife among the inhabitants of Missouri caused by the Civil War moved many peace-loving people to emigrate to Oregon in the latter sixties, and among that number was the subject of this sketch, with his young wife, accompanied by his parents, six brothers and two sisters. Of this number four brothers and the two sisters are still living. In the spring of 1867 they started on the long journey to the Willamette valley, Oregon. This was made by ox-teams, and required about six months. The early pioneer life they found in the far west was full of hardships and many disappointments, and Elder Mayfield told us of that time, that the long distance and hard journey were all that prevented him and his father's family from returning to Missouri; but with the true pioneer spirit they all went to work to make homes in the new country, and were soon successful and satisfied. Soon after coming to Oregon he was occasionally thrown in company with the Baptists of Clackamas County, and attended their meetings. His experience and the doctrine of the Scriptures soon convinced him that the Primitive Baptists were his people, and in April, 1869, he and his wife united with them, and were baptized by Elder J. P. Allison. In 1873 he was licensed to preach, and in October, 1876, he was ordained by Elders John Stipp, George Wells, M. Loveridge, J. P. Allison and R. Thank. His wife died in 1875, and the following year he was married to Miss Amanda Westerfield, who survives him. In 1878 he was in the constitution of the Big Spring Church, of Union County, Oregon, and had since then served that church continuously as pastor. Elder Mayfield was a humble and earnest minister, always ready to make sacrifices for the services of the church and the good of the doctrine he loved. He traveled much among the churches of the northwest. These churches are small and far apart, so that the expense of visiting them was necessarily great, and often the larger part was paid out of his own hard earned means, but this never stood in the way of what he considered his duty. He had been in failing health for more than a year, and realized that his work was almost done. He arranged his business and church affairs so that no responsibility would be upon him and no disap-

pointment result in his taking away. A cold contracted the latter part of October while visiting with his relatives brought on the fatal attack, and he lived two weeks, suffering much but bearing it with patience and true christian resignation. He prayed continually for the Redeemer to come and take him home. He had visions of glory, and at one time called his family and friends who were present and told them he was ready to leave them, that heaven had come down to him and he was glad to go. He requested the singing of his favorite hymn: "How firm a foundation," and joined in singing much of it. At times while apparently in a stupor he would hum church tunes, and his words indicated that his mind was viewing the invisible kingdom. He lay for a week in this way, with his every expression a desire to depart and be at home. At the beginning of his sickness he wrote me of his condition, and requested me to preach his funeral in the little church-house, and preach Jesus the way, the truth and the life. This I did with the ability the Lord gave me, from the text: "I have fought a good fight, I have finished my course, I have kept the faith," &c. Elder J. T. Barnes conducted short services at the grave in the Elgin Cemetery, where were laid to rest the mortal remains of this faithful minister of the gospel of Jesus Christ, who shall be with him at his second coming, shall be resurrected in his likeness, and shall praise him throughout eternity for the perfect redemption he wrought for his people.

He is survived by his widow and six children: George B., of Bend, Byram, of Enterprise, Mrs. O. C. Maxwell, Misses Jennie and Stella Mayfield, of Elgin, and Mrs. W. R. Geekeler, of La Grande, all in Oregon. These all ministered faithfully to him in his last illness. None of his children are actual members of his church, but all honor and respect his strong faith and see more than merely the end of this life in his death. May the faith of the father also be precious to the children, so that death to them when it comes will be but the door to endless joy.

C. W. BOND.

John Francisco died at his home, 45 Down St., Kingston, N. Y., Nov. 27th, 1919, after an illness of about five weeks. He was the son of Jared Francisco and Adelia Fuller, both natives of Delaware County, N. Y. His father, who was a Civil War veteran, passed away the 14th of June last. He leaves his widow, who before marriage was Sarah Hubbell, and many friends to mourn their loss. He was in the service of the Ulster and Delaware R. R. for many years, and at the time of his death was trainmaster. He was a man of high moral integrity, and was greatly respected by all who knew him. Mr. Francisco was not a member of the church, but he attended our meetings when possible and was ever ready to help or entertain those who love the truth,

and his home was always open to receive them. May the Lord in his mercy reconcile the bereaved to this dispensation of his will.

The funeral services were held from his late home, where a large company of relatives and friends gathered to show their love and respect to his memory. Interment was in the cemetery at Kelly Corners.

GEORGE RUSTON.

Elder B. S. Pate was born near Memphis, Tenn., Jan. 5th, 1843, and died Nov. 10th, 1919, at the home of his daughter, Della Pate, in Dayton, Wash. At the age of five years he moved with his parents to Missouri, and when he was fifteen they moved to Kansas. April 16th, 1865, he was united in marriage to Elizabeth Hooper. Seven children were born to them, four of whom are living. Sister Pate died Nov. 24th, 1909. Brother Pate moved with his family to Washington in 1891. He professed a hope in Jesus when young (I do not know the exact date) and united with the Regular Predestinarian Baptists, and when about thirty-five years old began preaching for them. I was intimately acquainted with brother Pate, he being one of the first Elders I became acquainted with when I moved to this western country, and I can truly say our acquaintance proved to be one of sweet fellowship. Brother Pate did not only speak the love of God with his tongue, but his walk and acts all bore testimony to the doctrine he loved above all. He possessed the spirit of charity, which is the greatest gift the church has. He traveled much among the churches here in the west, and was loved by all. It is by his request that I try to write this to his memory. He requested me to conduct his funeral, but on account of a dislocated arm I was not able to attend. I had just returned from Elder Mayfield's funeral when the message came of brother Pate's death. I feel very sad as I write this notice, as there were seven ordained Elders on this side of the mountains, and now Elder James Turnage is the only one left.

J. T. BARNES.

ORDINATIONS.

PURSUANT to a call regularly made by the Eden Old School Predestinarian Baptist Church, in Pike County, Ala., the following named Elders and many brethren from different churches met with said Eden Church on Saturday before the first Sunday in December, 1919, for the purpose of considering the matter of ordaining Benjamin Hardin Irwin to the full work of the gospel ministry, namely: Elders B. J. Wilson, James A. Mills, R. J. Hataway and John Wright McLeod. Elder Wilson was chosen moderator of the presbytery and conducted the examination of the church as to her orthodoxy and order. Elder Hataway examined the candidate and Elder Mills delivered the charge, after which the presbytery unanimously proceeded to the ordination of the said Benjamin Hardin Irwin to the full functions of the gospel ministry by prayer and the laying on of their hands.

SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 88. MIDDLETOWN, N. Y., FEBRUARY 1, 1920. NO. 3.

CORRESPONDENCE.

(SERMON by Elder John Eubanks, delivered in the Welsh Tract meetinghouse Sunday, August 17th, 1919.)

After singing hymn 1022, Elder Eubanks made the following remarks:

Fifty, one hundred, and even two hundred years ago there were many who sang these old sentiments with joy to their souls. There are not so many now, compared with the population of the country, but there will be a few as long as time remains who will love the sentiment of that old hymn. That hymn is doubly interesting to me, on account of an occurrence that took place some years ago in Georgia, but I will not take the time to relate it.

I am led in my mind from some cause to read in your hearing a text of Scripture recorded in the first chapter of Philippians, twenty-seventh verse: “Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.” I have often stated and will say again that

all the glorious doctrine which God showered down like a shower of rain in the mind of the apostles, accompanied by loving exhortations, was always directed toward a specific people. In another chapter of this same epistle we read: “For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”

Let us take and examine the word “conversation,” which occurs in this text and frequently in the Scriptures, and we will find that the conversation of the Lord’s people, as represented here by the church of Philippi, is different to that of the world. The world cannot converse as they do. The natural man unchanged by grace knows nothing of that conversation, and if he were to attempt to be a witness of it he would be like the witness in the court that I heard testify once in connection with a case where a certain man had been murdered. All that the witness said was true, but when the opposing lawyer rose in cross-examination his queries ran like this:

"Now, Mr. Williams, did I understand you to say so-and-so?"

"Yes, sir, you did."

"Now, Mr. Williams, I am going to ask you a fair question. Did you see with your own eyes, or did you hear with your own ears, the things of which you have testified here to-day?"

The witness was speechless. Finally, however, he stammered that he had not; that while he had not been present, his father and other relatives had seen and heard the things he had related. What was the result? His testimony was stricken from the proceedings; he had not been an actual witness to the occurrence, consequently his testimony could not be accepted.

I want you to consider this illustration carefully. We must be witnesses ourselves; we must converse of the things concerning the kingdom of God from a knowledge of them in our own heart, from what God himself has revealed to us, else our conversation will not be in heaven. I think this is a reasonable conclusion for us to come to.

I knew another man who professed the doctrine of God our Savior, and who advocated election and predestination in every crowd possible. He was well versed in the letter of the Scriptures, yet, while I could not precisely define it, there was something wanting. Finally, however, the test came. He was called upon to relate some experimental knowledge of what he had been talking about, and he made a lamentable failure; he knew absolutely nothing about it, and as a consequence his conversation was not in heaven.

The apostle here admonishes the church at Philippi and all the saints (of all ages) to "only let your conversation be as it becometh the gospel of Christ." See that

it is in perfect harmony with that gospel, and if it is such it has experience in it, as well as the glorious doctrine of God our Savior, and is honey and honeycomb to the believer. I have often thought of that expression in the Song of Solomon: "I have eaten my honeycomb with my honey." You know that the bees deposit their honey in what is known as a honeycomb, and after it is gathered many people prefer to eat the comb with the honey. The glorious doctrine of God our Savior might therefore be called the comb in which the sweet honey is deposited, which is the every day experience of the child of grace. I repeat, the apostle here admonishes the church to "let your conversation be as it becometh the gospel of Christ." If I were to ask every one of you in this house to-day, What is the gospel of Christ? how many of you could give me a biblical answer to that question? Some might say it is going out among the multitude and telling them to stop being bad, to be good and go to heaven. Some might say that Christ Jesus came into the world to shed his blood equally for every one, and leaves it entirely to them to come unto him and be saved. Others might say that Jesus observed the law contained in the Bible strictly from day to day, and that is the gospel. Men are honest in these convictions, but men can be honestly wrong, and I wish to say without the fear of successful contradiction that not one of the above answers is true. The gospel is defined by the inspired apostle in this way: I am not ashamed of the gospel of Christ, because it is the power of God unto salvation. That is the gospel, it is the power of God unto salvation; that is, the power of God is made manifest in the salvation of any sinner that is ever saved. His own power, his own choice or option

in the matter has nothing whatever to do with the power of God. If you will read and trace the word "power" from place to place in the Scriptures you will find that the same power which brought forth from the dead our Lord and Savior Jesus Christ is the power of God, and it is called the gospel. Consequently, when the arm of the Almighty is laid bare in the midst of the people with ruling power, he rules not in the natural mind, but in the heart of the sinner to will and to do of his good pleasure. Here the gospel is manifested. Take another expression of the holy apostle of our Lord. He congratulated the church upon having walked uprightly in the name of the Lord since it had been declared the church of God, and after saying that he had heard of their affairs and that they were walking uprightly before Him, he tells them that it is God that worketh in them to will and to do. He adds, You have been walking obediently as a church; you have been living in the commandment of the Word, not in my presence only, but also in my absence. Work out your own salvation with fear and trembling, for it is God that worketh in you (not with you) to will and to do of his good pleasure. I want to be particular, my friends, upon this point, because the inquiring mind wants to know the truth, whether it be an angel or a man; they want the truth, and nothing but the truth. You would think it very wonderful if a man had genius enough about him to construct a plow-stock so that it would go into the ground from day to day and work without the aid of man or beast to carry it. It would attract much attention, but it is no more wonderful, my friends, in nature, if we could only understand it, to see a sinner working according to the works of God's mighty power to will and to do of his

good pleasure. It is God that worketh in you to will and to do. This gives our God the glory; this is the gospel, the power of God unto salvation. Jesus Christ was declared to be the Son of God with power by his resurrection from the dead, and anything short of this, my friends, in our conversation one with another, is not according to this text. Do you not see that? "Only let your conversation be as it becometh the gospel of Christ," and in harmony with the gospel of God our Savior. All our experience upon religious matters should be in harmony with that gospel which is the power of God; that whether I be absent, says the apostle, or present with you, I may hear of your affairs one with another, whether you stand firm in one spirit, abiding in one faith, &c. If you do you are honoring and glorifying God in heaven as a bright and morning star. I might go back in the Old Testament and bring up many who testified to this same truth, but I will only call your attention for a little while to one prominent witness in reference to the matter. In the fifty-third chapter of the prophecy of Isaiah the prophet of God was carried away in the spirit of the word, and commenced that chapter in a beautiful way: "Who hath believed our report?" As much as to say, The report which we make, as prophets of God, is in harmony with the ancient pilgrims before the flood, and it is in perfect harmony with the apostles who shall live after us, so that there can be no misunderstanding in reference to it. You will note a question is asked: "Who hath believed our report?" and if this had been answered truthfully they would have said, Very few believed. The prophets in those days were often abused because they prophesied of the reign of our Lord and Savior Jesus Christ

in the souls of men. This same doctrine to-day is not loved by the natural mind of men, and never will be loved. I might pause here for one hour and discuss this question which is asked. However, the simple truth of the matter is this: not one fallen son or daughter of Adam's race could possibly believe it unless an inward working of the Holy Spirit begets that belief in them. You recall that the eunuch said to Philip, Here is water; what doth hinder me from being baptized? Philip was too well versed in the Scriptures to let that query pass without a direct answer. Believest thou with all thine heart (not head) that Jesus Christ is the Son of God? The eunuch replied in the affirmative, and they went down into the water and Philip baptized him. This was the work of God; he brought them together, and it being the work of God, the belief that was in the soul of the inquirer after truth was begotten there by the Spirit of God. I love my children about as well as any man, yet I could not sit down and convince one of them, even though I talked for hours, that Jesus Christ is the Son of God. If I cannot do it myself, can the sabbath schools, theological schools, seminaries or man-written books accomplish this? No, my friends, there are no means on the face of God's green earth whereby this belief can be obtained, except those employed by God's grace, or the Holy Spirit. The Spirit brings them to this belief. In the case we spoke of the Spirit was working in them to bring them together as one spirit; they understood one another, and their conversation was in heaven. If this is not giving God the glory, my friends, I will be thankful if any one in the house will tell me what would be giving God the glory that belongs to him. The apostle goes a step further: "To

whom is the arm of the Lord revealed?" When that arm is laid bare in the midst of the people it is a mighty arm, which can bring a sinner to the knowledge of the truth. There is nothing in the Savior that attracts the natural mind of man. He has no form nor beauty for which we should desire him. He was despised and rejected of men—a man of sorrows and acquainted with grief. There is nothing in the Savior that invites the natural mind of men to follow him. He made himself of no reputation among men, and if there is anything in the church of our Lord and Savior Jesus Christ that has attraction for men I do not know it. Jesus is no more attractive to-day to the natural mind of men than he was in those days. But O how attractive he is to the poor sinner; what wonders they behold in him, which is the power of God unto salvation, that is, the gospel.

We will now contrast for a few moments the opposition to the gospel. The gospel is one system of religion taught in the Bible; the law is also taught. Both are carried side by side throughout the Scriptures. The insufficiency of the law system is clearly demonstrated; it is shown to be a failure on account of the imperfection of the flesh of the people to whom it was given; they were sinful and imperfect. Therefore there was no salvation to be found in the law, it was a failure, and God had designed it as such, legally and morally. It may be observed, and people do observe it sometimes legally and morally all the days of their lives, but after doing so what does the law give them for it? Did you ever hear of a man that had never been in court on account of any trouble for the whole of his life appealing to the legislature for a thousand dollars, or two thousand, as the case might be, for being a good citizen? The

law demands all, but gives nothing; there is nothing to be obtained from it, consequently the observers of the law cannot expect salvation on the grounds of being law-abiding citizens. That system is a failure; it was a covenant which was made with the house of Israel and the house of Judea, which covenant they regarded not, and God regarded them not. God knew it would be a failure, and he made a new covenant with them. He said, I will write my law in their hearts (not their brains) and I will print it in their minds. They cannot burn that up and get rid of it as they destroyed the tables of stone upon which it was first written, and later upon steel, an emblem of a little better covenant, and if they observe it they shall be blessed in this life. So God put his word in the hearts of men, and wherever that has been done you will find praying men. Why is this? The Spirit of the Lord hath written a sentence in the mind and in the heart which shows you that you are a sinner in his sight. Did you ever hear of a law subject asking God to be merciful to him? No, indeed. I will call your attention to one law worshiper that represents a law worshiper on earth. Two men went up into the temple to pray. Both had the same object in view. One was a Pharisee, the other a publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are; extortioners, adulterers, unjust, or even as this publican. I am thankful I am not like him. I pray three times a day, I give tithes of all I possess. That was the prayer of the Pharisee; he was living every day so as to feel better the next. But there stands a publican, a tax-gatherer. They always selected a man that had no soul for such positions, so that they would take the

bed from under a poor widow. But from some cause or other there is an iniquity felt, a sense of guilt before God comes over him, and he stands with his head down, afraid to lift his eyes to heaven. What is his prayer? "God be merciful to me a sinner." Jesus said, I say unto you that that man (the publican) went down to his house justified, rather than the other. The parable shows the difference between self-righteousness and a condemned sinner before God. The publican asked for mercy when he could see by no means then presented to him how God could be merciful to him. If a man who has transgressed the law to a great extent, and the penalty for that deed is death, asks the judge to be merciful to him, what does the judge do? He simply points to the law and says he is powerless to save him. Yet that man asked mercy. Let me say to you, my friends, that through the atoning merits of our Lord and Savior Jesus Christ, who satisfied divine justice for that man, who died for him, had suffered and gone down into death, through his merits mercy was extended to him, and he went down to his home justified through the blood of Jesus Christ, consequently the conversation was in heaven. "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel," to see that the faith of the gospel is never infringed upon in any of our conversations at public meetings. This is an injunction that rests upon us, as well as the church of Philippi. Be of one mind, striving together for the faith of the gospel.

I do not feel that it would be prudent for me to talk any longer this morning.

I hope what I have said will give you food for meditation, and I hope and pray with all my soul that I have said nothing to hurt one of the congregation. Now may God bless and save us, is my desire for his righteous name's sake. Amen.

HOPEWELL, N. J., June 7, 1919.

DEAR PEOPLE OF THE LIVING GOD:—
I have been attending our association at Hopewell, and also at Ocean Grove, and can say they were good meetings in the name of our Lord Jesus Christ. I was treated with kindness and witnessed love and fellowship. I met many brethren and sisters, and was asked why I do not write any more for the SIGNS. One sister said, I have looked the SIGNS over often for your writing, but do not see it. I answered, I have said many times that I would not write again, as I feel it is of no profit. I have been reading several portions of Scripture, and have turned to the forty-third chapter of Isaiah, beginning at the eighth verse, which reads thus: "Bring forth the blind people that have eyes, and the deaf that have ears." It seems to me this is from God to his only Son Jesus Christ. There are in the world to-day those who think they can make men see and behold the glory of the Lord, but this is their vanity, there is no truth in it. All have eyes and ears naturally. I knew a man who had eyes, but went some forty years blind, and had ears, but never heard a gospel sermon preached, yet heard many sermons of the world. There came a time and place when the ears were unstopped, and a still small voice spake (not of man) with power. As he sat by the dearest on earth to him, his wife, cold in death, the voice said: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He never knew it was in the

Bible, but on searching the Scriptures found the words were those of poor Job when all had been taken away. Then there was an opening of the blind eyes, and the deaf ears were unstopped; then he could read the twenty-fifth Psalm with a little understanding, saw as he never did before. I am only touching these things, only giving a glimpse, for I thought I would not write much, but there are many things I would like to say. I can only write in my own feeble way; each one of us can only write in his or her own way. Matthew, Mark and Luke spoke in their own way. When I was a young man my parents gave me a Bible to take with me when I went from home to work upon a farm. I put it in the bottom of my trunk, but somehow I would think of the Bible, and would turn to the Scripture of the sower by the wayside and read, beginning with Matthew and then turning to Mark and also to Luke, then throw the Bible in the bottom of my trunk again and say, There is no truth in it, for one contradicts the other. After many years Elder Chick took this same Scripture in Matthew to speak from, and that was the first time I saw it as I do now. Matthew, Mark and Luke spoke the same truth. On that very same day I heard another so-called preacher take the very same text, but what did he give me? A report of the world and the harvests of different states. This is of the world, no gospel in it. Let us read on a little further in Isaiah: "Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth." Often in my home I hear my brethren and sisters speak of Jesus as their all and in all,

talk of their travels and experience of the grace of God, how he has led them, and have often thought, I know nothing of these things, but I am a witness to their conversation and can say with all my heart it is the truth, so that gives me comfort, and I think, Well, the Lord does surely visit me, and I am a child. If we are brought before the judge of this state we must know for ourselves; we cannot say, So and so said so, but must have seen with our own eyes and heard with our own ears, or it is not lawful, as that is the law of the land; but what a child of God knows is from the Spirit, and is not of the head. All comes from God the Father. So we are witnesses of God and are his servants.

Now I will close this rambling letter. If it is ever published may God be with my readers, and may they get a crumb that will be of comfort to those who have asked for my writing. I have written in my own feeble way, as I can write in no other.

Hoping I am a brother,
GEORGE M. CONNER.

DRAIN, Oregon, Oct. 27, 1919.

DEAR EDITORS:—I once more make the attempt to write a few lines, not that I feel worthy or competent to say anything to the edification of the household of faith, for the dear old SIGNS is always filled with good reading matter from the more able writers, who can tell of the glorious truth as it is in Christ Jesus so much better than I can tell it that I refrain from trying to write, yet I want to tell all lovers of Jesus that I am by the power of his strength still trusting in the same God that spoke peace to my soul in the year 1871; that hope still stays with me. When all is dark, and I almost sink in despair, I am made to go back to that place and time where and when I felt my

sins forgiven. I fought the Old Baptist doctrine up to that time, but after that everything was made clear, and I saw that God worked all things after the counsel of his own will, that he was a sovereign God. I stood in amazement and wonder at the beauties that were revealed to me. He established my goings and put a new song in my mouth, and I hope the Savior will still keep me in that faith to the end of my journey. He is our Savior, and none other can we look to; he is our all and in all.

When I read the able writings from the pen of those who write for the SIGNS I want to take the writers by the hand and tell them how I have been fed.

We still hold our church meetings at my home, and surely do feel the presence of our Savior with us. My son preaches regularly for us. Sometimes he is in the dark when he begins to talk, and I am afraid he cannot say anything to our comfort, but soon the light begins to shine in his heart, and before he gets through he has fed the lambs and sheep. My son-in-law, G. O. Walker, is with us often. He has a good gift, seasoned with spiritual food. As he could not be with us at our last meeting he wrote a letter to the church which we are sending to you for publication, if in your judgment it would be profitable to the household of faith. The dear brethren he speaks of were baptized at our last meeting.

Dear brethren and sisters all over this broad land of sin and sorrow, I hope I have true love and fellowship for you all, and I hope our blessed Savior will keep us all in the strait and narrow path which leads to eternal joy.

From one of the least of all God's children, if one at all, saved by grace, if saved at all,

S. MORNINGSTAR.

To Coast Fork Church of Regular Predestinarian Baptists, saints of the most high God (what a high and holy calling), heirs of God and joint-heirs of the Lord Jesus Christ, heirs to the only inheritance holy and undefiled and that fadeth not away.

DEAR BRETHREN:—My soul rejoices and leaps with joy to soar even for a few moments to contemplate the wonderful hope that Jesus, God's very Son, who thought it not robbery to be equal with God, has freely, and without recompense from us, bestowed on us such unbounded love that we should be called the sons of God. What a world! What a life of sin and sorrow! Sodom and Gomorrah of old could hardly be worse. But we have a hope which tongue cannot express. O may it please him that we walk more and more circumspectly day by day, redeeming the time, for the days are evil. O that we may be strengthened to keep our bodies in subjection, ever wise as serpents and harmless as doves., that we may fight the good fight of faith. The warfare is fought, the victory is won, the legal captive is free, free to rejoice with the Victor when we stand by his side by faith, bruised and wounded, but trusting in our armor-bearer, the Captain of our salvation. See him tread the wine press alone when all our enemies rise up as a host of mighty warriors to tempt him in every point with every carnal weapon, and yet he opened not his mouth. How weak, how puny we would feel if he should needs turn an anxious look and appeal for help. But he is sufficient; ten thousand worlds and hells could not kindle fire to tarnish one stitch of his perfect garment. No, my dear, confiding brethren, he has borne all in his own body, he will never appeal to you to help him, nor to help yourself. Humble, confiding faith is our sweetest

and dearest attitude, and, like everything else that is good, it is his free gift, bought with the great price of suffering Gethsemane and agonizing Calvary, reserved in heaven (a thousand times above Satan's loftiest abode) for you. Jesus paid it all; all to him I owe.

Our precious brother Hubbard has long been exercised in heart, quickened by the word of God. He was found in a waste howling wilderness, led about and instructed and kept as the apple of God's own eye. I have often desired to do or say something to raise the burden from his mind, but only God knows, and he is ever closer than any other can be. His communications are not confined to tongue or pen, but the still small voice that is his operates on the fleshly tables of the heart, and blessed is the soul that is moved to rejoice in those things. His ways are past finding out. No doubt brother Hubbard has many times received wholesome food to his hungry soul at our meetings that caused him to say it was good to be there, and again perhaps he has gone away hungrier and sadder, but, after all, "by the sadness of the countenance the heart is made better," and fools are found in the house of mirth. I have no doubt he has been led by the Spirit of the living God to desire to say to the world, I hate you, with all your vanity and vexation, your gaudy show, pomp and pride. Yes, with Moses to choose rather to suffer affliction with the people of God than to inherit the throne of Egypt, or the greatest kingdom of the world.

But I am wandering at random, and when I stop and think, Who am I that I should try to add praise to God's holy name? I am reminded that the help of man is vain. I feel to be with you all in heart, including several others who are

without the gate feeding by the shepherds' tents. May God speed the time that they, too, must meekly follow Him who bore their sins in his own body on the tree openly and exposed to shame. May brotherly love abound.

Your brother, in hope of a better world,
G. O. WALKER.

BERWICK, Maine, Dec. 15, 1919.

DEAR BRETHREN EDITORS:—I love the truth that is so ably set forth in the columns of our family paper, and love those who love the truth as it is in Jesus. I often feel I would like to write of this precious truth in such a way that those who read would be comforted, even as I am comforted, of God. We are called narrow-minded, but it seems to me that nothing can be broader than God having all power in heaven and earth, declaring the end from the beginning, the salvation of his people all finished and complete, nothing can be added to it or taken from it. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. We have been made to rejoice in a risen Savior, victorious over death, hell and the grave, and all of his chosen people with him, and they can never be separated from him. The thought comes, Can I be one of them? Can I, who am so very sinful, have any reason to think I am included among them? This Scripture comes to my mind, and enables me to look unto Jesus, the author and finisher of our faith: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." It is over forty-seven years since I was given a home with this people and united with the church at Bowdoinham, and the preaching is the same to-day it was then. The name of Jesus is exalted

above every name that is named. He is the way, the truth, the resurrection and the life. It pleased the Father that all fullness should dwell in Jesus. He of God is made unto us wisdom, righteousness, sanctification and redemption.

May God enable his children to walk together in love, esteeming others better than self. I hope you will be spared many years to edify and comfort God's people, as you have done in the past, by knowing nothing among them save Jesus Christ and him crucified.

I wish this were a more interesting letter, but must leave it with you whether to publish or not. Love and fellowship for all the household of faith.

Your unworthy sister,
ATTIE A. CURTIS.

NOTICE.

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

L. B. FORD.

CHANGE OF ADDRESS.

ELDER J. E. THORNBURY has changed his address from Grayson, Ky., to Glenwood, Ky., and desires his correspondents to address him there.

THE address of Elder Asa Howard for the present will be Kingsville, Texas, care of J. W. Staggs, Box 965.

W. M. Little has changed his address from Kennedale Texas, to Lawn, Taylor Co., Texas.

INFORMATION WANTED.

IF any one knows of any Baptists near Pocatello, Idaho, we would be glad to hear from them.

LEWIS BROWN.

POCATELLO, Idaho.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1920.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS:**

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

Elder H. H. Lefferts, Leesburg, Va.

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

ROMANS XI. 1.*"HATH God cast away his people?"*

It seemed that the nation of Israel had failed of realizing the promises which God had made to them. It seemed this way because the gospel at the time Paul was writing this letter to the church at Rome was being preached to the Gentiles, and the Gentiles were flocking to the standard of Jesus held aloft by the apostles. The apostasy, or falling away of the Jews, and the ingathering of the Gentiles, caused the spiritual in the true church to ask the question: "Hath God cast away his people?" that is, the Jews. Paul, knowing this question was in the minds of the brethren, was moved to ask it, and then to answer it by saying, "God hath not cast away his people which he foreknew." The whole theme of this eleventh chapter of Romans is that Israel has not forever been set aside, that God has not cast off his people foreknown in Christ before the foundation of the world. The confusion in the minds of the brethren of Paul's time was in the fact that they mistook national Israel for spiritual Israel. The term "spiritual Israel" comprises the whole redeemed host of God chosen in Christ before the world began. The definition of a spiritual Israelite is:

"He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." On the other hand, national Israel was the lineal descendant of Abraham after the flesh, and included no persons other than natural Jews. The fact that Israel as a nation was meeting with severe reverses during the early days of the gospel church, at the same time that the Gentiles seemed to be flourishing and prospering, disturbed the minds of some believers who were not well grounded enough to know the distinction between natural or typical Israel and spiritual Israel. National Israel had declined from the time when she came through the Jordan under Joshua, from the days when King David ruled triumphantly over all his enemies. Now, Israel had no ruler of her own, but was a tributary of Cæsar; she was torn internally with various strifes and dissensions, her political and social life was woefully corrupt. This looked as though surely God had cast off Israel, and indeed he had, so far as his favoring that nation above any other nation, but God had not cast away his covenant of election made in his Son before time. National Israel was never intended to be preserved eternally as a nation on earth. She was to serve simply as a type of the true church during the legal dispensation. Jesus, having now come into the world and suffered, died and rose again, there remained in the purpose of God no more need for the preservation of the type, so, as a nation, Israel was to be cast off. Inasmuch as God's spiritual Israel is confined to no one nation among all the nations of the earth, but is to be found among all nations, the Almighty having in each and every nation a remnant according to the election of grace, therefore even though

Israel nationally was cast away, the spiritual remnant in that nation, as well as in every other nation, was not cast away. As proof of this Paul brings up his own personal experience: "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin," and the fact that he and others of the Jewish nation were being brought by grace into the gospel proved that God was not casting away his people foreknown in Christ before the the world began, but only that God was terminating the typical Israel, since the type had served its purpose and there was not any more need for the type, since the true church was now gospelly set up. Further substantiating this doctrine that God had not cast away his people, Paul reverts several hundred years to the time of the prophet Elijah, the time when Israel was passing through a period of corruption somewhat similar, though not by any means as final, as in the days of Paul. The prophet Elijah felt that God had turned his back upon Israel, and had cast her off, because they had digged down God's altars and slain his prophets, and even sought the life of Elijah himself. But God spoke to Elijah, comforting him with the doctrine that God had reserved unto himself a remnant that could not be cast away. "Even so then at this present time," Paul says, "also there is a remnant according to the election of grace." He says, following up the matter, "What then? Israel [nationally] hath not obtained that which he seeketh for [that is, justification by works]; but the election hath obtained it [not by their own works, but through the work of Christ]." Thus, further on in the chapter, we are told that this fall of the Jews was for the purpose that the kingdom of God should be taken from the Jews as a nation, so that salvation should

come to the Gentiles. But we Gentiles are warned not to boast of this, since God, who cut off the natural branches, is able to graft them in again when the fullness of the Gentiles shall have been brought in, and in this year of our Lord 1920, it looks, and has for some time looked, as though the fullness of the Gentiles had almost been brought into the gospel, that whatever remnant according to election there is in these United States, for instance, had very nearly been gathered in. For just as Israel as a nation was an apostate from her former prestige in the days of Paul, so we witness to-day error, delusions, selfishness, greed and corruption of every sort rampant among the nations of the earth. Religion is nowhere respected as formerly, but men are lovers of self, setting up their own standards by which to regulate their lives, with no regard for any authority higher than themselves. Nowhere is this more plainly seen than in the proceedings of a Conference which met four days in January, at Atlantic City, N. J., and mapped a plan to raise five hundred million dollars in the next five years to "save the world." This Conference is by no means an isolated instance, but is symptomatic of the disease of the times. This movement to "enlist the spiritual and physical resources of American Protestantism" in saving sinners everywhere, is a direct and glaring subversion of all Scripture: Scripture which plainly says again and again that beside the Almighty there is no Savior; that the name of Jesus is the only name given under heaven among men whereby the children of God must be saved; that salvation is not of works, but wholly of grace; that salvation is not of him that willeth, nor of him that runneth, but of God who sheweth mercy; that God's people are saved with

an everlasting salvation and called with an holy calling, not according to their works, but according to God's own purpose and grace, given them in Christ before the world began. The price of one sinner's salvation, or of every sinner's salvation, is not five hundred million dollars. No, the price is not to be reckoned in silver or gold, nor in corruptible things that perish, not even all the material wealth of the world piled to the skies; the price is the precious blood of God's only Son Jesus Christ. He paid it over nineteen hundred years ago. The sinner's debt was paid then. Jesus said so. His words were: "It is finished." If any man, or set of men, such as this inter-church Protestant conference, says that Christ did not finish the work of salvation and that we to-day must contribute sordid dollars to finish it, there remains for us to say simply, "Let God be true, but every man a liar." We wish our readers would take time to read the forty-ninth Psalm, especially from the sixth to the ninth verses inclusive. It undeniably affirms the impossibility of saving sinners with dollars. The redemption of souls is precious, too precious indeed for God to entrust to dollars, so precious that nothing short of Christ's blood could accomplish that redemption, and when once Christ had paid that price with his own blood the redemption ceased forever; the work was done once forever, salvation was finished and complete. It is nothing less than the work of folly to in this year 1920 take up, or attempt to open up again, a case which is closed, which was closed nearly two thousand years ago. So the mad delusion goes on, and the whole world is caught in its train. Is it any wonder the spiritually-minded ask, "Hath God cast away his people?" just as the apostasy of Israel caused the

spiritual to ask the same question in the days of Paul. Then, in the midst of corruption, the church stood in the dawn of a new age. May it not be that now with the whole world lying in wickedness all about us we may unwittingly be upon the threshold of a better day? God grant, if it be his will, that we may yet witness a glorious revival in our hearts, truly a season of refreshing from the presence of the Lord, assuring our doubting hearts that God has not cast away his people whom he foreknew.

Written by request.

L.

CIRCULAR LETTERS.

(Written by Elder J. M. Fenton.)

The Juniata Association, in session with the Sideling Hill Church, Fulton County, Pa., October 10th, 11th and 12th, 1919, to the churches composing the same and to all with whom we correspond.

DEARLY BELOVED IN THE LORD:—We rejoice in the Lord that we are able to write you that there is no departure by us from the principles of doctrine, order and faith of the gospel as it is given us by the Savior and his apostles. How good it is when brethren dwell together in unity! It is like the precious ointment upon the head of Aaron, as the dew of Hermon, and as the dew that descended upon the mountains of Zion. How necessary to take heed unto ourselves and unto the doctrine, and contend earnestly for the faith once delivered unto the saints. Feed the flock of God, which he has purchased with his own blood. Feed them with strong meat, as well as the sincere milk of the word. Be instant in season and out of season, declare the doctrine of God's love, mercy, compassion, pity, long-suffering, kindness. Hold fast the form of sound words, as recorded in Scripture. For the grace of God, that bringeth sal-

vation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for the blessed hope and glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.

J. M. FENTON, Moderator.

H. H. LEFFERTS, Clerk.

CORRESPONDING LETTERS.

The Juniata Old School Baptist Association, in session with the Sideling Hill Church, Fulton County, Pa., October 10th, 11th and 12th, 1919, to the associations and churches with which we correspond sends greeting.

DEAR BRETHREN:—We trust our hearts are filled with gratitude to our God that we have the privilege of communicating with you all. What a blessing it is to have the privilege of meeting our ministering brethren, who have come speaking the same things, which we hope is the work of the Lord, for it is salvation by grace from first to last. The Lord by the sweet singer of Israel hath said, Walk about Zion, and go round about her, tell the towers thereof; mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following. May the Lord guide and direct us in all things.

We regret to state that for several sessions we have not received any Minutes from our sister associations. We want no interruption of your correspondence, and suggest you have your clerks investigate this matter.

The next session of this association is appointed to be held, the Lord willing,

with the Springfield Church, Huntingdon County, Pa., Friday before the second Sunday in October, 1920, when and where we hope to receive your Minutes and messengers.

J. M. FENTON, Moderator.

H. H. LEFFERTS, Clerk.

MARRIAGES.

By Elder J. C. Mellott, at Salisbury, Md., Dec. 9th, 1919, Walter Samuel White and Lennie Aydelotte, both of Salisbury, Md.

By the same, at Salisbury, Md., Jan. 17th, 1920, Willis E. Bratten, of Willards, Md., and Mattie H. Parker, of Pittsville, Md.

By Elder B. Sawyer, Dec. 18th, 1919, at the home of the bride, Jones Mill, Ala., Andrew J. Dougette, of the same place, and Mrs. Carrie Frye.

By Elder J. B. Slauson, at the home of the bride's parents, Northwood, Ont., January 15th, 1920, John McClarine Carey and Manie Campbell.

OBITUARY NOTICES.

Sarah Anna Banister, wife of Amos Banister, of Forest, Ont., died at her home New Year's morning after an illness of only a few days. Sister Banister had been in failing health for several months, but was able to be around and attend to her household duties until a few days before her death. She was born near Toronto in the year 1856, making her age at the time of her death 64 years. She was married to Amos Banister October 22nd, 1874. To that union were born five children, three sons and two daughters. Sister Banister was received in the fellowship of the Covenanted Baptist Church of Canada in July, 1906, being baptized by Elder S. H. Durand, and lived and died in full assurance of faith in her blessed Lord and Savior. She was a faithful and consistent member, and we feel our loss very keenly, but have to bow to the divine will of him who doeth all things well. Our desire as a church is to be still and know that he is God.

Her funeral was held from her late residence, where many friends and relatives gathered to extend their sympathy to the bereaved family, which showed the esteem in which sister Banister was held in the town in which she lived. Interment was in Forest Cemetery. May the Lord comfort and sustain her lonely husband by his grace, and may the children who mourn the loss of so kind and devoted a mother find solace in their heavenly Father, who knows their every need, is my prayer.

J. B. SLAUSON.

Melissa E. Slauson departed this life at her home in Halcott, N. Y., July 4th, 1919. She was a daughter of John and Ellif Craft, and was born Nov. 9th, 1858. Her husband was Orrin Slauson, who died over six years ago. She leaves to mourn their loss one son and three daughters: Wilbur Slauson, Mrs. Marshall Bouton and Mrs. James Peet, of Halcott Center, N. Y., and Mrs. John Walker, of Kelly Corners, N. Y., also four grandchildren. She was a worthy member of the First Roxbury Church, Vega, N. Y., and was held in high esteem by all who knew her. The many trials she was made to encounter caused her to rightly esteem the Rock of her salvation, and her feelings often found expression in the hymn: "Amazing grace! how sweet the sound, that saved a wretch like me." The Lord in his mysterious providence saw fit to lay the hand of affliction heavily upon her, and for some months before she died she was confined to her bed and suffered much bodily pain. Her desire was for God's will to be done, and though suffering much she did not want to complain. It was my privilege to visit sister Slauson a number of times during her illness, and the remembrance of those visits is still sweet to me. We miss our dear sister much, but are comforted with the thought that she is absent from the body but present with the Lord, which is far better. Interment was in the Vega Cemetery, Vega, N. Y.

GEORGE RUSTON.

Hannah E. Tilton died Nov. 19th, 1919, at her home in Lowell, Mass., aged 77 years. She had been a great sufferer for years from rheumatism, and the last year or so of her life was compelled to use a wheel-chair in getting around, but the immediate cause of her death was acute indigestion, which took her away in a few hours. Her mother died leaving a large family of children when sister Tilton was a mere child, and therefore the burdens of life fell upon her in childhood, but she was blessed to endure to the end all that came upon her. She united with the North Berwick Church, Maine, in October, 1864, and was baptized by the late Elder Wm. J. Purington. In October, 1896, she united by letter with the Woburn Church, located in Woburn, Mass., and was over steadfast in the faith, attending our meetings when it was necessary for her to ascend the stairs on her hands and knees. Such devotion to the house of God is seldom seen. She was well indoctrinated, and held in the highest esteem by all who knew her. She is survived by two daughters, her husband having died several years ago. The daughters were devoted to their mother, and exceedingly kind and thoughtful during all her affliction. Brother John Ham, of North Berwick, Maine, and one sister also survive her. Brother Ham says of her: "She had been all her life very self-sacrificing, a meek follower of her Lord and Savior, very submissive to her seemingly hard lot in life. Nothing short of devotionship could

make one feel to praise the Lord under such afflictions as she had." Instead of complaining she was always counting her blessings.

The funeral was largely attended, and the floral offerings many and beautiful. May the grace of God keep and sustain the daughter, the brother and sister in their sorrow.

K.

Elder D. A. Wilbanks, one of our most active ministers, died October 10th, 1919, after a long illness of typhoid fever, aged about 60 years. He was a member of Pilgrim's Rest Church, in Franklin Parish, La., where he also resided. He left a widow, mother, one brother and other relatives and a host of friends to mourn their loss. I think all his children preceded him to the grave. The church has lost a precious member as well as a loving pastor; he was an able defender of the gospel of truth. I was well acquainted with him, and to know him was to love him. I visited his family twice, and met him and sister Wilbanks several times at our associations. She was a great help to him in all his ministerial work. Dear relatives and friends, do not mourn as those who have no hope. Dear sister Wilbanks, remember that God is good, true and just, too wise to err and too good to be unkind. Remember that Jesus can fill your lonely hours with sweet meditations of his love. I want to say to his aged mother, The Lord knows what is best for his children and always does things for the best, for he says that all things work together for good to them that are called according to his purpose.

M. E. HAMNER.

Lucinda J. Cook was born in Dorchester, N. B., October 27th, 1845, and died Nov. 4th, 1919, aged 74 years. She had been in failing health for a little more than a year, the immediate cause of her death being acute indigestion, followed by heart failure. On April 2nd, 1866, she was married to the late Capt. William E. Buck, who was lost at sea between New York and Halifax, N. S., in December, 1887. To them ten children were born, two of which survive. In 1891 she was married to the late Capt. John R. Cook. In 1882 she was baptized in New York by Elder Silas H. Durand. She dearly loved to read the SIGNS OF THE TIMES, and was a firm believer in election, predestination and salvation by grace.

The funeral service was held in Dorchester, at the home of her daughter, Mrs. N. P. Ward, who faithfully cared for her in her declining years. Interment was in Dorchester Cape Cemetery.

ETTA M. COLE.

Mary L. Henderson, widow of brother James N. Henderson and eldest daughter of Nathan and Barbara Grafton, died Dec. 31st, 1919, at her home in Towson, Baltimore Co., Md., aged 68 years. She was a member of Hartford Church at the time of her decease. Her membership totaled about forty years

she being twenty-eight years of age when baptized. She was not only loved by the members of our faith and order, but highly esteemed by her many friends outside of the church with whom she came in contact. The floral offerings, particularly from these friends, were profuse and beautiful. She loved the truth as it is in Jesus, and was always present when possible at meeting, either at her home church or elsewhere. She leaves a son and a daughter to mourn her departure, but their loss and ours is her eternal gain. Her son is a successful business man in New York city, and her daughter, Mrs. Rozilla L. Jones, resides in Washington, D. C.

Funeral services were conducted by her pastor.

J. G. EUBANKS.

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

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OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

THE

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(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 88. MIDDLETOWN, N. Y., FEBRUARY 15, 1920. NO. 4.

CORRESPONDENCE.

ACTS II. 23.

ALL my preaching, and anything I write, is intended for the comfort, edification or enlightenment of God's holy people. I neither preach nor write for the purpose of awakening dead sinners, the Lord alone can do that, and he will do it as it pleaseth him, in his own time and manner, and that without any assistance from me. Neither do I seek to enlighten or convince those whose eyes the Lord has blinded and whose hearts he has hardened; that would be the height of presumptuousness and folly. Such can neither see nor understand, neither can they believe; they do not belong to the sheep family, and therefore they cannot believe. They belong to the genus capra, and they have hollow, scabrous horns. The gospel was never intended for them, neither can they receive the love of the truth in their hearts. But we do not know who these are, neither have we the right to sit in judgment upon others and declare that they do not belong to the election of grace. This also is exclusively the work of God. He knoweth them that are his, and when the

truth goes forth in the power of the Spirit he will carry it to the hearts which he himself has prepared to receive it, and in these divinely prepared hearts the seed thus sown will bring forth fruit, some thirty, some sixty and some an hundred fold.

I have been thinking for a day or two about that celebrated statement of Peter in his great Pentecostal sermon, found in Acts ii. 23: “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.” One of the things which many of God's little ones who have not yet passed in their experiences out of the milk stage do not understand, and are often troubled about, is this: How is it possible for God to have predestinated all things whatsoever come to pass, both good and evil, including the entrance of sin into the world, and the fall of man, and yet not be the author of sin? This is a question which disturbs many minds among God's saints who have not yet learned to digest the strong, solid meat of the gospel. Now a right understanding of the remarkable passage above quoted will entirely clear up this difficulty. The text naturally falls into

two distinct and separate divisions. The dividing line is to be found where the comma is, between the word "God" and the word "ye," in the latter part of the verse. The pronoun "him" refers to Jesus, and Peter tells the Jews on that memorable occasion that God had delivered Jesus into their hands. This deliverance of Jesus into the hands of wicked men was for the express purpose of his being crucified by them. He was not taken against his will, nor against the will of his Father and put to death, for Jesus himself says, in speaking of his life, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."—John x. 18. The crucifixion of Jesus was one, and only one, of the "whatsoevers" (Acts iv. 28) which God's hand and counsel had "determined before to be done" on that occasion. These things were all included in the great scheme of redemption, and were incorporated in the terms of that "everlasting covenant," which was made by and between the everlasting Father, the uncreated Word and the eternal Spirit, in eternity, before the foundations of the world were laid, and which covenant was ordered in all things and sure. Therefore it must and does inevitably follow, from these and many other Scriptures, that nothing, not even the most apparently insignificant, trivial circumstance, took place in the matter of the crucifixion of our Savior which was not foreknown, foreseen, fore-ordained and immutably fixed and settled in eternity. Nothing was indefinite, nothing uncertain, nothing unexpected, and nothing which was not in absolute accordance with the eternal purpose and unchangeable will of God, yet everything which was done by the Jews and by the Romans in that matter was sinful and

wicked in the extreme. All their unspeakable malice, hatred and revenge, all their malevolent and triumphant speeches and all their malignant acts and doings lay strictly within the perview of the eternal purpose and absolute decree of God. (Acts iv. 27, 28.) Still, notwithstanding all this, God was not the author of their wicked deeds. Though impelled, as it were, driven forward, by the eternal secret counsel of God, to do what they did, yet they acted voluntarily, and of their own will, and were therefore responsible for their doings. Just as many wicked men to-day by their wicked acts fulfill the predictions of God's holy prophets without knowing they are executing God's will and fulfilling his word, so it was with these men, familiar with the Old Scriptures, but utterly ignorant of their spiritual meaning, they went on in their malicious course, and murdered the immaculate Son of God and fulfilled to a jot and a tittle His will in that matter, and never once realized that they were executing His counsel. (Isaiah xlii. 11.) The word "determinate" in this place is a very strong word, and it means settled, fixed unalterably; and the word "foreknowledge" signifies not only that the matter was foreknown, but that it was also predestinated. Every detail and minute circumstance in connection with the crucifixion of Jesus was foreknown, immutably fixed and prearranged by and between the persons of the Holy Trinity in that first great supreme council which was held in eternity. This is the sense of the first portion of this wonderful passage. The latter clause conveys the idea that those wicked Jews crucified the Savior, as the lawyers say, "with malice aforethought," in an unlawful manner and without mercy. The judgment of Pilate was, "I find no fault in him," and yet, in

order that the Scripture might be fulfilled which was spoken by Isaiah the prophet, it was necessary that his judgment should be taken from him. (Isaiah liii. 8.) This actually took place at the time of his crucifixion. Notice that while Jesus was delivered into the hands of those wicked Jews by the determinate counsel and foreknowledge of God, yet it is expressly said, "Ye have taken, and by wicked hands have crucified and slain." The wickedness did not attach to God's hands, but to theirs; from God's viewpoint (if I may be allowed to use the expression) it was in the fulfillment of his eternal purpose, the complete and everlasting salvation of his chosen people, and for his own glory, that Jesus was delivered into the hands of his enemies to be slain. Herein we begin to see the unsearchable riches of God's superabounding sovereign grace.

B. H. IRWIN.

SOCIAL CIRCLE, Ga., April 3, 1919.

KELLER, Texas, March 6, 1919.

DEAR EDITORS:—The inclosed letter was written to me by sister Charlotte Price. She and her husband are both members of the Old School Baptist church near Grapevine, Texas. This dear little sister has written as she talks: in a plain, child-like simplicity, as she terms it, A babe in Christ. Her words have been edifying and interesting to me, like apples of gold in pictures of silver. In her walk and godly conversation I can see the blessed image of Christ. In her countenance the fruits of the Spirit. Through babes and sucklings God has perfected praise. Her hope in the blood of the Lamb is her meat and drink. Though she is poor in this world, her treasure is in heaven, beyond the bleak, chilly winds of time, and the buffeting waves. He in the thickest darkness dwells and performs

his work. The cause he conceals, and though his methods are unknown, judgment and truth support his throne. I believe her letter will be read by others of like precious faith with interest, so, dear brethren, I request its publication in the SIGNS, if convenient.

Affectionately yours to serve in gospel bonds,
ASA HOWARD.

GRAPEVINE, Texas, Feb. 2, 1919.

DEAR ELDER HOWARD:—I will try to write some of the travels of my mind, as you request, but if there is nothing given more than I now see I do not know that I will send it. I wrote a letter before, but did not send it, and have had no peace of mind since, so the impression continues to prompt me to write again, trusting God may enable me to pen a few lines and tell of the dealings I hope have been God-given. I feel very much cast down at present. I have been so long deprived of the privilege of attending meeting that I lose sight of the blessed hope, which at times almost drives me to despair. Sometimes I am made to wonder whether or not I was ever an acceptable member, but if I am not, I will linger about the blessed fold of God and beg to share some of their blessings. When I call to mind my past experience I can see things I have tasted, and can still feel it was God with me, and pray God to help my unbelief, and hope he will ever make me able to believe in him through all my weakness and short comings. I often feel to be in darkness, and realize the need of my dear Savior and the prayers of the saints. The Scripture comes to me, Draw near to me and I will draw near to thee. May God enable me to ever stay near him, as there is so much temptation and danger in the way, which often causes me to get among wolves that

seek to devour the sheep when they have been drawn away from the great Shepherd. But if I am cast out I can only say, It is justly deserved. The cause of God has been my only care since I have felt to be changed from nature to grace, and I sincerely desire that you old brethren and sisters, who have (as I see and realize) gone on honestly serving God, will be given grace to bear with me, and pray that I may be blessed to go on bearing the cross of Christ. I know that if we would reign with him we must partake of his sufferings. My afflictions have been great, and it seems that they will never cease, although at times I feel that I have been enabled to bless and praise God's holy name through my trials, and say, Thy will be done. At times I feel to rejoice that I have been made a partaker of Christ's sufferings, but because of doubts and fears have failed to give my Savior praise for his mercy and love toward me. I know my utter helplessness of hindering or bringing into being anything, leaving all with him, believing in God through all things, and I have to say repeatedly, Thy will be done, not mine. Now, brother Howard, I hope by revealed faith in Christ to see myself as I am, only a babe in the sweet embrace of the loving Savior. We can by the Spirit see the way of life and salvation when we are led by him and can by grace serve the law of Jesus Christ. But we are as babes beginning to learn to cry, walk and talk. I know you who have traveled the journey so long have learned many things I have yet to learn. I do not feel I can say anything to interest you, though it is true that every believer likes to talk with and watch over helpless ones to encourage them to become useful and faithful in the church. I hope it may please God to ever make me able to

serve him and his cause in an acceptable manner. When I look back over my christian life I see I have only been an infant, and a very troublesome one I must be, and I want to thank you dear old soldiers of the cross for your patience and willingness to ever bear with me. Pray that I may be permitted to meet with you all again and become useful, as I feel we all have our duty to perform, and no one else can fill our place, but I feel that my past life has been almost, if not a complete failure. Although I realize that we all have sinned, and come short of Christ's bidding, it is my only hope that God is merciful, gracious, ever bearing with our weakness. We suffer for our weakness according to our sins, and my sins must be very great, as it seems I have to suffer so much, but I hope when we have filled our cup of suffering we may sweetly and peacefully reign eternally with our much loved and adored Savior. We mourn to lose sight of the hope that saved us. That little hope is all we have; it is precious to our lonely souls while we are strangers here below. We cannot always feel our hope, and when I lose sight of mine nothing else holds any charm to cheer my drooping spirit. My lot is a mixture of joy and sorrow, and I have all kinds of severe trials to try my faith. If I could feel as I see my brethren and sisters I would rejoice in hope of the glory of my blessed Savior. I am glad my brethren tell the same experience that I try to tell. O that I could at all times live in the faith to the end of my pilgrimage journey, and realize the blessed saying of Jesus, Well done, thou good and faithful servant.

Brother Howard, I do not see much in this letter, so will not weary you longer, though I want you to write us a long letter, for we would be very glad to read

one of your good letters. Much of the time my weakness is nearly all I can think of to write about. My thoughts and little ideas have been scattering, but I will send this to you, as I remember your request. If the Spirit indites, some time I will tell you more of the travel and exercise of my mind.

I remain as ever, a weak sister, in hope of the Savior's love,

CHARLOTTE PRICE.

THE TESTIMONY OF JESUS CHRIST.

PAUL, standing on Mars' Hill, the highest court of Athens, at that time the center of the world's civilization and learning, said, "I perceive that in all things ye are too superstitious." Speaking to Gentiles, who knew not the law of Moses, he declares in few words the folly of superstition and idolatry. Again, in his letter to the church at Corinth Paul says of the Jews, "But even unto this day, when Moses is read the veil is upon their heart. To-day superstition and mysticism are as rampant as ever in the world, not merely with the unlearned and ignorant, but among men of the highest learning as well. Let us examine ourselves and see if we also are not subject to superstition and mysticism in reading the word of God. At the end of the book of Revelation is a solemn warning not to add to or take away from the testimony it contains, and this, together with the fact that it is largely written in figurative language, has caused many to avoid it. It is well to tread carefully when approaching the word of God, not only in the book of Revelation, but in every part of the holy Scriptures, for they all testify of Jesus Christ. It is well to consider our holy calling, to try the testimony we give, to partake tremblingly of the bread and wine, lest we be puffed up and be found

unworthy, not beholding the Lord's body. But shall we avoid the testimony of Jesus Christ because it is holy and true? Would we flee from the face of the Lord at his appearing, or rather would we watch and pray, crying, "Even so, come, Lord Jesus?" I would not presume to interpret the hidden things of God, but desire to point out certain things which appear very plainly if we compare Scripture with Scripture. "The revelation of Jesus Christ;" "The word of God;" "The testimony of Jesus Christ." Let us bear this in mind as we read. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." First, let us note the names that the Lord is called: "the faithful witness," "the first begotten of the dead," "the prince of the kings of the earth," "Alpha and Omega, the beginning and the ending, * * * which is, and which was, and which is to come, the Almighty." Mark also the description of the Lord in the vision as the same is carried on throughout the book. John is told, "Write the things thou hast seen, and the things which are, and the things which shall be hereafter." In his first epistle John speaks of "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life." He is not to write a history of the world, but the testimony of Jesus. Let us read carefully what the Lord has to say to the churches to whom the testimony was sent and we will find what follows to be more clearly the same testimony. I will only note a few instances where prophecy plainly referring to the Lord in his office has been misapplied by men to temporal things. We find the Lord himself unsealing the testimony which no man was

worthy to unseal, and as he said of the Scriptures in which the Jews thought they found eternal life, They are they which testify of me. In the sixth chapter, on the loosing of the first seal John saw "a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Now turn to the nineteenth chapter: "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God."

I hope it is not presumption for me to write of these things, for they have been a comfort to me in these times of strange doctrines and mysteries which do not testify of Jesus. May his dear people be led to look to him and shun profane babblings of those who think they are wise. This knowledge is from beneath, but the testimony of Jesus is from above. "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

GILBERT B. McCOLL.

WHEELING, W. Va., June 1, 1919.

DEAR BRETHREN AND SISTERS:—Did you ever feel a desire to let the readers of our good family paper hear from you, yet feel crushed under a deep sense of your unworthiness to appear among them? This feeling hinders me from attempting to write. I am sending two letters from Elder J. F. Beeman, who lodged two nights with us last summer when on the trip which he describes. He came laden with the truth as we have been taught it. My only regret was that household cares

kept me from being more in his good company. I will say to the many loved ones that I am yet here, and as a monument of God's power, upholding me from day to day and enabling me to keep up and about my daily work. I often wish I could praise him for the mercy that is meted out to me every day of my life, but I feel so barren of the things I love. I am thankful that brother J. T. Kerr sent Elder McConnell's letters, which were published in June 1st number of the SIGNS, volume eighty-seven. I see so much solid truth in them, which I hope is written in my heart, although I am unable to express it. I wish he would write often.

With unbounded love to all the members, I am, as ever, your unworthy sister,
FLORENCE PULTZ.

CLAREMORE, Okla., Dec. 6, 1918.

DEAR SISTER PULTZ:—Knowing of your loneliness because the Old School Baptists are so few in your city, I am sending you a few words of my own breathing, which may be appreciated by you, for I know that often a few words from brethren which set forth the wisdom, power and goodness of God are to me like "apples of gold in pictures of silver." I arrived home safely on the 13th of November, after being absent three months and three days, finding all well. I attended five associations and many other meetings, preaching fifty-two times, and though the influenza raged while I was in North Carolina, yet I was going most of the time, passing through it in many homes, attending some funerals of persons that had died of it, but I was not sick one day while I was gone. I found a great many Old School Baptists in Virginia, North Carolina and South Carolina, compared to many other

localities, and most of them enjoying peace and prosperity. From this do not understand me to mean that the brethren where I visited have no "jars," for this would be rare experience for me among the Old School Baptists in the more than fifty-eight years that I have been among them. Almost every place I visited I found some coldness, but not that kind to seriously hamper the travel of the churches. It seems that the few churches in Oklahoma with their small membership are in a cold state, much indifference, taken up with the world, small attendance, so that the preachers get discouraged. This is not the complaint under the ministry of one or two preachers, but it seems to be general. This great war has broken families, some of the Old School Baptists as well as others. This has had its results, has made a showing of the kind of zeal that some of our brethren possess. Fleshly feelings do take possession of the minds of the brethren, so that they do not do as they ought. I have seen this to be a lamentable condition for many years; it still exists, and we well know that the Lord alone can revive his own people so that they must worship him in private and in public.

I hope that your health is much better, and that your family is in prosperity.

All yours, in hope of immortality,

J. F. BEEAMAN.

CLAREMORE, Okla., Feb. 9, 1919.

DEAR SISTER:—The words found in Romans xi. 33, have had more meaning to me, it seems, than ever before. Here they are: "O the depth of the riches." Here I pause, and as mortals think they know what riches is, I, too, have had ideas of earthly riches, and a very faint idea of eternal riches. Naturally, the word "riches" denotes something possessed,

and this something the possessor makes above his fellow-creatures, so that, in one sense, he is the master, his fellow-creatures servants, or slaves. To be rich in this world, or have considerable property, is the aspiration of almost every mortal, and many false ways are set going to delude the simple out of their rights. God has made it possible for mortals to be rich without deluding or defrauding others of their race. Not the gold and the land of this world, which all the human family have a natural right to, one as much as another, but the riches that no man has a natural right to in any way whatever—riches that in every sense is a gift, and it is recorded in the fifth chapter of Romans at least five times as a gift: "the free gift," "the gift by grace," "the gift of righteousness." This riches bestowed upon undeserving sinners did not impoverish the Lord in the least, for he holds all things in his own power; but the apostle, speaking in regard to our dear Savior's grace, as being such, (O the beauty of that grace, the power of that love!) says, "That, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. viii. 9. According to Jesus' own testimony he was very poor in this world's goods. "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."—Matt. viii. 20; Luke ix. 58. That the riches of God are deep and everlasting is abundantly set forth throughout the Scriptures.

Now I will quote more of the holy testimony that I started with. "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!" The riches of God are deep, cannot be measured, both in wisdom and

knowledge, and he is so wise and has so much knowledge that his judgments cannot be searched out, they are hidden, and no power can find out his ways. He has a way of salvation; that, too, is unsearchable, though men and devils lie, and say they know the way, and that they can show the way to others. Not long ago I heard a popular preacher in this town publicly assert that man had the power and privilege to reveal God to others. When I think of the depravity of man in all his generations from the beginning of the world, his continued sins, his continual mistakes, his deep deception ("The heart is deceitful above all things, and desperately wicked: who can know it?") and his vile and corrupt condition, then I am glad to know that God has put an everlasting and eternal veto upon man's searching to find out God, where he is, or what he does. It is impossible for man to know the greatness of God until the Lord shows it to him by revelation. That revelation comes to the dead sinner by the Revelator; then the sinner, who is alive from the dead, can see the beauties of holiness, and not until then.

I wish to call your mind to the last verse (Rom. xi. 36), which seems to be far reaching and absolutely sweeping, showing God's jurisdiction over all worlds and things: "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." Now to make this passage look stronger, and not change the sentiment one bit, I shall write it with the name, and not use the pronoun, like this: For of God, and through God, and to God, are all things: to whom be glory for ever. Amen. From this Scripture we surely have the meaning that: All things are of God, all things are through God, all things are to God, and Paul in

view of this wisdom and power did say, "To whom be glory for ever. Amen." In your lonely hours read this and compare it with the infallible testimony. All yours for Jesus' sake.

In hope of immortality,

J. F. BEEMAN.

HAMMOND, W. Va., Dec. 16, 1919.

DEAR EDITORS:—I will try in my weak way to write to the readers of the SIGNS, as my time has about expired and I want to renew my subscription for another year. I have been a reader of the paper for about twenty-five years. Now let us look to the Scriptures and see what they teach. They tell us to deny ourselves; they tell us of grace, for the grace of God that bringeth salvation hath appeared to all men, teaching them (or us) that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Grace teaches us how to live in this present evil world, and it is the grace of God that does all this, not the teaching of man, neither the work of man, but the grace of God, and it has appeared unto all men, not only the Jews, but unto the Gentiles also, and where it has appeared it teaches them how to live and what to deny; so by their fruits ye shall know them. Christ said, Other sheep I have, and them I must also bring. If he must bring them, can he fail? So this grace has not only appeared unto the Jews alone, but also unto the Gentiles. When it appeared unto the Gentiles did it appear unto every creature of them and cause them to live godly and soberly in this present world? O no. Well, then, let us see who is meant by all men. All who were ordained to eternal life, they were the ones who believed, no more, no less, for the promise is unto you and unto your chil-

dren, and unto all that are afar off, even as many as the Lord our God shall call. They are called by this grace appearing unto them. Paul said, He called me by his grace. Then are we included in this number, and what are the feelings of those who are included? Well, this is their feeling: I will put my fear within them, and they shall not depart from me. Now turn to Titus ii. 11, 12, and you will find my text telling you how you should live, and who should live this manner of life. The apostle was speaking to the church, teaching us, the saints, the children of God, for in the fourteenth verse he says, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." He obtained eternal redemption for them, so they are eternally redeemed from all iniquity; and he hath given them eternal life, and they shall never perish. God has not sent his grace in vain, because God is holy and all his works are holy and perfect. As he sends the rain and the snow down to the earth to water it, so as to give seed to the sower and bread to the eater, so shall his word be that goeth forth out of his mouth; it shall not return unto him empty nor void, but shall prosper in the thing whereunto he sent it and shall accomplish his design—will not fail. I will give him a portion (not all, but a portion) with the strong, and Jacob is the lot of his inheritance and his portion. Let us see something more about the feelings of God's children. I will lead them with weeping and supplication. Have we traveled this road? Have we been made to weep on account of sin? Have we made supplication at the throne of grace for God's mercy and love? Grace teaches them to love God and to love his children. So it is no wonder that the Savior said

unto his disciples, If ye love me keep my commandments, and teaches us that we should forgive our brethren their trespasses, confess our faults one to another, and live in peace with all men inasmuch as in us lieth. O, are we living righteously in this present world? By their fruits ye shall know them. A good tree cannot bring forth corrupt fruit, neither can a corrupt tree bring forth good fruit. The good fruit is love, joy and peace in the Holy Ghost. The fruits of the flesh manifested are hatred, malice, envy, strife, confusion, &c. When we are not led by the Spirit we will not do what God commands us to do, but when led by his Spirit we will do as he commands, and then we will not say there is nothing in confessing our faults, because Christ taught his disciples to forgive. When brethren come repenting even unto seventy times seven, how then can we say we do not much believe in asking forgiveness? Our text teaches us to deny ungodliness and worldly lusts. Confession is from the heart, and it is the work of grace, and there is all that fullness of God's grace in it when they come with godly sorrow for sin. Look at the prodigal son; see and hear what he said when he remembered his father's house: I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and in thy sight. O, see what a joyful time there was. What if his father had said to him, I do not believe there is much in it? would there have been any rejoicing? I think not. We surely have a case before us, and that was his other son, who did not believe there was much in his brother's return and confession, and who wanted forgiveness from his father because his other son was angry. Yes, he was angry instead of rejoicing; but the father's love was toward the son

that returned home. So there is much in it, because repenting and asking for forgiveness is the work of the Lord, because he works the will and the do of his own good pleasure. So there is much in the grace of God teaching them to do what he designs them to do, because the Savior taught his disciples his Father's will, and he showed that there were some who did not hear the voice of God nor see him at any time. So his grace did not appear to them and bring this salvation to them. O no, because the apostle was speaking to the brethren, and not to the world, teaching us that it was the church of God Christ died and gave himself for, and not for the wicked world, who hath the devil as their father. He said, John viii. 44: "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." God is the Father of his children, and is love, and every one that is born of God loves him and his children, and they obey him because he will cause them to walk in his statutes and his judgments to do them.

Yours to serve,

JAMES W. LINN.

GREENWICH, N. Y., Dec. 28, 1919.

ELDER D. M. VAIL—DEAR BROTHER:—This beautiful Sunday morning I am thinking of you, and can see you standing before my dear kindred and feeding them with the rich provisions our Father gives you to hand out for their comfort, and, dear brother, I feel as near homesick as one old as I can feel in being so far from my dear home. Yes, the tears will come as I think of you all, still I know I have great reason to rejoice in that I have been given the love I have, and the desire

for the things of the kingdom; one thing I do know: I love the brethren. That being true, I can say with one of old, I know I have passed from death unto life. O how sweet that sounds to me this morning. I think I know something of what it is to have the Sun of Righteousness shining in and around me with healing in his wings. I feel there is nothing to be compared with the love of God shed abroad in our hearts. When I look back over the way you and I have come, the many years we have traveled together in the things of the kingdom, with not one jar between us, it causes me to realize that we have been taught by the same Teacher, who teaches as man never taught. So we see the things of the kingdom can never be taught by man. This is the longest time I have ever been separated from those of my kindred in the sixty years I have had a home with them, it being two months that I have been away, but I have had many letters which made me glad. I still have one comfort, and that is I feel I am of some use here with my two children, Helen and Frank, who have had to drink of the cup of sorrow.

Well, I think I better close. I hope this finds you and yours well. Remember me to sister Vail, and tell her this letter is for her as well as you. I hope to hear from you, for remember I am lonely up here.

Your sister in hope,

HELEN KINNEY.

TAFT, Tenn., Jan. 11, 1920.

DEAR BROTHERN:—I desire to say through the SIGNS that I have received so many letters from the brethren wishing the copy of Hassell's Church History which I had that I cannot answer them by private letter. I have disposed of it to brother John D. Wood.

M. J. TOWRY.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1920.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS:**

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

Elder H. H. Lefferts, Leesburg, Va.

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

HAVING no recollection of ever seeing an article on this particular subject, we have concluded to offer a few thoughts for the consideration of our readers, hoping our effort may be blessed to us all in causing us to examine ourselves and take heed to our ways. In using the pronouns "we" and "us" we do not mean to use them editorially at all times, but to include both writer and readers. In all our efforts, both in writing and public speaking, we have always endeavored to speak to the brethren rather than at them, and shall not depart from that rule at this time.

Jealousy is an innate principle, not only in man, but in all flesh. Beasts and birds fight, and often devour one another, because of it; from the ant to the elephant, and from the child to the aged it is seen, and it abides while life lasts, even though it may at times seem dead. It is evidently more prominent in some persons than in others, and, as dispositions vary, jealousy is made manifest. There are very mild dispositions, and there are very ugly ones. Some persons can keep under their body, as Paul did, while others are never as happy, so to speak, as when fighting, cutting and slashing other peo-

ple, and sometimes, too bad to say, their very best friends. In such dispositions the cruel principle, "jealousy," is more marked, for lack of self-control. The quiet, mild disposition is a blessing wherever bestowed; such persons are kind in thought, word and deed, peacemakers rather than fighters, yet in the mildest and most loving disposition the same jealous principle exists, but not to the extent along some lines as is manifest in the disposition above described. We have often heard persons express themselves as being absolutely void of jealousy, and we are sure that such expressions were honest and sincere, so far as they understood themselves, but all who think they are void of the hateful principle are most sadly deceived. Every principle of human nature is in each son and daughter of Adam, though less pronounced in some than in others. We feel almost safe in saying that jealousy is the underlying principle of malice, hatred, envy, murder, and thousands of other evils of man's nature. When man fights against his nature it is a very peculiar warfare—a house divided against itself. This kind of warfare is next to impossible, but by the Spirit of God such evils as jealousy, murder, envy, hatred, &c., are overcome, at least in a measure. Jealousy was the direct cause of the murder of Abel by his brother Cain. The Lord accepted the offering of Abel and rejected the offering of Cain, hence jealousy sprang up, or made itself manifest, and murder resulted. Jealousy caused Hagar and her son to be cast out of the house of Abraham. Jealousy caused Esau to seek the life of his brother Jacob. Jealousy caused the brethren of Joseph to ill treat and sell him. Jealousy caused Saul to seek the life of David. Jealousy caused Herod to order the murder of

many male children, hoping to by such course kill the Christ. Thus we trace the hateful principle from the beginning of the world as innate with man. Those of us who have lived long have witnessed many sad and very sorrowful things as the result of jealousy; homes have been destroyed, lives sacrificed, churches rent asunder, loving brethren separated, feelings wounded and many other hurtful things. Shall such things continue? Yes, but could we not modify them by taking heed unto ourselves and unto the admonitions of the Scriptures? Could we not refrain from things prompted by jealousy as well as from drunkenness, lying, stealing, cheating and many other ungodly things which war against the soul? Do we really try to curb the despicable principle? It seems that many of us rather cultivate or encourage it, and it predominates until it reaches the extreme, then we stop at nothing that is likely to cast reflection upon a brother and injure him in the estimation of others. This is not far short of murder. Often in company we will speak favorably of a minister or a brother; immediately some one will reply, Yes, but I like So-and-so much better. Yes, he is a good preacher, but cannot be compared with Elder A. or Elder B. Sometimes those of us in the ministry are not anxious for other ministers to visit (at least some ministers) the churches in our charge, or even those of our associations, and efforts have been made to keep some ministers from visiting churches when they were really wanted as visitors. In inviting preachers to attend yearly meetings, and so on, often the lesser gifts are invited lest some of us be put into the background. Sometimes home ministers have sent appointments to churches at the time of yearly gatherings when visiting

ministers were in the field, simply because they did not want visiting ministers to get a foot in edgeways into the field or some special church. Such doings are hateful in the extreme, and any of us who think we can blind the people by such a course are surely much deceived. Why should one minister be jealous of another? Why should he in any sense or way try to hinder his ministry to the saints? How much better it would be for all concerned if ministers would receive each other with open arms and hearts, when agreed in the doctrine of salvation by the grace of God. How much better it would be sometimes if churches would act upon their own authority and responsibility, instead of depending so much upon their pastors, who often seem of all men to be the most jealous. Often such men encourage the jealous spirit in the church, or churches, they serve, not thinking that it means death sooner or later, for just as sure as they kill off others they themselves will meet the same fate. Jealousy is cruel, it knows no mercy; will not stop at anything to satisfy hateful desires. The apostle says, If a man see his brother in need and shut up his bowels of mercy against him, how dwelleth the love of God in that man? Might we not well ask the same question of the man who would in any way injure, illtreat or put a stumbling-block in his brother's way? Love worketh no ill, is long-suffering, gentle and kind. This principle (love of God) should cover faults, hide sins and bear a part of the burdens, sorrows and afflictions of one another. Love always speaks well of the object loved. Love never backbites, never murders, never slanders. The commandment given the children of God is, "Love one another." If we all could love instead of being

jealous, hating, backbiting and murdering one another, how much more we would manifest that we have been with Jesus and learned of him. In our service to the churches we should first of all have the good of such churches and the glory of God at heart. No selfish motive should be allowed to prompt us, no spirit of lordship should be exercised, nor should such be tolerated. Such spirit will not be in evidence where the love of God is. Love is the fulfilling of the law, all things included, but really in some quarters, and with some of us, there seems more jealousy than love. "Brethren, such things ought not to be." How shall we praise God and curse man with the same tongue? How can we claim that which is sensual and devilish as being from above? If not from above it surely is of the earth, hence no part of God, and we all should flee from such things as we would from a ravenous beast. Let us read more God's word and talk less. Let us depart from evil and every snare. Let us be kind and gentle one toward another, loving and forgiving, confessing our faults one to another, praying for each other, defending each other rather than doing harmful and hurtful things, praying the Lord to subdue the hateful spirit of jealousy within us, that brotherly love may continue. Were there no commandments against such things life is too short to be spent in warring, backbiting and devouring one another. May the Lord graciously forgive our sins, and lead us all in the way everlasting. K.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, in Woburn, Mass., the fifth Sunday in February (29th). All are welcome. L. B. FORD.

OBITUARY NOTICES.

A. Johnson Drake departed this life Nov. 30th, 1919, aged 54 years, 11 months and 15 days. He was the son of the late Wilson and Hannah Drake, of near Pennington, N. J. He was united in the holy bonds of matrimony to Miss Elizabeth M. Sked, Dec. 18th, 1885, and to that union was born one son, Wilson Drake, of Pennington, N. J., who, with his wife and little son, Donald Drake, together with his mother, survives to mourn the irreparable loss. He was a kind, affectionate husband and father and an honest, upright citizen, and was much loved and respected by all who knew him. He never made an open confession of faith, but was a firm believer in the doctrine of salvation by grace, and would accompany his wife, sister Elizabeth Drake, to her meeting, and talk of his appreciation of the doctrine preached. He was a man of good example, and all who knew him would do well to think of such men as examples of morality. His last illness was of short duration, he being stricken with pneumonia.

His funeral was conducted by the writer at his late residence, Pennington, N. J., and the high esteem in which he was held was manifested by the large concourse of relatives and friends that attended his funeral. His body was laid to rest in the family plot in the Old School Baptist Cemetery at Hopewell, N. J. We are made to say in regard to such as Mr. Drake that our loss is his eternal gain. Rest on, dear one, in the beloved embrace of your Redeemer, and when he makes up his jewels and all the redeemed of the earth are gathered, may it be his lot to be thus glorified together with him, soul, body and spirit, to praise God for ever and ever. Mr. Drake will be greatly missed by us all, but none will miss him as much as sister Drake and his little grandson, Donald Drake, as Donald and grandfather were much of their time together, living on joining lawns in town.

ALSO,

Mrs. Ruth A. Sked, widow of John Sked, departed this life Dec. 15th, 1919, aged 80 years and 11 months. The day of her death was the birthday of her son-in-law, Johnson Drake, and the day of her funeral was the thirty-fourth wedding anniversary of Mr. A. Johnson Drake and sister Elizabeth Sked Drake. She had been in delicate health for several years, and was quite a care, but there has never been a mother that received greater devotion from her children than did sister Sked. She was the mother of eleven children: C. Howard, Homer H., John H., Walter W., Alfred R. and Clarence G. Sked, Mrs. Elizabeth M. Drake, Mrs. Ettie May Reed, Mrs. Florence L. Atchley, Mrs. Anna Ruth Blackwell and Mrs. Edith L. Blackwell. All the above named children are prominent citizens of New Jersey except Walter W., who resides in California, and all except

he were present at her bedside at the time of her departure and together with their companions attended the funeral of their dear mother except Mr. A. Johnson Drake, who preceded her in death Nov. 30th, 1919. Sister Sked's kind and motherly devotion, manifested in her life to her children, grandchildren and great-grandchildren, was reacted upon her in her associations with them, which makes life pleasant for both youth and aged. While her life was so devoted to her children and all of her household, there were other things which were precious to her, and they gave her great concern. These were the things which pertain to the house of God. She united with the Old School Baptist Church at Hopewell, N. J., at their June meeting in 1869, and lived a true, devoted sister in the doctrine of salvation by grace, and when visited by her pastor he was always greeted so pleasantly that the opportunity of calling on her never came too often. She was not only loved by her brethren, sisters and family, but by all who knew her. Her husband preceded her to the grave several years, after which she made her home principally with her youngest child, Mrs. Edith L. Blackwell, and her husband, Mr. Robert Blackwell, formerly of Pennington, N. J., but now of Trenton, N. J., who always bestowed upon her such as was for her comfort and pleasure. Space is too short to say all that might be said in connection with the life and character of sister Sked, but we can only think of her as she lived, and how in submission to the will of God, who gave and took away, and we feel our loss is her eternal gain.

The funeral services were conducted by her pastor, Elder C. W. Vaughn, at the home of her daughter and son-in-law, Theo. Reed, of Pennington, N. J., where she was stricken with her last illness on the night of December 2nd, when she came to Pennington to attend the funeral of Mr. Johnson Drake. Her body was laid to rest in the family plot in the Old School Baptist churchyard at Hopewell.

Written by request of her family.

C. W. VAUGHN.

Mrs. Mary Gunnell, our sister in Christ, departed this life Feb. 1st, 1920, at her home near Vienna, Fairfax Co., Va. She was born Jan. 30th, 1841, the daughter of Edmund and Annie Elizabeth Powell. In 1859 she was married to Arthur Gunnell, who died several years ago. Sister Gunnell lived with and was cared for by her widowed daughter-in-law, Mrs. Annie Gunnell. She was baptized many years ago by the late Elder E. V. White into membership with the Frying Pan Old School Baptist Church. Never since the writer's being associated with that church as pastor has she been at any of the meetings of the church. This was due not to wilful neglect, but to her inability to get there, owing to the condition of her health and to the fact that she lived quite some

distance from the meetinghouse. It was my privilege to visit her in her home twice; once simply to have a talk with her, and the second time to hold meeting there. Upon both occasions she manifested a deep interest in the truth as it is in Jesus and a deep love for her brethren in Christ. In a letter to a member of her family written a few days before she died she said: "I long for rest, sweet rest." We believe she is at rest eternally in the sabbath day never ending of God's infinite love. She believed wholly in the finished, perfect work of her Savior, and we trust now enjoys the full fruition of all she hoped for here below. L.

Elder Silas Williams died January 16th, 1920, aged 85 years. He was born in Missouri and crossed the plains to Oregon in 1852, locating on a farm in Linn County, where he resided fifty-six years. He was a minister of the gospel for sixty-five years. The Primitive Baptist Church at Tallman, Oregon, was organized by Elder Williams, of which he was pastor for forty years, preaching his last sermon shortly after his eighty-fifth birthday. He was loved by all his brethren in the faith, for which he so earnestly contended; pure in heart, strong in character and of good citizenship—a prince in Israel. Like Peter, he believed in the work of the Holy Spirit; like Paul, he believed Jesus Christ to be the Son of God; like Enoch, he walked with God and is not, for God took him. He is survived by three children: Edward Williams, Mrs. C. E. Short and Mrs. J. E. Ross.

(MRS.) C. E. SHORT.

Jesse N. Casey was born October 13th, 1844, and died Jan. 3rd, 1920, aged 75 years, 2 months and 20 days. He had suffered for years with kidney trouble, but it had yielded to treatment so that he could do a good day's work, but one night was taken down and seemed to know he would never get well, and wanted to arrange all his earthly affairs. He died in full triumph of living faith. He enlisted in the Confederate army in 1862, and served until the end of the war. He professed a hope in Christ while in the army, and was baptized by an old Primitive Baptist minister, who gave him a certificate recommending him to any Old School Baptist Church. He came home about the first of July, 1865, and was married to Mary Jane Defriest July 16th by Elder David Nichols. To that union were born six children, four of whom survive him, one son and one daughter dying several years ago. None of the children was at home at the time of his death. His youngest son, from Texas, arrived just as we were about to leave the house. Brother Jesse joined Enon Church soon after he came home from the war, and was ordained deacon of that church, which office he filled to the satisfaction of the church. His wife died in 1897, and he was married to Mahala Roberts July 18th,

1897. They had no children. She was a member of Enon Church, but when they moved near Little Hope Church both took letters and joined that church. He honored his profession by an orderly walk and godly conversation. We were brothers in the flesh, and I trust also in Spirit. He practiced medicine some before his health failed, and was very successful. He was charitable and kind, and loved by all who knew him. He was a firm believer in the predestination of all things, and was well versed in the Scriptures, and his whole trust was in Jesus. His home was a home for his brethren, and they were always welcome.

His brother,

WM. J. CASEY.

INFORMATION WANTED.

Is there any reader of this paper who has, or who knows of any one who has, a complete or partial file of the SIGNS OF THE TIMES from 1832 to 1850? If so, I would be very glad to get in correspondence with the same. Please write to me at Social Circle, Ga., Route 1.

BEN H. IRWIN.

COPIES OF JANUARY 1ST WANTED.

If any of our subscribers have a copy of the SIGNS of January 1st, 1920, which they are willing to part with will send it to us we will appreciate it very much, as we have none of that number left.

J. E. BEEBE & CO.

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

Mrs. M. E. Furman, N. Y., \$1.00; W. E. Ellis, Texas, \$1.00; C. Stevens, Ark., \$2.00; L. B. Ford, Mass., \$3.00; Robt. Turner, Cal., \$1.00; E. F. Readhimer, La., \$2.00; A North Carolina Friend, \$2.00.

APPOINTMENTS.

The Lord willing, I will be at Jefferson, N. Y., Feb. 18th, 19th and 20th; Schoharie, 21st and 22nd; Albany, 23rd, 272 Clinton St., 10:30 a. m.; Troy, Powers' home, 2:30 p. m.; Greenwich, at night; Brantford, Ont., 25th; Aberfeldy, Ont., Saturday, Feb. 28th, 2:30 p. m., and Sunday, 11 a. m. and 3 p. m.

J. M. FENTON.

M E E T I N G S .

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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S. B. MOFFITT, Pastor.

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(ESTABLISHED 1832.)
DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
 PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.
 AT TWO DOLLARS A YEAR.
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 To whom all letters should be addressed, and
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EDITORS:

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

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

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 88. MIDDLETOWN, N. Y., MARCH 1, 1920. NO. 5.

CORRESPONDENCE.

ROANOKE, Va.

DEAR EDITORS:—I copied my grandmother's experience for publication two or three years ago, but fearing it might get misplaced I did not send it, for I value it most highly. Grandmother was the wife of Elder E. B. Turner, of Henry County, Va. Both of them were most highly respected in their church and community; in fact, grandfather was widely known. I am very anxious to have it published.

Respectfully,

JANIE TURNER.

REED CREEK, Va., April 26, 1856.

DEAR BRETHREN:—Having had it in contemplation for some time to give a relation of the gracious dealings of my God with my poor soul, I embrace the present opportunity of so doing, believing that the Old School Baptists are a people who see eye to eye, and with the tongue speak the same things wherever found, if indeed they are Old School Baptists, and feel desirous of saying something to you, my brethren, on the subject. I shall only attempt to relate it in part,

for my tongue and pen would both fail in giving a full relation of the exercises of my mind while under conviction for sin, if I have been convicted, for I am often made to fear that I have missed the substance and only grasped the shadow, and that I am yet out of the ark of safety. O, if this be the case how awful is my condition; but there are times when I am enabled with confidence to say, “I know that my Redeemer liveth,” and what joy that sweet sentence gives.

It is nearly seventeen years since I trust it was the will and pleasure of my blessed Lord to give me to see and understand my lost and helpless condition as a sinner in his sight, and without his sovereign grace and mercy, this grace and mercy unmerited by me. I was at church meeting when I trust it was the pleasure of the Lord to clothe the words of the text with divine power to the awakening of my soul to a sense of my lost and undone condition as a transgressor of God's holy and righteous law. The text reads thus: “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?”—Matt. xvi. 26. O what horror and distress filled my poor

soul when I thus viewed myself as a sinner in the sight of a righteous and sin-avenging God, and I so unprepared to meet him had he at that time called me from the scenes of time. The words which I have just quoted rolled through my mind with such awful reflections that, had I been possessed of this world, yea, of ten thousand worlds like this, I would have given them all to be relieved from my distress and anguish. I heard two sermons preached on the same day by the same man. The second text was: "O that they were wise, that they understood this, that they would consider their latter end!"—Deut. xxxii. 29. This seemed to add more and more to my gloom, and I returned home in the afternoon much distressed indeed. I had heard a great deal said about what the creature could or must do, and in my distressed condition I was anxious to do all in my power to make amends. I began to pray to the Lord to have mercy on me, but instead of growing better by my own good deeds I grew worse and worse, and soon found that in me there was no help, and that vain was the help of man. I remained in that state of mind for some time, then my trouble seemed to wear off for a season, but only to be renewed with double weight, if possible. I did not know what was the matter with me, but it was plain to me that I was a vile sinner in the eyes of my Maker, and justly sentenced to eternal woe and banishment from his presence. O what a poor creature I was! I would try to pray, and then sin time after time, so willing to obey my sinful nature, which led me directly to sin and folly. So I went on, sometimes cheerful and lighthearted, and it appeared all things were well with me; but O, how my conscience would smite me for it, and my distress, if possible, became more keen

and severe than ever. I would go to church meeting sometimes and my heart would seem as hard as a stone, and if my soul's salvation had depended on my repentance I would have sunk into unutterable woe; at other times I could scarcely speak to friends without shedding tears, and would often feel as if I could not leave the place without falling on my knees and imploring the prayers of those whom I believed to be God's people in behalf of my poor sinful soul, for I could read that the effectual fervent prayer of a righteous man availeth much, and indeed I felt that I was in need of prayer; but the wicked one would persuade me that it was all hypocrisy and pretension, and that there was no reality in it. In this condition I would return home sorrowful and in much distress, and would often retire to some lonely place where I thought no eye could see or ear hear me and try in my feeble manner to pour out my soul to almighty God for the forgiveness of my sins, but it appeared to me that everything I did was adding sin to sin—that I continued to grow worse and worse. I found that in me indeed there was no help. So with this heavy load I traveled on until the summer of 1852, when it seemed to me my trouble, if possible, was tenfold heavier than ever. I thought I could plainly see that time and time things were fast winding up with me, and that I was unprepared to meet my God. O, with what distress was my poor soul filled at the thought of being forever banished from the peaceful presence of Jehovah. I would go to meeting as often as I could, but in this I found no relief; it often seemed that every word I heard only pronounced woe against me. I would read the Bible, but it afforded no relief. I could read the promises precious to souls who hungered and thirsted

after righteousness, but the awful fear with me was that I was not of that number, so there was no rest for me. My tongue will ever fail to describe my wretched condition, nor can my pen write it, for it seemed mine was an outside case, and there was no pardon for me. I was certainly the vilest sinner in the world, and, believing in the justice of God, I could not see how he could remain just and save such a sinner as I was, for every prayer seemed a sin, and it was sinful for me to call upon God to have mercy on such a sinner as I was. I could hear of others around making a profession of religion, and I was yet left out. The thought would sink to my very heart, there was mercy for everybody else, but not for me. I was often made to cry out, "God be merciful to me a sinner." These lines appeared applicable to my case:

How often have I seen
The healing waters move,
And others round me, stepping in,
Their efficacy prove.

But my complaint remains,
I feel the very same:
As full of guilt and fear and pain
As when at first I came.

I felt though it might never be the Lord's will to grant pardon to me, yet I must die begging and pleading for mercy; my last breath must be a prayer to God, and I was ready to acknowledge that—

"Should sudden vengeance seize my breath,
I must pronounce thee just in death,
And if my soul were sent to hell,
Thy righteous law approves it well."

In this sad and distressed condition I went on until the 3rd day of October, 1852. It was Sunday morning, and my husband (who is a member of the church) and myself were on our way to meeting. My troubles became so great that I could not conceal them. I told him if I remained in that condition (and my awful fears were that I should) I never would

be any more comfort to him nor to the rest of my family, that I had been for many years laboring under such a load of sin and guilt. I felt that I was friendless and forsaken, and if it were not for my family the things of this world would concern me but little. When I looked around me I felt it was a duty I owed to them and my Maker to labor for the comfort of my family. I cared nothing for the gain of this world, and thought that all this world called good and great was gone from me forever, for to me it had lost all its charms. He replied to me that I was mistaken, that the Lord never turned any away empty who came to him aright. I knew that it was not right, that God alone was able to set me right, if I ever should be brought in the right way. This was keen and cutting to me, for I had great confidence in him and believed he knew what a great sinner I was, that God could not pardon me and remain just. We reached the house of worship; I felt I could not raise my head, and took a seat upon the ground, for I felt the lowest seat I could find was too high for me. When the service was over the congregation repaired to the water, where several were to be baptized. I went with them, but it would be vain for me to attempt to describe my feelings during the services. I could see others walking in the footsteps of their Savior, and where was I? O wretched state of deep despair! I felt if the world and all it contained was before me it would be nothing, for it was all lost to me. I felt as if I had no friends on earth or in heaven, that I was forsaken by all and that all hope was taken from me. In this situation, when I was low sunken and it seemed sinking deeper and deeper beneath a load of sin and guilt, when no creature arm could have brought relief, I

trust the Lord revealed himself to me as my Savior, the fairest among ten thousand, the one altogether lovely. He pardoned my sins and all tears were wiped away. There were a great many singing at the time, and I desired to join with them, but did not, for I was almost afraid that what I felt was not religion; so I did not sing, but these lines were presented to my mind:

“Then will I tell to sinners round
What a dear Savior I have found.”

In a short time we left for home. We had not gone far before my husband asked me how I felt. I knew not how to answer him, but tried to relate some of the exercises of my mind. He asked if I yet felt like singing. I told him I did not know whether it would be right for me to sing or not. When we reached home it was night, and we soon began to sing. I felt it was singing indeed to me. I felt that the love of God had been shed abroad in my heart, and I loved every one, but felt a special love for those whom I believed to be the children of God. O, my blessed Jesus! I hope I was enabled to praise him for his dying love and redeeming grace, and it was a night of rejoicing to me. Sleep fled from me; I commenced singing, “O how happy are they who their Savior obey!” I thought I could understand every line of it; but the next morning I began to think perhaps I was deceived and possibly this was not religion. I thought I would go to a place I had so often gone before and pray to the Lord that if I were deceived I might continue to beg for mercy, but instead of begging I began to praise God for what I hoped and believed he had done for me. The next morning I truly believe I received another manifestation of the love of God in the assurance that my sins were washed in the Redeemer’s blood.

It was a morning never to be forgotten by me while memory lasts. The sun seemed to shine with greater brilliancy than ever before. All nature seemed clothed with beauty as far as my eyes could see, and I could behold the power and goodness of God displayed in all his works. O, it was a new world indeed to me; old things had passed away, behold, all things had become new, and all that this world calls good and great I felt was put beneath my feet. I could rejoice with joy unspeakable and full of glory. My tongue can never express in appropriate language the joyful emotions of my heart, and I felt as though—

“On the wings of his love
I was carried above
All sin and temptation and pain;
And I could not believe
That I ever should grieve,
That I ever should suffer again.”

The following Friday I went to a meeting several miles from home, where I met many of my friends and acquaintances, a number of them professors and members of the Old School Baptist Church. O what love flowed from my heart to them! I felt as if I could clasp them all in my arms in one fraternal embrace, and the preaching had altogether a different sound to me. I believe through divine grace I could understand it and partake of some of the crumbs which fell from the Master’s table. It was quite a lively meeting, and I could rejoice with my friends in their religious exercises. It was a feast of fat things to a soul that had been bowed down beneath a load of sin and guilt so long; but thanks be to God, I could rejoice in the hope that my sins had been washed and made white in the blood of the Lamb of God. Blessed be God forever, whose infinite wisdom devised the plan of redemption, for he wore a crown of thorns that we might

wear a crown of glory. O, was love ever like this, which brought Jesus down from the shining courts of heaven?

"O for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak."

O, my brethren, and sisters, when we take a view of frail nature and see how sinful, how depraved and how far we have wandered from God, requiting his goodness, continued mercies and blessings with so much ingratitude, we may well adopt the language of the psalmist and say, What is man, that thou art mindful of him? and the son of man, that thou visitest him? Thanks be unto God for the gift of his dear Son, who bore the sins of his people in his own body on the tree of the cross.

I could say a great deal more, but must soon close lest I weary your patience. I was soon received in the fellowship of the Old School Baptist Church at Reed Creek, Henry Co., Va., near my residence, and was baptized by Elder A. Walker, the beloved pastor of that church, who is precious to me as a servant of the Lord, for he has labored long and faithfully in this part of the Lord's vineyard. We have great reason to thank and praise the Lord that he has revived his work in this vicinity, and has added to Zion of those whom I trust he will have to be saved. My prayer to God is that his work of grace may spread far and wide throughout the land, and that we may hear on the right hand and on the left from quickened sinners, saying, What must we do to be saved?

Brethren and sisters, if I may so address you, I often fear and am full of doubts, and view myself not worthy to call you who believe brethren and sisters, and feel unworthy of a place and name among you; but whether I am a child of

grace or not, I believe it is the sincere desire and prayer of every saint that Zion may arise, shine and be in prosperity, and that her cords be lengthened and stakes strengthened, and that the Lord will add unto her such as he will have to be saved.

I must stop, for the half cannot be told.

Yours in bonds of love,

ELIZABETH C. TURNER.

LUKE XIII. 34.

"O JERUSALEM, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wing, and ye would not."

The gospel sets forth the power of God unto salvation in the exhibition of his power. There is nothing impossible with God; he has but to speak and it is done, command and it stands fast. That he accomplished his divine purpose with Israel we cannot question. Let us always keep in memory that whatsoever he hath purposed that will he bring to pass. God chose Israel as a nation, separated them unto himself and from all others, that he might manifest his work or power, for the same specific purpose which he raised up Pharaoh. The apostle declares, That which was written aforetime was written for our learning, that we through patience and comfort of the Scriptures might have hope. How good and comforting it is to read in the old Scriptures of his mighty works in the overthrow of the works of men, the power of darkness, and his glorious triumph in the rescue and deliverance of his people. He was with Daniel in the lions' den, the Hebrews in the fiery furnace, and so all the way down through the age of types, shadows and figures, showing the mighty power of God in Christ Jesus, the Savior of sinners. The prophetic age shone much more in brightness than the period just before. God

preserved Israel as no other nation was. Their laws were rigid in their demands, and as a nation their blood was kept pure, as it is to this day (prefiguring the gospel church). God gave them the law of commandments, a covenant written upon tables of stone; temporal blessings were promised upon condition of their obedience. If you will I will. O what a failure, what a dark picture, what corruption and depravity are shown here! Poor old Elijah in his lamentations said, Lord, they have digged down thine altars and killed the prophets, and now they seek my life. Yet the power of God was made manifest in the reservation of seven thousand that had not bowed their knees to the image of Baal. All goes to show the covenant of works was a failure; all the offerings and sacrifices that were made could not make the comers thereunto perfect—did not perfect anything. The law made nothing perfect (but the bringing of a better hope) for by the law is the knowledge of sin. So when Jesus came once in the end of the world (law dispensation) for the putting away of sin he found man corrupt in all his ways; none righteous, no, not one, none seeking after God. He came to his own as a nation and they rejected him (Jesus) and cried out, We will not have this man to reign over us. Yes, they had killed the prophets and stoned them that were sent unto them, proving the law upon tables of stone a failure, as every chosen vessel of mercy must experience. He taketh away the first, that he may establish the second, so saving the debauched, wicked, sin-ridden and sin-stained city (as we are in our law-righteousness). He cries out in agony and in pity, "O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy

children together, as a hen doth gather her brood under her wing, and ye would not." Like Noah before the flood, the prophets had warned, but they continued on in every wicked way until the doomed city was overthrown, and the nation scattered and become a byword. This Scripture does not in the least express the idea or thought that Jesus would have saved them if they would let him, but it does show the corruptness of mankind under the law, and they will not come unto him until divine light illuminates the heart, as is clearly shown in the case of Saul of Tarsus. Every son and daughter of Adam is in a satisfied state until light shines in the heart at God's command. So before the final destruction of Jerusalem God did manifest his power and mercy in warning the election of grace to flee, and they fled to the mountains for a literal refuge; the rest were left in their own satisfied state. It seems clear to my mind that every dear child of God must test all the rigid demands of the law and find it a complete failure before he will ever desire or seek after holiness in Christ, or come to Christ. He that cometh to God must believe that He is, and that he is a rewarder of them that diligently seek him. When stripped of all self-righteousness there will be a diligent seeking, as the new covenant declares, I will, and, They shall. Whoso shall call upon the name of the Lord shall be saved.

I desired to write something of the beautiful figure: As a hen gathereth her brood under her wings. Just a brief word, or this article will be too long. The hen and chickens in nature display more sense, or wisdom, than Israel did as a nation, or in nature. The hen sees the approach of danger and the warning sound is sent out, and the living chickens heed the cry and are safely sheltered

under her wings. So every child of God (spiritual Jew) hears the voice of Jesus, saying, Come unto me, and they come. The words I speak unto you they are spirit and they are life.

This was written by the request of a dear sister in Mississippi, and is submitted to the editors, but I fear it will be disappointing. To the household of faith, whom I hope I love for Jesus' sake, I send greetings in the Lord.

"Thou knowest I love thee, dearest Lord,
But O, I long to soar
Far from the sphere of mortal joys,
And learn to love thee more."

In sweet gospel bonds to all of like precious faith, though I am the least of all,
P. W. SAWIN.

JOB XVII. 3.

"Lay down now, put me in a surety with thee; who is he that will strike hands with me?"

DEAR EDITORS:—I find myself this day with some impressions of mind to write a short article for the good old family paper, the SIGNS OF THE TIMES, and send to you, and it shall be wholly at your disposal, and I have decided to express some thoughts that are in my mind now, which I hope are of the Lord.

In this wonderful text of holy writ we have the idea plainly manifested of a principle or people entirely insolvent, ten thousand talents in debt, and not a farthing with which to pay, and the creditor, the law of divine justice, demanding payment in full, and viewing the principle entirely insolvent, demands a surety, and says, Put me in a surety with thee. Who will strike hands with me? That is, who will give his hand to the creditor, in order to make the payment sure, full and complete payment for every farthing this poor, insolvent family owed, and this poor, insolvent family consisted of the whole elect family of God, chosen in

Christ Jesus before the world began; and Christ Jesus, the Surety, is called the Surety of a better testament, or covenant (Heb. vii. 22), and was the one, and the only one, who gave his hand in covenant obligations with the creditor, the law of divine justice, in order to release this poor, insolvent debtor, and thereby obtain eternal redemption for us; and eternal redemption means eternal deliverance, or release. I do not mean eternal deliverance from a state of sin while we are in the flesh in our time state, but from the clutches and demands of the inflexible law of God. To speak of this wonderful mystery of infinite wisdom after the manner of man, when Christ, the Surety of all his people, entered into this relation he was one with them according to the order of justice, and thereby bound in covenant obligations for all that justice demanded for their transgression. Our blessed Surety and dear Redeemer is rich in mercy and infinite in wisdom, and for the great love wherewith he loved us stepped in between us and death, and says, "Deliver him from going down to the pit; I have found a ransom."—Job xxxiii. 24. He is the blessed one who stood as a lamb slain from the foundation of the world, but was manifested in due time, and died for these ungodly sinners. Due time means the appointed time. Christ Jesus came into the world in due time, the author and finisher of our salvation. He was, and is, our atonement, our propitiation, our dear Redeemer, and both our ransom and our ransomer, our High Priest and the offering, who through the eternal Spirit offered himself without spot to God to purge our consciences from dead works to serve the living God; in fact, he is the everything that the justice of God required or the law demanded for all the elect family, both for

time and eternity. How wonderful are these great things which the Lord hath done for us, how unsearchable and full of glory.

Dear readers, while I am writing these few lines this beautiful morning, and my heart rejoicing in God my Savior, many Scriptures occur to my mind relative to this wonderful subject, showing plainly the mercy of God in Christ Jesus interceding between the law of divine justice and the church and people of God under the just condemnation of sin and death, but I can mention only a few of them now, but will call your special attention to one that animates my feelings and rejoices my heart while I am writing, which is, the pleadings of Queen Esther for the life and deliverance of her people: "For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?"—Esther viii. 6. The Lord Jesus Christ, our surety and covenant head, gave his life for the sheep, the Just for the unjust, that he might bring us to God. He delivered us from so great a death, and doth deliver; in whom we trust that he will deliver us. Jesus Christ came into the world to save sinners, and surely he finished the work he came to do, therefore the salvation of all the Israel of God is an absolute certainty—saved by sovereign grace. All the promised seed, God's chosen and redeemed family as viewed by the covenant of grace, are spiritual Israelites, regardless of their nationality, for they are all one in Christ, their great Head and Law-giver, who chose out their way, and sat Chief and dwelt as a King in the army. Then may we be glad, and rejoice in reading the gracious words of our Surety, who stood for all his Father's family, who opened his mouth and pleaded the cause

of his kindred who were appointed to destruction. (Prov. xxxi. 8, 9.) O how sweetly and lovingly we hear him say, I delivered the poor that cried, the fatherless, and him that had none to help him; I was eyes to the blind, and feet was I to the lame.

May God bless us, the weak and helpless children, to keep ourselves from idols.

W. J. MAY.

Stock, Ky., Sept. 30, 1919.

RUSHSPRINGS, Okla., Nov. 10, 1918.

DEAR BRETHREN:—The time for my renewal on subscription is past. I realize that I am again tardy in sending my renewal; I thank you for being so forbearing with me. The SIGNS has made its regular calls at my humble abode, and, as heretofore, laden with good news from a far country. Elder Lefferts' words on the fifth chapter of James in the last issue of the SIGNS were good reading to me. There is food and comfort for the heirs of promise in such letters. No doubt many of God's humble poor while reading the many good letters from brethren and sisters scattered over the country which are published in the SIGNS are made to rejoice. I desire to keep in touch with God's chosen, elect people while I sojourn on earth, so I must have the SIGNS continue to come to me, bringing messages of love from many I have never met. Their expressions, telling their sorrows and afflictions and times of rejoicing, make me know that their God is my God. Often when I am cast down, being overshadowed with doubts and fears, the SIGNS comes to me with expressions of love, which seem to light up my pathway, thus exposing my ingratitude, showing me that the mercies of God follow people through fiery trials and deep waters. This seems to be a

time of coldness, a time that indifference has in many localities taken hold on Zion. There seems to be a bowing to idols getting in among us. Spiritual zeal is weakening, while nonconfidence and nonfellowship are growing; divisions are springing up, hence it seems that Zion in some localities is in the midst of a spiritual winter time. Jesus said, It must needs be that offences come. He also said, But woe unto them by whom they come. Our God is a consuming fire. There is nothing hid from Zion's God, for it is said of him that he searches and tries the hearts and reins of men. Again, it is written, Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting. In the above Scripture there are, it seems to me, two sowers, two minds, two wills, two soils and two harvests. Dear brethren, it is possible for man to deceive man, but no man can deceive God. Knowing that it is impossible to deceive God it seems to me should make every man careful about what he sows. He that sows to the flesh shall of the flesh reap corruption. There is no soundness in the flesh; every whit of the flesh (the carnal mind is the mind of the flesh) is corrupt. The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can it be. The carnal mind is the citadel, the home, of malice, envy, hatred, jealousy, &c. Good fruit cometh not from carnality. The fruit of the Spirit is love, peace, joy, kindness, forbearance, forgiveness, longsuffering, brotherly kindness, fellowship, &c. The carnal mind, being an enemy to God, seeks its own glory; not being subject to the law of God it ignores God's house, denounces the order and discipline of the church of the Son of God, thus making shipwreck of the faith of some. Where and when men sow to the flesh they reap a harvest of corruption to themselves; they become greatly attached to themselves; faultfinding soon becomes a delight to one that sows to the flesh. Good brethren often for a time

get caught in this net of corruption. The flesh lusteth against the Spirit, and the Spirit against the flesh, so that we cannot do the things that we would. The apostle Paul said it behooved him to live in all good conscience toward God. When we walk in harmony with the flesh our conscience condemns us. The Spirit of God reveals to God's humble poor their wrongs, thus they repent, confessing their faults to God and to one another, begging God for mercy. It is better to be persecuted than to be a persecutor. If we live in all good conscience toward God we are sure to be at peace with the brethren. I love the editors and contributors to the SIGNS for their works' sake. I have never read from the pen of either of the editors of the SIGNS anything mixed with strife. They have proven themselves to be lovers of peace. Dear brethren and sisters who read the dear old paper, the SIGNS OF THE TIMES, may God bless and comfort all of you, ever keeping you humble, holding you up by his own strong arm, giving you grace for your every need. Dear brethren editors and readers of the SIGNS, when it goes well with you remember me, a poor, weak sinner, trusting alone in the meritorious blood of the Son of God for peace, rest and joy beyond this vale of tears. I am herewith sending money order for two dollars; please credit me on subscription for same. I hope and pray that God will continue to bless Elders Ker and Lefferts in sending to his scattered people a clear gospel paper. I am sure that our good editors have their sore trials, like the many readers who read their messages of truth and brotherly kindness. God help us all to prove to these good, faithful editors that we love and esteem them highly in the Lord for their works' sake. I wish that every member of our little church were a reader of the paper.

Dear editors, if you think this letter fit for the columns of the SIGNS, use it, otherwise consign it to the wastebasket. Farewell for this time.

I am, as ever, yours in brotherly love and fellowship, I hope, in the Lord, though unworthy.

L. E. SKINNER.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1920.

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

Elder H. H. Lefferts, Leesburg, Va.

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SPIRITISM.

LEVITICUS XIX. 31; 1 SAMUEL XXVIII.
7-14; 2 SAMUEL XII. 23; ACTS XVI. 16-
18; ROMANS XVI. 25, 26.

AS if there were not already enough fallacies floating about in the world, another, not altogether new by any means, but recently gaining rapid headway in this country, is the cult, or doctrine, of "spiritism," the newly coined word for "spiritualism," the theory of the communication of departed spirits with the inhabitants of this earth, the doctrine that the personality of human beings persists after death, and that these disembodied entities are capable of sending messages to whom they will here in the world through peculiarly "sensitized" individuals called "mediums." God grant that none in the Old School Baptist ranks throughout the country, however we may be divided among ourselves on doctrinal points, may fall from our steadfastness in the truth. Our words in this article are not directed against any special individual, any more than in opposition to all and sundry who stand for "spiritism." For ourself, we believe they are all perfectly sincere in what they advocate. We are certain that they unreservedly believe what they teach. They are not

"fakers," in the sense that they are out simply for the money that is in it, but undoubtedly think they are doing humanity a service in spreading what they believe in the occult. The money collected from the admission to lectures, &c., will not go into their own pockets, at the most not all of it any way, but go to enhance the coffers of spiritistic societies who are extensively advertising. We have not the slightest doubt but that they really believe every word they write or say; at least, if we have a doubt we are willing to give them the benefit of it. But sincerity is never in itself righteousness. Saul of Tarsus was perfectly sincere in his persecution of the followers of Christ, and really believed he was doing God's service in helping to wipe out this, as he thought, heretical sect. But with all his sincerity, he was absolutely wrong in the course he pursued, and it took the Lord alone to show him his error. When the Lord did unmask him Saul could not plead his ignorant sincerity as righteousness. We say this because we have heard so many, many persons say that it makes no difference what any believe so long as they are sincere in it. This may salve their conscience, but it certainly will not pass current in the presence of the Almighty. For ourself, we do not believe that it is possible for the dead (those who have gone on beyond us) to communicate with us who are left behind. We do not believe it for two sets of reasons: one set taken from the Scriptures, the other set taken from purely common sense. There have always been those who professed to have occult powers in all ages of the world. These powers, they said, enabled them to communicate with the spirit world. These singular persons have always been able to bring about manifestations that convinced

others of the validity of their claims; but what has seemed to them and to others to be messages from another world have simply been, to our mind, mental pictures, or experiences, communicated from mind to mind by those who have peculiarly developed minds, and singularly endowed with controlling power over other minds. In other words, what passes current with many as being spiritual, or other-worldly, is nothing more than psychal or mental influences of a strong mind upon other weaker or easily impressionable minds. From the Scripture in Leviticus noted at the head of this article, we see that the Mosaic law forbade Israelites to seek unto them who had familiar spirits, who practiced wizardry or witchcraft. If it was wrong for Israel in the type to do so, assuredly it is infinitely more an error for a spiritual Israelite in this gospel dispensation to have anything to do with those professing to possess occult powers. As every breach of Moses' law brought with it its own penalty, much more shall we suffer in doing despite unto the Spirit of grace in going against the precepts of grace written on the fleshly tables of the heart of our new man.

Turning to the Scripture in 1 Samuel, we find narrated Saul's experience in seeking counsel of the witch of Endor, a woman possessing powers of sorcery and witchery. Saul wanted to communicate with the prophet Samuel, and sought to do so through this Endor woman, much as people to-day seek unto a medium to get messages from the other world. That the witch of Endor possessed some mysterious power, we do not doubt. The Bible says so, but so has the devil much mysterious cunning, and we all know it. That the eternal rest of the prophet Samuel was really disturbed, and he literally

brought back to earth, we do not for a moment believe. But the witch thought so, and so did Saul think so. Even were it so, what good did it do Saul? He knew when he disguised himself to go to this woman that he was doing wrong, and going contrary to Moses' law, and what did he get for his trouble? Nothing but condemnation. The message he got from Samuel, even granting it was the real Samuel he talked with, filled him with consternation and woe, and, mark what we say, should any child of God in these days seek counsel at the hands of these professedly spiritual (?) people, he does so only to reap condemnation. No true child of God need ever think he can obtain substantial comfort at the hands of "mediums." Believe us, they will, figuratively speaking, bleed him and strip him, starve him and leave him for dead, much as the man on the way to Jericho who fell among thieves.

Turning further, to the Scripture we have noted from 2 Samuel, we see David, much as he loved his child whom death had snatched from him, did not believe it possible for the child to come back to him from the other world, and David was a man after God's own heart. His faith was a right faith, a God-given faith, which made him satisfied to know only so much as God wanted him to know, and made him perfectly willing to wait for further revelation until God's own pleasure to grant it to him. David had no disposition to pry into things he had no business to know. The things God had revealed to him were for him, but the things kept secret from him he was perfectly willing to leave with the Lord.

In the Scripture from Acts xvi. the apostles in the primitive church condemned the spirit of divination and soothsaying in a young girl who followed them

for the truth's sake, and commanded the evil spirit to come out of her. The occult sciences of this present day are all of them to be classed with the divination and soothsaying in this young girl. All of these are what Paul calls "profane and vain babblings, and oppositions of science falsely so called." They are all evil spirits, the work of Satan himself, the archenemy of all godliness.

The Scripture we have cited from Romans xvi. ought to satisfy any Old School Baptist that whatever is to be known of the mystery which God has kept secret from the foundation of the world, is made manifest in the preaching of Jesus Christ, and by the Scriptures of the prophets, according to the commandment of the everlasting God. Hold fast the Scripture, test all professions and teachings of men by this precious word; if they contradict this testimony they are in darkness and under bondage to Satan. Does spiritism contradict the Bible? We have tried to show from the above few Scriptures, chosen at random, that the spirit of the occult was denounced in the Mosaic law, and also by the apostles in the primitive church, and in their inspired writings. But further, "spiritism" openly denies that human nature is essentially depraved. It affirms that men are not perforce sinners, that total depravity is untrue. It denies the blood atonement of Jesus Christ, that he came to save sinners and to raise the dead. It affirms that all human beings have a personality that persists after death. This flatly contradicts the Bible, which says that Christ alone has immortality dwelling in the light. Jesus says he is the resurrection and the life. Spiritism has no use for Jesus at all; rarely will you ever find his name in spiritistic writings, and rarely upon the lips of those believing in the

occult. Though Jesus plainly said that those who live in him and believe in him should never die, but have everlasting life, spiritism says nobody ever dies, and that everybody lives forever, or, at least, can live forever if they will but exercise their latent occult powers, which, they say, everybody possesses in more or less measure. The Bible declares eternal life to be the gift of God to his elect through Jesus Christ. Spiritism avows eternal life to be inherent in all men by nature. We know of no fallacy in the world today that more flatly denies the Bible than spiritism, yet it has deceived its thousands, and will deceive thousands more. But, leaving the Scriptures out of the matter, spiritism is absurd from the viewpoint of common sense. We do not know why this sense is called "common," for, indeed, it is most rare. Even supposing the dead could communicate with us, would they be likely to say such silly things as the "mediums" make them say? As, for instance, Tell mother not to worry; Tell father I am happy, or, Tell the family I am alive and well. The silly, preposterous things which we are asked to believe come from the other world are nonsensical beyond belief. We have read a great deal, but in all the messages that purport to come from the other world not one have we ever seen that told the slightest thing of any importance, but always some trifling thing that meant little or nothing. If you have a friend that goes away on a pleasure trip, and goes to some new country where they have never been, is it not true that when he or she writes you a letter it is full of the good times they are having and the wonderful sights they are seeing? Well, then, if heaven is the wonderful and infinitely blessed place we believe it is, if it were possible for the dead to send

word back to us would we not expect them to tell us of the wonders of that world and its ineffable beauty? On the contrary, in all the writings of spiritism we have ever seen not a word have we ever seen describing the country, or telling us of its joys or blessings. Always it is some insane, foolish, trifling thing that amounts to nothing and proves nothing. Why, then, has spiritism made such rapid strides in the last few years? Simply because the condition of the times provides a fertile soil for it to spread in, and because there is in our fallen human nature a depraved principle which it feeds. The recent world war left in its wake a wrack of broken hearts and shattered lives, thousands in the old country, but many also in this. Here is the soil in which spiritism takes its root. Thousands being without the comfort of real religion, having had their loved ones torn away from them by the cruelties of the war, having no refuge unto which to flee, have sought surcease from sorrow in the occult, because it professed to bring them into touch with the departed, and to receive messages from them. Thus these broken-hearted ones took to the occult much as a frenzied man takes to drink or drugs: to drown their distress. It is said that since the close of the war in London alone one hundred thousand persons have gone insane through study of the occult and the pursuit of spiritistic philosophy, and now comes the spread of the poison here. From all such may the good Lord deliver his people. We are persuaded better things of you, dear readers. You are not of those who draw back unto perdition, but ye are of the day, the glorious day of the Sun of Righteousness. We say unto you, Have no fellowship with the hidden things of darkness, but as ye are of the day, and

not of the night, walk in the light. As ye have received Christ Jesus the Lord, so walk ye in him. Avoid men-pleasers, who lie in wait to deceive. Follow your Standard-bearer. Let Christ be lifted up as an ensign for the people. Hold fast in a good conscience the faith once delivered unto the saints, and may the Lord Jesus be with all your spirits.

L.

AN EXPRESSION OF THANKS.

IN our last issue we published a request for copies of the January 1st number of the SIGNS, to which appeal we have had a generous response, and we take this means of thanking all who so kindly came to our aid in sending us the papers wanted.

BOOK OF EDITORIALS.

WE have on hand a number of copies of the Second Volume of Editorials. This book is made up of editorials written by the late Elder Gilbert Beebe, and published in the SIGNS OF THE TIMES from March, 1842, to March, 1847, and contains 768 pages, neatly bound in cloth.

This work originally sold at two dollars per copy, but as a few of the pages are stained by water we will, as long as the supply lasts, sell them at the extremely low price of seventy-five cents per copy. Postage paid by us. All who wish this book should procure it now, as we will have no more after these are sold.

M A R R I A G E S .

By Elder J. C. Mellott, at Salisbury, Md., Feb. 12th, 1920, Edwin H. Morris, of Pittsville, Md., and Maude Brittingham, of the same place.

By Elder J. McConnell, in New York city, Feb. 14th, 1920, Stanley F. Karasick, of New York city, and Lucy Elizabeth Epperson, of Hardland, Mo.

By Elder B. F. Coulter, at his residence, 1910 N, 22nd St., Philadelphia, Pa., January 15th, 1920, Henton Monroe Dennick and Miriam Lawyer, both of Ohio.

By the same, at the home of the bride, Snow Hill, Md., February 8th, 1920, Edward Lee Adkins and Edith Glenia Adkins, both of near Snow Hill, Md.

OBITUARY NOTICES.

Effie Linda Wood departed this life March 9th, 1919, at her home in Fleischmanns, N. Y. She was born in the year 1848, the daughter of Joseph E. and Delight Scudder. She was married to Uriah Wood in the year 1868, and some years later united with the church at Halcott, N. Y., and was baptized by the late Elder Maben. On Sept. 2nd, 1911, she united with the First Roxbury Church, Vega, N. Y., and was in the fellowship of that church until she died. She leaves to mourn their loss an adopted son and three grandchildren, also two sisters: Mrs. Olive Slauson, of Vega, N. Y., and Mrs. James Sherwood, of Denver, N. Y. It was my privilege to visit sister Wood frequently the last two years of her life. She was unable to attend meeting owing to pressing home duties, but her mind dwelt much on spiritual things, and whenever I called on her she would bring out the Bible and hymn-book. She was very humble, often confessing how vile she felt herself to be. She had a life full of trials, which made her sigh for a land of rest, and we believe she has entered into that rest to be forever with the Lord.

GEORGE RUSTON.

Theodore Shirley Walker was born January 13th, 1908, and died February 9th, 1920. He had poor health all his life. He was fond of reading and liked to attend school, but had never been able to go a complete session. He greatly enjoyed hearing stories told, particularly Bible stories. The story of Joseph was his favorite, and he nearly knew it by heart. One day about a year ago he asked me how to pray. I told him the best I could in my poor, imperfect way, and always after that he knelt by his little bed at night and said his prayers. What they were I do not know, but God knows. He had been sick about three weeks, but had gotten well enough to dress and leave his room for one day. The next day pneumonia set in, and he lived nine days. His oldest sister and brother (both graduated nurses) attended him faithfully and devotedly, and he had the attention of two of our best physicians, but God called and he went away. He leaves a father, mother, five sisters and two brothers to mourn their loss, besides a large number of friends who loved him. O heavenly Father, give us grace to say, Thy will be done.

HIS MOTHER.

Idenza Virginia Hess, beloved wife of Deacon David Hess, of Three Springs, Pa., was born Dec. 12th, 1857, and died Nov. 25th, 1919, aged about 62 years. Sister Hess was baptized by the writer of this notice in the fellowship of the Springfield Church about two years ago, and lived an exemplary life in every way. She felt to be less than the least of all saints, and often said she feared that she was not a subject

of grace. There are some who are able to express in words their exercises of mind, but sister Hess never felt that she could do so, yet she surely did express her faith by her works in ministering to the saints and in her home. Her place in the assembly of the saints was always filled unless she was prevented by circumstances unavoidable. Her husband's heart did safely trust in her, and her children rise up and call her blessed. She adorned her faith by a well ordered life and a meek and quiet spirit, which in the sight of God is commendable. I was in Canada at the time of her departure, and Elder Cabbage conducted the funeral services to the comfort and edification of those present, using the hymn, "If I must sing, I'll sing of grace. Text, 1st Peter iii. 4, 5. She leaves her husband and four children: Lula May, John, Elizabeth and Orpha, besides many others to mourn their loss. May the dear Savior comfort each as they stand in need, and reconcile them to his will.

J. M. FENTON.

Pleasant Bailey, the subject of this notice, was born Sept. 5th, 1836, and departed this life January 30th, 1920, at the age of 84 years, 4 months and 25 days. He was baptized by the writer in the fellowship of the Old School Baptist Church called Hope-well, of the Pocatello Association, on the first Sunday in July, 1919. He was married about the year 1860 to Miss Melissa Lanham, to which union were born four daughters. His wife and four daughters preceded him to the grave. After the death of his wife his daughters grew to womanhood and two of them married, but they had no heartfelt care for their father, and he had to seek a home in the Soldiers' Home at Richmond, Va., he having served in the southern army. A despatch was sent to Dr. D. V. Bailey that his old uncle had died very suddenly of heart failure, and the doctor had him brought home for burial. The writer spoke to a large number of anxious listeners from 2 Samuel xiv. 14, after which he was laid to rest in the Bailey cemetery.

J. W. McCLANAHAN.

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

R. L. Turner, Ky., \$2.00; Mrs. Ella Rittenhouse, Manitoba, \$3.00; H. C. Woodward, Mo., \$3.00; Mrs. U. K. Hamilton, Mo., \$1.00; R. L. Spindle, Va., \$3.00.

M E E T I N G S .

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

A. S. ROWE, Church Clerk.

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

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2:00 P. M.

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A L L W E L C O M E

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B A P T I S T C H U R C H**

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J. G. EUBANKS, Pastor.

THE Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.
JOSHUA T. ROWE, Pastor.

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

S. B. MOFFITT, Pastor.

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

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

S. B. MOFFITT, Pastor.

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

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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of
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SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

[THIS book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—ED.]

THE

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(ESTABLISHED 1832.)

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 88. MIDDLETOWN, N. Y., MARCH 15, 1920. NO. 6.

CORRESPONDENCE.

DELMAR, Delaware.

BELOVED IN THE LORD:—About one year ago there was published in the SIGNS a short article from my pen, in which I tried to relate something of the exercises of my mind in passing from nature to grace, or from death unto life, as it may well be termed, for in nature all of Adam's race are “dead in trespasses and sins,” but in a state of grace are alive unto God, hence have “passed from death unto life.” In nature man knows nothing of spiritual or divine (heavenly) things, but being “born again,” made alive from the dead, he has all knowledge. “Ye have an unction from the Holy One, and ye know all things.” He has a revelation from God, the Son of God is revealed in him, God shines in his heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ; and as in Jesus Christ all fullness dwells, so all knowledge of heavenly things is communicated by the revelation of him in his people, which means salvation, and the way of salvation, for he is the way, the truth and the life. God hath saved us and called us with an holy calling, not

according to our works, but according to his own purpose and grace, given us in Christ Jesus before the world began, but is now made manifest by the appearing (revelation) of our Savior Jesus Christ. So we may well call it a passage from nature to grace, or from death unto life. As one in traveling meets many difficulties, sees, feels and learns many things, so in this travel one meets many trials and hardships, by which he learns that which is necessary for him, for his comfort and the upbuilding in the faith; is what is properly called christian experience. But the early travel of the child of God is but the beginning of his experience that follows all his journey here; he meets difficulties, is beset with many temptations and is in much heaviness, all needful for him, for thus is his faith tried and proven. There was a needs be that Peter should deny his Lord, his faith was thus tried and he was taught that the just shall live by his faith, and that a man should be justified by faith, and not by the deeds of the law. Before that Peter had great confidence in himself; he said to his Lord, I will lay down my life for thy sake. But his Lord said, Wilt thou lay down thy life for my sake?

Verily, verily, I say unto thee, the cock shall not crow till thou hast denied me thrice. And so it was, so it must needs be, but when the cock crew Peter remembered. Jesus said, I have prayed for thee, that thy faith fail not. Peter then knew that it was not in himself that he must stand, but in the power of God through faith. So we learn by our failures to do what we think we will do to know that we are without strength, and when we realize our weakness, then we learn where our strength lies; then is the perfect strength of God manifest to us; then we glory in our infirmities; then we have strength, being upheld or kept by the power of God through faith. Our salvation is sure, for this keeping is "unto salvation, ready to be revealed in the last time," when he shall come "without sin unto salvation."

In the article above referred to I promised at some future time to write of my call to the ministry. This has been unavoidably delayed. A short while after that I was laid on a bed of sickness, and for four months was unable to even raise myself up in bed, but for the past six months have been slowly improving, and am now reminded of my promise and feel a disposition to try and fulfill it.

I will have to say at the beginning that it has always been a question with me whether I have ever been called to that great work. I have never had any of the strong impressions which I have heard others relate; have never felt that I would die if I did not preach, nor that I must (Jonah-like) flee to Tarshish to escape the burden laid on me. My feeling has rather been something like I think Paul's was: If I do this thing willingly I have a reward, but if against my will, a dispensation of the gospel is committed unto me. I have often gone much against

my will, then at other times willingly, gladly and joyfully, and had my reward, but willingly or unwillingly, there has always been a feeling of necessity. As I have before stated, I began to be exercised at a very early age about my sinful condition. Those exercises continued for fifteen years or more, and then hope came to me—a hope of salvation from sin by Jesus Christ. During that time I had some exercises about preaching, but now I view those exercises as only of the flesh, a natural desire for notoriety, an ambition for publicity. It was in the early part of 1864 that I began to hope in the mercy of God to me, a sinner, and I was shortly afterward impressed to tell my comrades what great things the Lord had done for me, and how he had had mercy on me; to tell to sinners round what a dear Savior I had found. I was deeply impressed by the answer of Jesus to the young man, to whom he had said, Follow me; but he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead, but go thou and preach the kingdom of God. I pondered in my mind as to the meaning of the saying, but not feeling that it was addressed to me personally. I was then in the army (it was during the Civil War). I found myself in conversation with others contending for the doctrine of God's sovereignty in the salvation of his people; and the helplessness and entire dependence of the sinner upon a higher power, that "salvation is of the Lord." On one occasion, in company with three of my comrades, all of whom were very religious, one said, "I like to hear people tell what they are doing for the Lord." I answered, "I would rather hear them tell what the Lord has done for them." Man can do nothing for the Lord; the cattle upon a thousand hills are his, and every

beast of the forest, all the fowls of the mountains and the wild beasts of the field are his, and he says, "If I were hungry, I would not tell thee: for the world is mine, and the fullness thereof." —Psalms l. 12. Thanksgiving and praise are his due, and he requires that only of his subjects. "Whoso offereth praise glorifieth me." "This people have I formed for myself; they shall shew forth my praise." These meditations continued in my mind, and I also hope in my heart. In the spring of 1865, at the close of the war, I returned to my home in Fauquier County, Va., and on Saturday before the third Sunday in June I offered myself to the church at Upper Broad Run, was cordially received by them and baptized by Elder R. C. Leachman the next day and inducted into the church. Soon after my baptism I was again exercised on the subject of testifying to the power and goodness of God, but not in a public manner. I was also assailed with severe temptations, feeling that I had added sin to sin by making a public profession of something I did not possess; that I was a hypocrite, just as much a sinner as ever. I was being shown that there dwelt in my flesh (or natural being) no good thing. All my exercise was as to being a witness, and Jesus said, "Ye are witnesses of these things." But when I thought of the public ministry there was a drawing back. I was very timid, feeling exceedingly ignorant, an untutored boy with but little command of language and almost afraid to talk of those things, even in private conversation, for fear the brethren would consider me forward. Then these words came with force and seemed to apply to me: "That servant which knew his Lord's will, and prepared not himself, nor did according to his will, shall be beaten with many stripes." The

question now was, Do I know his will? My inquiry was, "Lord, what wilt thou have me to do?" I received no answer, only to be greatly troubled and perplexed as to the meaning of all this. About this time I dreamed of meeting an aged minister, and that we sat on a log and he talked to me a long time about the things of the kingdom. When he arose to leave me he said, When I am gone you will have to preach the gospel. It so happened that the same old minister preached his last public discourse three days before my first attempt to speak before a congregation. I must remark right here that my poor efforts have never borne any comparison to the great gift that was in that able and fearless soldier of the cross. On the fourth Sunday in May, 1866, (I was then living near Mt. Zion, in Loudoun County, and was attending meeting there) in the absence of the pastor I was requested by the brethren to take part in the service. I read the last verse of the sixteenth chapter of the gospel by John, and spoke a few minutes of the comfort to the disciples in the assurance of Jesus that he had overcome the world. After the congregation was dismissed one of the aged sisters said, "I know you have got to preach." I was alarmed and filled with fear, and thought, What have I done? Yet I realized some relief and comfort from the effort. At the next meeting of the church of my membership a license was extended to me to go as a door might be opened to me to speak in the name of the Lord. A short while afterward I was invited to supply the Frying Pan Church, in Fairfax County, they having just buried their old pastor. Besides this I was invited to make appointments in destitute neighborhoods where there were those who gladly received the word. I went halting

and stumbling, oftentimes saying, I will speak no more in his name, and was even tempted to tell the church that I was not fit (I felt that I was not) to have a name among them, and even thinking that they must know just what sort I was, and would feel duty bound to cast me out as an unclean thing. Instead of this, however, they continued to give me expressions of their love and confidence, and at the July meeting in 1868 voted (against my protest) to call for aids to form a council to consider the propriety of ordaining me to the full work of the ministry. On the third Sunday in August following the council met, and after hearing my experience and what little I could tell them of a call to the ministry, decided to proceed with the ordination by laying on of hands of the presbytery and prayer. The presbytery was composed of Elders G. Beebe, R. C. Leachman and Wm. J. Purington. Soon after my ordination I was called to the care of the church at Frying Pan, and the following spring to the Quantico Church, in Prince William County. I continued to serve those two churches until the autumn of 1870, when, having received a call from the church at Kingwood, N. J., I resigned those churches and settled in New Jersey with the Kingwood Church. I continued with that church about eleven years, in the meantime supplying other churches that were without pastors. In or about the year 1875 the church at Tuscarora, Juniata Co., Pa., requested me to serve them as pastor, to visit them on fifth Sundays, which I did for about twenty-four years. In the year 1882 I moved back to Virginia, settling with my family on a farm in Loudoun County, where I remained until the end of 1897. During the time until 1889 I traveled quite extensively throughout the states of New

York, Pennsylvania, New Jersey, Delaware, Maryland, Virginia, Kentucky and Ohio, but still retaining the pastorate of the Tuscarora Church in Pennsylvania. In the summer of 1888 I was called by the churches of Broad Creek and Little Creek, in Sussex County, Del., and Forest Grove and Rewastico, in Wicomico Co., Md., all in the Salisbury Association, to serve them as pastor. In February of the following year I began my service with those churches, which relation continues to the present. I am also supplying the Salisbury Church, in the city of Salisbury, Md., as I have for more than twenty-five years. I am also pastor of the London Tract Church, in Chester Co., Pa. Thus my labors have been abundant ever since my ordination, nearly fifty-two years ago, and now I am about worn out and know that I am near the end, and hope I may say with Paul, "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." It has been my privilege to baptize about two hundred candidates and marry about two hundred couples, assisted in the ordination of eleven preachers and attended the funerals of thirteen ministers. It has been my high privilege to be intimately associated with a large number of able ministers of our order, which I trust has been profitable to me, but the highest privilege of all is to know my sins are all forgiven; that is best of all. It is not the labors of my hands could fulfill the righteous demands of God's just and holy law, but that Jesus the Savior stands in my law place as my advocate, pleading his death in my behalf and by his blood

cleansing me from all sin, forgiving my sins, blotting out all my transgressions, and though, in his law, they be as scarlet, yet in him as white as snow.

I am, I hope, your brother in the kingdom and patience of our Lord Jesus Christ, and the hope of the resurrection of the dead.

A. B. FRANCIS.

FRAGMENTS.

(FOUND among the papers of the late Elder Silas H. Durand.)

Why are people everywhere so anxious to live a long time? "What is your life?" asks an inspired apostle. "It is even a vapor that appeareth for a little time and then vanisheth away." Yet all the efforts of even the wisest and best of men are directed to the lengthening of these mortal days, which are regarded as of so little value. Everybody wants to live as long as possible, and every one is considered as doing valuable work only in proportion as his work tends to prolong this life which is declared by divine authority to be a vapor. And yet all these efforts are so futile that instead of growing longer during all these ages of time, the term of human life has been steadily decreasing. How quickly this mortal life passeth away; how soon it is gone! And is this all? Is this great mystery all? Of to-morrow what does any mortal man know? Absolutely nothing, so far as time and the things of time are concerned. It is concerning the affairs of this mystery of time that the Savior said to his disciples, "Take no thought for the morrow," as they went forth in obedience to his command to do apostolic work. They were to remember that they were in no sense dependent upon themselves for what they should eat or drink or wherewithal they should be clothed. "Your Father knoweth that ye have need of these

things." Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. But "length of days" is spoken of as a desirable thing, a blessing. Solomon was commended because he had not expressed a wish for length of days when given the privilege of asking what he would, as though long life were a thing to be desired and he had repressed the natural desire to ask it, as the fleshly nature would have moved him. It is said of Wisdom: "Length of days is in her right hand, and in her left hand riches and honor."

"IN me (that is, in my flesh,) dwelleth no good thing." The apostle said this in the goodness of his heart. He was thinking of the great company of the redeemed, whom no man can number, who come up out of great tribulation, and with whom this is more or less common experience. It is a great trial to them to realize the truth of this from day to day. The apostle realized it in measure from day to day, and to feel it and to refer to it was to him, as to them, a cause of daily suffering. His desire was to be free from evil. His desire was the same as that of Jabez, who prayed the Lord would keep him from evil, that it might not grieve him. The apostle had in mind the Lord's people, who hate evil and are sorely grieved by the felt presence of sin in their flesh; and though it was a sore discomfort to him to even refer to it, he felt a desire to comfort them with the consolation of the gospel, which is the power of God unto salvation to every one that believeth.

WHAT a great difference there is between "then" and "now"! However

short the distance in time may be expressed by the word "then," if even it takes back only five years, yet as we contemplate even that short space of time we are forced to express wonder at the great changes that have taken place: changes in the personal circumstances of people individually and changes in all that pertains to nations in what belongs to them in their governments, in their relations with other nations or in their own internal affairs. In times of greatest quietude we cannot turn our thoughts in any direction within the short space of time mentioned without noticing astonishing changes which affect the world's life and history, and which cause us to pause and wonder as we look deeper and deeper into the affairs of the world about us and notice the great difference between "then" and "now" in so many things.

WHO is to judge of the gifts in the church? Who shall decide concerning any gift, where it belongs, in what church it is manifested, in what place it is located? Such questions have been raised, and will continue to be raised, often of a very perplexing nature, wherever a spiritual interest exists. The decisive answer to every such question has ever been found in Jesus, and will continue to be found in him. These gifts were received by him when he ascended up on high, and were given unto the men of God, to the rebellious also. These gifts, including apostles, prophets, evangelists, pastors and teachers, are for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, and in their true and proper exercise show the church to be a perfect man, even the perfection of beauty. The life of the church is a perfect life, and there

can be no imperfection in it, "for God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." These earthen vessels are the cause of the great trouble and affliction which the Lord's ministering servants have. These gospel gifts, or those who have them, are assailed on every hand, and are tried within and without. In the beginning of their exercises concerning the preaching of the gospel, each one of them will be deeply stirred as to the necessity of that work being done, seldom thinking of the possibility of himself being the one who must do it. When that comes to his mind, then the real trouble begins. It is the church which first recognizes the gift and calls for it. It is seldom that the preacher has to let it be known that he is exercised that way. The gift will make itself known, and the gift will at once, as a general thing, make room for itself; both church and gift will feel the power of the apostolic command, Covet earnestly the best gift. Every gift is needed by the church, and the need will surely be felt and made known, but what deep and sore trials will be felt by both church and gift as they are brought to their places and work. The Lord does not work at random, nor is any gospel sermon ever preached in vain. The messages which the Lord sends to his hungry and thirsty poor will not fail to reach those to whom they are sent though they are scattered throughout the world. The dear Savior says, My sheep hear my voice. That voice may be heard and felt with power while one of the followers of Jesus is listening to a gospel sermon being

preached by an unlearned servant of God. The message will come with love and power to one to whom it is sent, and will give him encouragement and comfort.

WHO are the election of grace? How are they manifested? When the devil had ended all the temptation (Luke iv. 13), and in the power of the Spirit Jesus had returned into Galilee, and thence into Nazareth, where he had been brought up, there he went into the synagogue on the sabbath day and stood up to read. He read the Scripture as it is written in Isaiah lxi. 1, 2, and he began to say unto them, "This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." In this grand and glorious language the Jewish worshippers in the synagogue understood him to be exalting all that belonged to that nation and all that belonged to that legal system, looking forward to when that proud city, with all that was represented by it, should be exalted above all the conceptions of their imaginations. It was this understanding concerning their present and future national glory that caused them to wonder and to regard his words as gracious and glorious. But now by reference to the circumstances of the widow of Sarepta, and to Naaman the Syrian, both of them Gentiles, the dear Savior shows them that personal merit of any kind has nothing whatever to do with the salvation of the Lord's people. The widow of Sarepta was not only a Gentile, but on the verge of starvation. Naaman was not only a Gentile, but a leper. Neither of them had any right to anything belonging to

the nation of the Jews. The Savior calls attention to the fact that there were many widows in Israel, and many lepers, but the Lord did not send to any of them but to these two absolutely helpless ones. Now what a change of sentiment on the part of the Jewish people. Here is election that passes by the needy and helpless among the Israelites and which makes the cause clearer by the choosing of Gentiles. The antagonism of the case against the worshiping in the synagogue is much more pronounced by this. It enraged the Jews to be thus set aside, it filled them with wrath of no ordinary kind, but how wonderful, how unexpected, it is to those who find themselves the subjects of this election of grace. The prophets never find these characters, they are especially sent to them. The condition of the elect vessels of mercy is so marked that they cannot but be at once discovered. Elias is sent by especial command of the Lord to Sarepta, a city of Sidon, but he only knows that he is to be fed by a widow woman. For a long time he has been fed by ravens and has drunk of the brook. Now he is on his way to the city, having commanded by the word of the Lord a drought in the land. We are told by the apostle James that Elijah prayed earnestly that it might not rain, and it rained not by the space of three years and six months. What a mystery is prayer! At Sarepta Elijah saw the widow woman who had been commanded to feed him during the rest of the time of the famine. She seems to be in absolute fear of death, but she is doing all that she can to preserve the lives of herself and son.

[At this point the manuscript is left unfinished.]

LOS ANGELES, Cal., July 19, 1918.

TO THE BETHEL CHURCH, LAMAR, COLORADO—DEARLY BELOVED IN THE LORD:—I feel a desire to greet you all at this time; if to edification, is with the Lord. My mind being directed by the Spirit you may be comforted by what I write, otherwise the chill of disappointment will be felt by you all. I hesitate to take my pen to write to the dear children of the household of faith, yet there is a cord which draws, and I have many times asked myself this question: If I have no part or lot in these things, why is it my mind so constantly dwells on them? and I am constrained to take courage by the way, for we read, Where the treasure is, the heart will be also. So if our hearts are established with grace we will think on these things, and speak one to another, to edification. Paul, in his letter to the Philippian brethren, said he thanked God upon every remembrance of them, and he had them always in his heart, and I think how sweet that is when we can have our brethren always in our hearts, remembering each other at the throne of grace. Could we always, as Paul says, think on the things that are true, honest, just, pure, lovely and of good report, it would be profitable.

Things that are true. We cannot look to man to find true things, but the fruit of the Spirit is in all truth, therefore to think on things that are true we must have the presence of the Spirit, that we may look away from earth and all therein, beholding the glory of God. John says, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Marvelous indeed to us are the ways of the Lord, we cannot fathom the depths nor reach to the heights. These are true and just things to think on. Could I write always

of his wonderful works I could not tell it all in a lifetime, and I fear I make nothing plain, for I do all in fear and trembling and much weakness. In God alone is strength; we can of ourselves do nothing. This has been on my mind much of late, to think on these things Paul enumerates. I see that little trouble would be in the house of God, and no hard feelings among brethren; if we could bear in mind to think on these things with praise and thanksgiving to the Lord, with an eye single to his honor and glory, we would have no time to look for a mote in our brother's eye, for if there was one it would be so small to us we could not discern it, but could only see the image of the Master reflecting there, that covers up all the motes.

Things that are lovely. What is more lovely than to see brethren dwelling together in love, keeping the unity of the Spirit in the bond of peace? Then we have things of a good report, for where there is love there is peace, and where the truth as it is in Christ dwells all things are true and we can think on these things, there is a good report within and a good report goes out, that others seeing our faith may take courage by the way. Our dear Savior in his sermon on the mount said unto his disciples, Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven. We know that all things work together for good to them that are the called according to his purpose. He spared not his own Son, but delivered him up for us all. Was ever love so great? Not in man, therefore when we think on these things that are true and lovely we must set our thoughts above this earth, for when we look at the earth and earthly things we only see cor-

ruption; there is nothing good to look upon.

I fear you are all weary.

Sister Nowels wrote me last week that dear brother Butcher had been ordained deacon of your church. Dear old brother, may the Lord be with him. I know he is a man of good report, and one who will do his duty to the church, and be an honor to the church.

Our little church is in a fairly prosperous condition. Last month we had six additions; one by experience and baptism, one by relation and four by letter. We feel to thank God. If it is all of his adding we rejoice, for he adds to the church such as shall be saved. We look upon those who came in as being sound in faith and doctrine.

Now, dear kindred, if I have written anything that you can fellowship, and you are comforted thereby, give God the glory. Please cast the mantle of charity over all errors, for I am full of error, but thanks be to God we have an Advocate with the Father who tasted death that we through his sufferings might live.

Remember me and mine when you meet around the throne to give praise to the Lord and ask his blessing on his people.

(MRS.) J. B. DAWSON.

CHANGE OF ADDRESS.

Elder Frederick W. Keene has changed his address from North Berwick, Maine, to 501 Cleveland St., Raleigh, N. C., and requests his correspondents to address him at the latter place.

Elder J. B. Slanson has changed his residence from 118 Forest Ave. to Wellington St. East, R. R. 2, St. Thomas, Ontario, Canada.

CIRCULAR LETTERS.

(Written by Elder H. A. Sloan.)

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

DEARLY BELOVED IN THE LORD:—We feel that it is through the tender mercies of our covenant-keeping God that we have been blessed to meet again in an associate capacity, for which we thank and adore his great and holy name. All orderly churches are represented by letter and messengers, stating that perfect peace and love abound among them, for which we feel thankful to the Lord.

In conclusion, we wish to say that we have a good representation from other associations of our faith and order with us, laden with good news from a far country of the wonderful works of a great God, who works all things after the counsel of his own will. We solicit not only their presence again, but all others that are sound in doctrine and order.

Our next association will be held with Salem Church, eight miles west of Plant City, Hillsboro County, Florida, the second Sunday in November, 1920, and Friday and Saturday before.

W. O. FUTCH, Moderator.

J. H. MILES, Clerk.

NOTICE.

I HAVE a copy of Hassell's Church History which I am willing to dispose of.

L. S. CAMPBELL.

150 SEATON PLACE N. W., APT. 3, WASHINGTON, D. C.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1920.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS:**

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

Elder H. H. Lefferts, Leesburg, Va.

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

JOHN XXI. 15.

"LOVEST thou me more than these?"

This question asked Peter by the Savior suggests a very interesting and important subject to all who profess to love the Lord Jesus. It causes self-examination, and less criticism of others. Peter was an impulsive man, and often made speeches without due consideration, and while perfectly sincere was often wrong, because his understanding of God's works and ways was not clear. This same thing has caused us all more trouble in the churches than any other one thing. If we understood perfectly the things of God there would be no misunderstanding among us, nor divisions upon doctrine and order. It seems natural for us all to think we are right, and of course that means that others are wrong in our judgment, while often others are right and we wrong. When this matter is reduced to a fact, no one knows enough of God and his mysteries to cause us to boast, or in any way become puffed up. The real truth is that the wisest man knows very little of God. He is too infinitely high and too profoundly deep for man in his best estate to comprehend. Peter, therefore, is not to be censured for his lack of knowledge pertaining to the things of

God. Jesus told him that he understood the things of man, but he did not understand the things of God. Had Peter understood what the going of Jesus to Jerusalem and his sufferings and death there meant he would not have said, It shall not be so unto thee. No man can be more sincere than was Peter in what he said, yet what he said was all wrong, and an offense to Jesus rather than a pleasure. Here we see that sincerity without knowledge is not reckoned by the Lord as worship.

When Jesus told his disciples he must go up to Jerusalem and suffer many things, and be put to death, and that they should be offended because of him, Peter, not knowing himself, much less understanding the things of God, said, "Though all men forsake thee, yet will I not." The Savior, having perfect knowledge of Peter and his utter inability to perform the things he said he could and would do, said, Peter, Satan hath desired to have thee, that he might sift thee as wheat, but I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren. It was therefore in weakness, not in power, that Peter was to strengthen his brethren. More often than otherwise the exact opposite of what the children of God think and feel is right. Hence when one feels he is preaching, more than likely he is not, when one feels he is praying, he is not likely approaching the throne of grace, and when one feels so sure of his love for the brethren he may well examine himself; and it is just as true that when any of us feel so positive about our understanding of a portion of God's word as being absolutely correct, it is well to approach that subject with fear and trembling.

Not long after Jesus said to Peter,

Satan hath desired to have thee, that he might sift thee as wheat, but I have prayed for thee, that thy faith fail not, Judas came, with the band of officers, to betray him, and while Peter resented the attack and defended the Savior in the use of his sword, in a little while he denied him. The Lord uses Satan to sift his people, but has promised that not one grain shall fall to the earth, and we see this promise verified in the experience of Peter. If the children of God were not sifted and shaken almost from their very foundations they could never know the power and faithfulness of God and their own weakness and inability to perform their vows to God. In order that Peter should be tried, his flesh failed, but his faith was proven strong. He followed Jesus into the judgment hall, where he was asked if he were not a disciple of Jesus, and also accused of being with him in the garden. All this Peter denied, and to strengthen his denial did it with cursing and swearing. Just here is shown the fallibility of man's judgment, hence how careful we should all be in judging and censuring the children of God for what may be said or done by them. More than likely any subject of grace would, not knowing the circumstances, have condemned Peter, and accused him of hypocrisy, because of his cursing, swearing and denying the Savior, but Jesus, knowing the purpose of God in it all: that Peter might be tried as gold, in the fire, and be converted from his proud and boastful spirit to that of a creeping child, prepared to minister to his brethren, did not condemn him nor accuse him, but looked upon him with an expression of love and pity. Likely the other apostles felt illy toward Peter for what he did, at the same time guilty of the same thing. "They all said the same things" with reference to not forsaking

him, but when the time came "all forsook him and fled." It therefore behooves us all to be careful how we pronounce judgment upon our brethren, for more than likely we ourselves are guilty of the same thing. Perhaps many of us will remember of having said at times, "I would not do what brother A. did, nor say such things as brother B. said," when ere long we had done even worse than brother A., and had given vent to language far worse than brother B. used. It is seldom, if ever, that our judgment of others is just, not being fully acquainted with all the conditions and circumstances in the case. We all have one Judge and Lawgiver and to him alone are we accountable. He judges not after the seeing of his eyes nor the hearing of his ears, but in righteousness he judges the poor. Peter was not alone in thinking that if all men should forsake the Lord he would not. Many of us, like him, have thought we loved the Lord better than others loved him, but have been tested by the Savior and found no more loving, no more faithful, no more sincere than others. When Jesus stood on the seashore in the morning after the apostles had fished all night and taken nothing, he addressed them, saying, Children, have ye any meat? and they answered, No. He then said, Cast the net on the right side of the ship and ye shall find. They did so, and took a number of great fishes, one hundred and fifty and three, and notwithstanding there were so many, yet the net was not broken. Evidently they had worked from the left, or wrong, side of the ship, and in consequence had taken nothing, or, in other words, their labor had been in vain. Might not this be applied to a man's labor in a field where the Lord has not directed him? and, on the other hand, to the labor of a servant

when ordered of the Lord? Might we not apply the net to the gospel which has been sufficiently strong, since the world began, to hold every man, woman and child caught in it? And also the hundred fifty and three fishes to the definite number of the election of grace? When the apostles had come to shore they found coals of fire, with bread and fishes laid on them, and the Savior said, Come and dine. In this is shown the sure provision of the Lord for all his servants called to feed the sheep and lambs of his fold. The disciples had nothing to do with the provision of the fire, the bread and fishes, but rather the Savior had provided them. In this is taught the lesson that to seek the kingdom of God first of all things is what the Lord requires of all those called to preach the everlasting gospel.

After they had dined the Savior addressed Peter as Simon, son of Jonas, and said, Lovest thou me more than these (other disciples)? Peter understood perfectly what he meant, he had not forgotten his statement that though all men should forsake Jesus yet he would not. He knew well how unfaithful he had been to that promise, yet notwithstanding his unfaithfulness he replied, Yea, Lord, thou knowest that I love thee. Jesus replied, Feed my lambs. Then the second time he asked Peter the same question, if he loved him, and received the same reply: Thou knowest that I love thee. Jesus said, Feed my sheep. Again, the third time, Jesus asked, Lovest thou me? and Peter was grieved because he asked him the third time, and answered, Yea, Lord, thou knowest all things, thou knowest that I love thee, and again Jesus said, Feed my sheep. Asking the same question three times reminded Peter of his thrice denying the Master, and he said, Thou knowest all things. Thou

knowest that I said I loved thee more than any of the other disciples, or any other man. Thou knowest that I forsook thee, thou knowest that I cursed and swore and denied thee, thou knowest my weakness, my unfaithfulness, and thou knowest that notwithstanding all this I love thee. In sifting and trying Peter he was prepared to feed the Lambs and sheep. To strengthen his brethren was to feed them, or in other words, feed the sheep. His own strength and self-importance gone, he was prepared to minister to the household of God, and though dead he is to-day feeding the sheep through his testimony of Jesus. K.

BOOK OF EDITORIALS.

WE have on hand a number of copies of the Second Volume of Editorials. This book is made up of editorials written by the late Elder Gilbert Beebe, and published in the SIGNS OF THE TIMES from March, 1842, to March, 1847, and contains 768 pages, neatly bound in cloth.

This work originally sold at two dollars per copy, but as a few of the pages are stained by water we will, as long as the supply lasts, sell them at the extremely low price of seventy-five cents per copy. Postage paid by us. All who wish this book should procure it now, as we will have no more after these are sold.

MARRIAGES.

By Elder H. H. Lefferts, at his home, Leesburg, Va., March 3rd, 1920, Everett H. Smith and Miss Bertha Kidwell, both of Sterling, Va.

By Elder A. B. Francis, Feb. 24th, 1920, at the home of Mr. J. M. Holloway, Delmar, Md., Johannea F. Byrd, of Pocomoke City, Md., and Mrs. Augusta C. Benson, of Laurel, Del.

By Elder J. B. Slauson, at his residence, 118 Forest Ave., St. Thomas, Ontario, Feb. 26th, 1920, Peter M. Campbell and Altha Ann Walker, both of Lawrence Station, Ontario, Canada.

OBITUARY NOTICES.

Mrs. George M. Barbarotto was born near Barryville, N. Y., the daughter of John L. and Katie Kerr, and died Feb. 6th, 1920, at her home, 650 East 181st St., Bronx, N. Y., aged 20 years, 2 months and 27 days. She was married by the writer October 15th, 1919. Her body was brought to Barryville, N. Y., where she was buried Sunday, Feb. 8th. She leaves to mourn their loss her husband, a poor broken-hearted man, father, mother, one brother, six sisters, with many friends. May God bless the dear sorrowing friends with reconciled minds to his will. She loved the doctrine of grace, loved God's people, and when I saw her last she said she expected to go to Middletown, N. Y., soon and unite with the church if they could receive her. She is now in glory, eternally happy.

ALSO,

Mrs. Jennie H. Britton, wife of A. J. Britton, of Richmond, Va., died Feb. 1st, 1920, aged 47 years, 1 month and 29 days. She had been in failing health for more than a year previous to her death. The best of physicians and specialists failed to cure her. She was a most patient sufferer, never complaining, but always appeared happy, even when suffering greatly. She showed great evidence of her faith in Jesus, always saying, The will of the Lord be done. The Lord favored her with wonderful revelations of his mercy, love and salvation, and she was enabled to declare them, which was a great comfort to her husband, his mother and friends. Neither she nor her husband belonged to the church, but loved the people and doctrine as held and proclaimed by God's servants. She requested that John xiv. 17, and hymn No. 20 (Beobe's collection) be read at her funeral. The funeral was held at the home of her husband's parents, Mr. and Mrs. Jerome Britton, Justus, Pa., Tuesday, Feb. 3rd. Her husband, one brother and many friends are left to mourn. The writer of this notice spoke with the ability that God gave, desiring to comfort the mourners. The body was taken to the cemetery near by and buried according to our custom.

D. M. VAIL.

Mrs. Eliza Slack died August 28th, 1919, aged about 78 years. She was baptized April 19th, 1908, in the fellowship of the Salem Church, Philadelphia, Pa. She was firm and consistent in her belief in the faith of Jesus Christ.

ALSO,

Mrs. Margaret Norris died Feb. 21st, 1920, aged 80 years and 10 months. She had been a member of the Episcopal denomination, but never felt it to be her home. After remaining there thirty years she was baptized in the fellowship of the Salem Church, Philadelphia, Pa., May 2nd, 1909, where she remained a faithful, devoted and happy member until her death.

B. F. COULTER.

Mrs. S. E. Roberson was born April 24th, 1850, and departed this life Feb. 20th, 1920, making her stay on earth 69 years, 9 months and 26 days. She was born in Georgia, and when a little girl moved with her parents to Alabama; in December, 1861, she moved with her family to Louisiana, settling eighteen miles southeast of Winnfield, afterward moving near Gansville, where she united with the Missionary Baptists. She was married to Benjamin Franklin Roberson, who died about the year 1890. To that union were born three children, two daughters and one son: Ida Evens, Mrs. Jessie E. Williams and J. W. Roberson, all of whom are living and were in constant attendance during their mother's illness except Mrs. Williams. Sister Roberson left the Missionary Baptists and together with brother Frank Roberson joined the Primitive Baptists at Mount Olive in the seventies, being baptized by Elder Zaekary Thomas, and remained consistent members as long as they lived. She was as well beloved by her neighbors as any one I ever knew, judging by the interest manifested while she was sick. They would come every day to see if there was anything they could do. Her brothers, sister and children will never be able to express their appreciation for the kindness shown her. She was the most unselfish person I ever knew. In her younger days she was always found waiting on the sick, when there was any in the community in which she lived. I want to speak of her faith, for she believed in a sovereign God, who rules in the army of heaven and among the inhabitants of the earth. She believed in salvation by grace, having lost all confidence in the flesh. I will say to her children, Weep not for her, but rather weep for yourselves, for she has gone from this world of sin and sorrow, and we have reason to believe that our loss is her eternal gain. Dear sister, as you are the only sister left, mourn not as one without hope, for we feel sure she has gone to be with God in that world where there is no more sorrow, for there is no sin there.

Written by one who loved her; her brother in the flesh and I hope in the Spirit.

M. E. HAMNER.

Sally J. Ferguson was born Nov. 13th, 1842, and died Dec. 23rd, 1916, aged 74 years, 1 month and 10 days. She was married to R. E. Ferguson in 1883. No children was born to them. She was a daughter of Allen and Elizabeth Weeks. She united with the New Providence Primitive Baptist Church, in Attala County, Miss., August, 1903, and lived a faithful member until death. She was a good neighbor, ever ready to visit and attend the sick and afflicted, and was loved and respected by all for her upright walk and godly conversation. She was a true Primitive Baptist, often confessing her unworthiness and saying she was saved by grace, if saved at all.

H. C. FERGUSON.

Mrs. Rebecca T. Guyman Stout was born in Hancock County, Ill., April 5th, 1850. She was a daughter of Elder Isaiah and Hannah Guyman. She moved with her parents to Missouri, where she grew to womanhood. She was married to Richard Newton Stout March 23rd, 1865. To that union twelve children were born. Those surviving are J. B., of Lake Andes, S. Dak., Mrs. Andrew McKenna, Mrs. W. W. Price and Mrs. Charles Dahlberg, of Wagner, S. Dak., James M., of Stickney, S. Dak., I. G., of Woonsocket, N. Dak., and George O., of Sidney, N. Dak. One son was drowned in the Missouri River in 1898 and four died in infancy. She and her husband moved to Tyndall, S. Dak., April 5th, 1883, from Taylor Co., Iowa. She was left a widow August 20th, 1900, and died Jan. 10th, 1920, at the home of her daughter, Mrs. Andrew McKenna, in Wagner, S. Dak. She was a dear lover of the SIGNS OF THE TIMES, and often in her letters to me would say how much she enjoyed the letters and writings of the ministers, and that she wanted to take the paper as long as she lived. She had no church privileges, but wrote me in one of her letters last summer that she would be happy to be baptized if a church should consider her worthy to be a member. I feel sure any Baptist Church would have accepted her after hearing her relate her experience and spiritual exercises. She loved her Bible and read it a great deal. She desired to know and do her Master's will. She was a devoted mother, and held in high esteem by all who came in contact with her; to know her was to love her. I shall miss her good letters; she was related to me as cousin, aunt and sister in the faith once delivered unto the saints.

Services were held in the Methodist church-house Jan. 12th, Mr. George Hassel officiating. The hymns sung were, "Some time the silver cord will break" and "The ninety and nine."

MINA HANSON.

John W. Robbins, son of J. S. and Dora Robbins, was born July 7th, 1904, and died July 4th, 1919, making his stay upon earth 15 years, lacking 3 days. Johnnie came to his death by what we call accident, yet it was the way which the dear Lord had purposed. On June 26th he, in company with three other boys, went in bathing. They all ran and were to jump at the same time, when Johnnie in some way slipped and fell and injured the lower part of his spine, completely paralyzing him all but his neck and head and partly his shoulders and arms, which he could move a little. He lay a week and one day in that condition; he knew everybody and would talk to them. He said that he would never get well, but seemed to be reconciled. The morning of the day he died he sang a song, I am going to live with Jesus; what rejoicing there will be. He was a favorite among the neighbors, and many tears were shed even

among men. Everything was done for him that could possibly be done. Our neighbors and friends were very attentive, and part of the time our house was filled with friends. Johnnie always attended Old Baptist meeting, both Saturday and Sunday, and was a favorite among our preachers. He loved the hymns, "What wondrous love is this," "Sweet rivers of redeeming love," and "How tedious and tiresome the hours when Jesus no longer I see," and when we would sit down at home to sing he would most always ask us to sing them.

On account of poor telephone service we failed to get any minister, so brother W. H. Cannaday conducted the service and brother J. D. Robbins offered prayer, after which the remains were laid away in the cemetery at Good Hope, there to await the coming of the blessed Son of God. We should not weep for him, as I am sure he is with the redeemed of the Lord. O how we miss him, yet God's will be done in all things. May it be his will to reconcile us to him in all things, and may we be able to say with one of old, Though he slay me, yet will I trust in him. We have had six children, three of whom died in infancy. Johnnie leaves father, mother, two sisters and a host of friends to weep for him.

Written by his father,

J. S. ROBBINS.

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

Gene Cobb, Texas, \$1.00; Mrs. L. N. Henry, Miss., \$2.00; W. A. Thompson, Va., \$3.00; E. M. Murdock, Mo., \$2.00.

M E E T I N G S .

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

A. S. ROWE, Church Clerk.

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

S. B. MOFFITT, Pastor.

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

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J. G. EUBANKS, Pastor.

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JOSHUA T. ROWE, Pastor.

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

S. B. MOFFITT, Pastor.

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

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

OLIVER P. SPEIRS, Church Clerk.

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SEMMA E. CORDER,

PHILIPPI, W. Va. R. 1.

[This book was printed in the SIGNS OF THE TIMES office, and we think will prove of interest to any of our people who may read it.—ED.]

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 88.

MIDDLETOWN, N. Y., APRIL 1, 1920.

NO. 7.

CORRESPONDENCE.

CLAY, La., Dec. 8, 1919.

DEAR EDITORS:—Inclosed find two dollars, for which you will please renew my subscription for one year. I have an impression to speak to the household of faith through the SIGNS, though it makes me hesitate to begin, for fear it is of the flesh, and I know that in my flesh there dwells no good thing. I can only say, Lord, guide my mind in what I may say, that it may be to the praise of thy holy name and to the comfort of the poor and afflicted people of God, of which I hope I am one, although my hope, the most of the time, is very small, and I am the least of all, if one at all.

We see in the eighteenth chapter of John Jesus says, “My kingdom is not of this world.” Now what do we believe is taught here, and where does this belong? Jesus says, My words are spirit and they are life, and Paul says, The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned. Then we must say this kingdom is a spiritual kingdom. We cannot work ourselves into this kingdom. One man cannot teach it

to others, for the world by wisdom knows not God, and man cannot work men into it. Jesus says the good seed are the children of his kingdom. The Scripture says, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Then I understand that we must be born into this kingdom before we can hope that God is our Father. I believe we are all in nature just as dead to the knowledge of this kingdom as the dead body is to natural things, and if we are born into this kingdom it was given us in Christ before the world began, and love is the moving cause of it. Nothing we have ever done or ever can do can bring it about. Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. Jesus says in the sixth chapter of John: “Every man therefore that hath heard, and hath learned of the Father, cometh unto me.” I well remember one day about fifty years ago all hope was gone from me; I saw God's justice in my condemnation, and felt it would be a sin to ask God to forgive me, for I saw he would be unjust to do so; yes, he could not remain just and do so. How man could be just with God was yet as dark as midnight to me, so I

felt to give it all up and sink down in woe, confessing God's justice in it all. All at once these words came to my mind: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." O how sweet it was to my poor soul to see a little light by which God could remain just and save a poor sinner like me. Then I am bound to believe that it comes to us by revelation; hid from the wise and prudent and revealed unto babes. No man can say that Jesus is the Christ but by the Holy Ghost. Then I could sing:

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

The blood of Jesus cleanseth from all sin. The Lord hath brought forth our righteousness. Come let us declare in Zion the work of the Lord our God. Dear brethren and sisters, we do not wonder at our being called "Hardshells," for all the wisdom of the world cannot search into it. Paul says he did not receive it of man, neither was he taught it, but by revelation of Jesus Christ. Man has never believed it except by revelation of Jesus Christ.

It seems that I have just begun, but I must close for fear I make this letter too long. I want to say to you who write for the SIGNS that when you feel the impression to write withhold it not. Do not say that you are too little and weak to write, for those little people are the ones I enjoy reading after. Jesus says, Out of the mouths of babes and sucklings I have perfected praise. Yes, sometimes when I read after these little babes in Christ tears fill my eyes and I have to stop awhile to see to read, and if I do not love them I wish I could; yes, if I knew I loved these little babes in Christ with a pure love it would be worth more

to me than all the friendship of the world. I am most of the time low down in the dark, but sometimes I hope the Lord drives the dark clouds away, and then it seems my mind goes to all the poor and afflicted in love in every nation, feeling that the time is coming when we will be gathered together to sing his praise forever where sin and sorrow are no more. I want to give God all the praise for salvation for time and eternity.

Dear brethren editors, I have written this feeling that after you have read it over if you see it will crowd out better matter you will withhold it, and all will be well with me.

Hoping the Lord will enable you to send out messages that will be comforting to his poor and afflicted people, as you have done in the past, I am a sinner saved by grace, if saved at all,

J. R. CHANDLER.

CERULEAN SPRINGS, Ky., June 29, 1919.

DEAR EDITORS AND READERS:—If the Lord so directs, I will offer a few thoughts for your consideration upon the first chapter of Ephesians. It begins by saying, "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus." Paul gives his authority for his apostleship (the will of God) not of men, nor by men, but by the revelation of Jesus Christ. In Gal. i. 16, 17, he says, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen [Gentiles]; immediately I conferred not with flesh and blood." Of course things have changed; there are schools of training to fit men for the gospel ministry; but Paul, who said he was less than the least of all saints, was given this

grace. Why did he need grace? He needed it to preach to the Gentiles the unsearchable riches of Christ. So, then, Paul was called to be an apostle, not called on to be. Then this letter is to the saints at Ephesus and to the faithful in Christ Jesus.

Verse 2: "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." "And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."—John i. 16, 17. "For he is our peace."—Eph. ii. 14.

Verse 3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Here we are taught that the saints and the faithful are blessed with all spiritual blessings in Christ, not one left out. Just look anywhere in the New Testament and you will find them recorded.

Verse 4: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." We believe that men hate the doctrine of election, or choice, above all things; they go so far as to say that if such a thing be true God is unjust. Well, let them think as they may, the prophets and apostles taught it, Jesus Christ, the Son of God, taught it, to the end that we should be holy and without blame before him in love. Paul met the objection of men as is recorded in Romans ix. 11. Men may bring up the case of Cain and Abel, Isaac and Ishmael, the old covenant and the new, Jacob and Esau, or anything they choose, it will still remain truth that the purpose of God, according to election, might stand, he said, Jacob have I loved but Esau have I hated.

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." God is a God of purpose. Were it not for his predestination where would be our hope of the resurrection? (See Romans viii. 15, 23; ix. 4; Gal. iv. 5; I Cor. xv. 19.) If in this life only we have hope in Christ we are of all men most miserable.

Verse 6: "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." This is consoling to those who have hope in Jesus and feel that he is their only refuge in time of need.

Verse 7: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." "By grace ye are saved."—Eph. ii. 5. "Being justified freely by his grace through the redemption that is in Christ Jesus."—Romans iii. 24.

Verses 8-11: "Wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Here seems to be the key to the whole thing; after summing it all up everything is included in the inheritance, wisdom, knowledge, sanctification and redemption, righteousness, justification, forgiveness of sins, repentance, belief in the Spirit with all its bearings, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

Verse 12: "That we should be to the praise of his glory, who first trusted in Christ." It has been said that there are many men of many minds, many birds of many kinds, but there is one thing sure: that the saints and the faithful in Christ should be to the praise of his glory. Let him that glorieth glory in the Lord.

Yours as ever, in hope,

D. R. TURNER.

LA GRANGE, Ga., March 3, 1920.

DEAR BROTHER LEFFERTS:—This evening, while lying on my bed of affliction, musing in the twilight hour (my favorite hour of the day), thoughts of you and dear brother Ker, together with many other writers of the SIGNS, came before my imaginary vision, and I wished from the depths of my soul that every one could realize how comforting their precious words have been to me, and how dearer every day becomes the SIGNS OF THE TIMES, but my heart grows sad when I see no longer the names of those whose rich messages once adorned its pages. There are two names especially that I desire to mention: Elder Durand and sister Bessie, whom I believe the Lord sent into my shut-in life as a blessing. How lonely dear Mildred must feel since losing so many loved ones. I am very thankful that the Lord has blessed her with a good companion and a precious child. And there is sister Mary Pittman, who still mourns the loss of her husband, Elder T. R. Pittman, who a short while before he died wrote me a very comforting letter. I want to say to all who are passing through deep waters that I, too, have felt the billows. During the year 1918 my husband lost two brothers, and I, in much suffering, also lost a brother and sister. My parents, one brother and a sister had already preceded them to the grave. But I am reconciled, for they all

died in the sweet hope of a glorious resurrection.

See how I have digressed from what my intention was in writing you. My dear brother, a few nights ago, after suffering intense pain, I dropped into a doze, and on awaking there came forcibly into my mind these words: "I looked, and, lo, a Lamb stood on the mount Sion." For some time I beheld with an internal eye a snow-white lamb standing upon the summit of a mountain, whose gradual incline, verdure and smoothness presented a scene of indescribable grandeur. Since then I have thought of asking you to tell me through the SIGNS more of this wonderful scene. Was not this lamb the blessed Son of God, which John says was slain from the foundation of the world? and was not this mountain the one that filled David with such inspiration he was forced to say, Beautiful for situation, the joy of the whole earth, is Mount Zion? O the rapture that fills my soul when I think of this mountain in all its pristine loveliness. What a precious name is Zion, but how varied the changes associated with it. How my poor heart is made to weep when I think of the children of Israel who were carried away captives. How tantalizing it must have been when their enemies required of them a song. I can almost hear them say, We wept when we remembered Zion. Who can fathom the depths of sorrow which caused them to ask, How shall we sing the Lord's song in a strange land? Thus it was, and thus it will ever be with the Lord's people. How shall they sing the Lord's song in a strange land? "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Brother Lefferts, I have written this at intervals, and in much suffering, but every word is an expression of my love for God's people, and a prayer for the welfare of Zion. If you see fit to publish it you can do so; if not, it will be all right.

We are anxiously awaiting the coming of the SIGNS, and I want to tell you that my husband enjoys its precious tidings. My love to all the household of faith. To the dear saints in Canada I would say, You are still cherished in my memory. May the Lord bless you, dear editors, and may you never shun to declare the whole counsel. Please remember us at the throne of grace.

Unworthily,

NANNIE B. EDWARDS.

HOPEWELL, N. J., Nov. 12, 1919.

DEAR HOUSEHOLD OF FAITH:—My desire is to write a few lines to you; not to tell you any new thing, for the new things I know very little about, and do not interest myself to find out about them, but the old things, the old, old story, suits me and is my theme. Where would I be roving to-day if it were not for Jesus and his love? A few days ago I was made to think about being wise above what is written, and looked for it and found it in 1st Corinthians iv. 6; it reads thus: "That ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another." I feel there is a lot in these words, for as Elder Purington used so often to say, Take not another's word for it, but look and search for yourselves, and be sure of the true Scripture. I am not inclined to search as I should, but when I am given words as these were how quickly I search for them. How gracious the Lord is to me,

feeding me so often out of his own hand. "Dear dying Lamb, thy precious blood shall never lose its power." How gracious and how glorious art thou, Lord God Almighty. Sometimes my mind is taken up with the way we should live, and I do try to live that way, but find myself wanting. We should esteem others better than ourselves, but if they seem more ignorant than ourself do we have that esteem, or do we feel ourselves raised up a little and find a little more in our own polluted self? Another thing, we are told to be not weary in well doing. Do we search it out to find the well doing to suit ourselves? If we do not see any good results should we stop doing? The word does not say anything about our stopping, but to continue, for we are told to not be weary, so we must continue. What is well doing? I do not know whether I know just the way this is applied, but feel all the commands to us are included both natural and spiritual. How much good we often think we could do if we only had lots of means to do with, but I am sure this Scripture has no "ifs" in it, but that we are to do these things with whatever we have to do with. See a brother in need, go help him, and go again if necessary. If he sits down, seeming as though his hands were folded from helping himself, does that relieve you in any way of the command? He may be in need just the same. His heart may be full to overflowing, causing his hands to drop for a time. Now I do not think the well doing is always need of money, or need of labor or of advice, but words of cheer, and always a manifestation of love, as well as what we are shown he is in need of. We might give him a lot of money and give it in such a way that the well doing would be entirely left out, but a word of encouragement and a

touch of real love with it might fill his need; so trust the Father for the need, as he will show it to us. We do the well doing, have sympathy, love and humility for the brethren in all conditions. I cannot write this as I wanted to, so one of you editors please give your views on it.

I must stop, for this is already too long, but there was much else I wanted to say. Will sister Helen McCormick send me her address? as I fail to find it.

Love to all.

MARY HILL TERRY.

Eros, La., August 3, 1919.

DEAR EDITORS:—I am not a subscriber to your valuable paper, the SIGNS OF THE TIMES, but brother Chandler is a subscriber and shares his paper with me, and my poor soul is made to rejoice sometimes when I read the sweet messages of love from the dear brethren and sisters, some expressing my feelings better than I can express them myself. Verily my heart goes out to them, I hope, in christian love, for the things I once loved I now hate, and the things I once hated I now love. I had the least confidence in the Old School Baptists of any people on earth until I hope God taught me that salvation is by grace, and grace alone. A great change has been wrought in me; whether it is of God I know not, but I know I have seen myself to be the vilest of sinners, and most of my time I feel myself to be the most corrupt being on earth, and am made to cry out in my feelings, Was there ever any one like me? I try to pray, but seem to be too vile to call upon His holy name. But O, when it pleases him to give me a little season of rejoicing how I long to sing praises to his matchless name all the days of my life, and crave to serve him as becomes a

child of God, but I am so vile I cannot perform one good act, for evil is continually present with me. So it has been all the days of my life, but I hope I can say with David, Truly my soul waiteth upon God; from him cometh my salvation. Upon that Rock my hope is stayed, for to us who are God's chosen people there is only one true and living God. On his precious promises we can rely, for he speaks and it is done, he commands and it stands fast; surely he does not need the help of poor weak mortals to carry out his plans. Dear saints, I am glad everything is fixed just as it is, and that our God rules and controls all things. To deny a poor sinner his little hope, he is of all beings most miserable; but hope reaches beyond this life and embraces a holy life, where the wicked cease from troubling and the weary are at rest, O sweet rest. Dear household of faith, are we hoping for this blessed state? What a glorious thought for the poor trembling child of God who is bowed down with doubts and fears, and whose little hope seems almost gone, that there is a Friend that sticketh closer than a brother, and one who is able to save to the uttermost; for verily there is but one that can heal, and that is the one who inflicts the rod. May he enable us to bear all our trials while here in this world, and when our days here are over may it please him to give us an inheritance in that city whose builder and maker is God.

Dear brethren, I did not intend to write so much, and really cannot understand why I have written at all. You may do as you like with this. Please pray for a poor sinner.

With love to all the brethren and sisters, I am your unworthy sister, I hope,

LULA PRICHARD.

SALISBURY, Md., Feb. 10, 1919.

DEAR BROTHER KER:—I am taking the liberty of sending you a letter I received from Elder D. M. Vail. The reading of it did me so much good that I felt I wanted others to share it with me, provided you see fit to publish it.

With love to all who love the truth,
your little brother,

MARTIN D. FISHER.

CLARKS SUMMIT, Pa., Feb. 6, 1919. } }

DEAR BROTHER FISHER:—Yours of Feb. 3rd received, and was enjoyed very much by both of us. You seem to know from your experience just what to say to comfort a poor, helpless, hell-deserving sinner like me. I am sure you could not say the things you do if you did not know the way, and when I say the way I mean Christ, for he is the way, the truth and the life; yes, he is the only way of life and salvation. He says, I am the door of the sheep; not, I will be one of the doors, but, I am the door, absolutely, positively; there is no other door. I am the resurrection and the life, not will be, but "I am;" he is the very thing itself. Say unto my soul, I am thy salvation; not, I will be, but, I am; he is all there is of it, he is the one and only salvation. The Lord is my Shepherd; not will be or is one of them, but he is the only Shepherd, or provider, and he looks after and cares for his own sheep. He laid down his life and shed his blood for them and redeemed them, for they had all gone astray, ten thousand talents in debt and not one farthing to pay, and he paid it with his blood, or life. He says, I lay down my life for the sheep. I have power to lay down my life, and I have power to take it again. This commandment I received of my Father. He died for our sins and rose for our justification.

What more could he do? Nothing more is demanded. In this work he secured and eternally fixed the redemption of his sheep, and all the powers of hell cannot affect it one iota, and heaven will not. He says, I am Alpha and Omega, the beginning and the end, the first and the last. He is the first and last and all there is of our salvation, our Righteousness, Sanctification, Redemption, Propitiation, High Priest, High Tower, Shield, Buckler, Defence, Hiding-place, Refuge, Mediator, Intercessor, or Advocate. Time would fail me to speak of all he is to his people, so I will say he is our heaven and hope of eternal joy, peace and happiness in this world and everywhere else, and I will say with you I cannot render unto God the praise I so much desire and have desired for sixty years or more, and I cannot help it, can you?

Yours as ever, a stranger here below,
and what I am it is hard to know.

D. M. VAIL.

TEHUACANA, Texas, Dec. 21, 1919. }

DEAR EDITORS:—I will write you a few lines to show you my thankfulness and appreciation of your kindness in sending me the dear family paper, which has been a great satisfaction and comfort to me in my lonely hours, as I do not get to hear preaching. I would love to write something to the readers of the SIGNS, telling them how much they have comforted me. I sometimes feel almost like giving it all up as a delusion when I find my old sinful mind traveling in so many forbidden paths; it does not seem reasonable that one who has passed from death unto life in Christ could have so many foolish, wicked thoughts as run through my mind; then I think, How can it be that one who has had the experience I hope I have deny the work of the Spirit

in their heart? I find that sin is not eradicated from this old tabernacle of clay, and the things that I, the inner man, would do, I do not, but the things which I would not, I do. O the dark seasons I have to pass through, and the bitter trials I have to endure, but when the Lord sees fit to make darkness light and the bitter sweet, how pleasant it is. So I conclude that the darkness and the bitter are just as necessary as the light and sweet, for without the darkness and bitter we would not know anything of the light and sweet.

Well, I just thought to write and thank you for your kindness in sending me the paper, and I will close, praying the Lord's blessings upon the editors and contributors of the SIGNS. My financial condition is the same that it was a year ago, but my son has been permitted to return home from France, for which we feel thankful to that great God from whom all blessings flow.

J. H. BOZEMAN.

WASHINGTON, D. C., Nov. 20, 1919.

DEAR BRETHREN:—I am writing to thank you for your great kindness to me in sending my paper during my long visit, never missing a number. Now I am going to ask you to send no more papers to Bachelors, Mo., but return to above home address. I look for each one with anxiety, especially when away. It was one way of hearing from the people I love, and I am so glad to be back where I can sometimes be among them, for no other preaching or people fill the place. I left my papers out among Old Baptists I met in Missouri, and they told me how much they enjoyed reading them. I truly hope they may bring you some new subscribers, for to me there is no other paper published like it, nor any other people

like the Old Baptists. I am so glad they are peculiar and different from others in belief. Each and every other denomination can mingle together and see no difference, but we cannot; it is our people or none. It makes us appear selfish, but God said, Come out from among them and be ye separate. Other denominations appear to me only as worldly organizations; I could not abide among them, could find no home; there could be no love like knowing we have passed from death unto life because we love the brethren.

This is a simple note, but written with love and thanks, and I believe will bring my paper home to me. I hope I am worthy of your kindness, but fear is my great trouble.

BETTIE BENNETT.

SOUTHAMPTON, Pa., March 17, 1920.

DEAR BRETHREN AND FRIENDS:—Before my father, Elder Silas H. Durand, was taken away he was preparing for publication a book containing an account of his life and ministry. He was doing this in response to the urgent request of many of his friends. The book was never published. Now we are preparing to publish his autobiography, together with the writings of the last twenty years of his life, supplementing his book "Meditations." The book will contain about 300 pages, will be bound in cloth and illustrated. Before we can publish the volume we would have to form an idea of how many books would be wanted. If any of you who would care to subscribe for the book at \$2.50 will send me your names and state how many copies you want, as soon as I receive enough names to make it possible I will immediately publish the book and send you your copies in a short time.

MILDRED DURAND GORDY.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1920.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS:**

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be ad-
dressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***INNER DISCIPLINE.**

AT the outset we assure our readers that this is not an article on church order, nor the practice of the gospel church in its visible organization, either as it is or ought to be. Rather it is our thought to consider discipline from the standpoint of christian experience: that discipline of the soul by which the believers in and followers of Christ become trained in soul to obey him. The two words, "disciple" and "discipline," are very closely allied; the first signifying one who believes in and follows, the second meaning the training to which a follower is subjected in order to obedience, that training which comes to him and within him, not to bring about discipleship, but because he is already a disciple. A parent disciplines not some other parent's child, but his own, and not in order to make the child his, but because the child is already his, and to bring the child into obedience. Now, that teaching of the heavenly Father by which he produces obedience in his children is invariably the product of his own Holy Spirit, and nothing short of the operation of the Holy Spirit within the soul of the believer can effect obedience. Works of the creature, as they are unable to bring

about salvation, so also they cannot produce obedience; but gracious works, as they are the outflowing evidence of salvation, so are they as well the outflowing of christian obedience. We want to try in this article to set forth some ways in which the Lord effects experimental or soul discipline of his people, after which to contrast therewith some ways in which christian obedience can never be effected, but ways in which men and worldly organizations are continually trying to bring it about. It was said of Jacob many centuries ago that the Lord found him in a desert land, and in the waste howling wilderness, "he led him about, he instructed him." Now, how did the Lord instruct him? That is the point. Was it by delivering Jacob over to other men that they might teach him true religion and obedience thereunto? Indeed, no. Such instruction of Jacob, God's child, was too precious for the Lord to delegate to other hands than his own. "So the Lord alone did lead him." Notice it says the Lord alone did it. No man or men helped him to lead Jacob, nor did the Lord ask him for any suggestions as to how it ought to be done. "And there was no strange god with him." Since the Lord was the only leader and teacher Jacob had, it resulted in Jacob's having no other god to worship but the one true and living God. He could not turn aside unto idols, because the discipline to which he had been subjected in his soul by the direct leading and teaching of the Almighty had purified him from idolatry. The reason the world is so full of idols to-day, and so many thousands bowing the knee to them, is because men in the mass are strangers to the internal spiritual work of God. They are being led and taught by men of their own selves, and not by

the Lord alone, as was Jacob. Now, as to the manner of the Lord in teaching Jacob, the inspired record likens it to an eagle's training of its young. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings." The eagle builds its nest only in mountainous districts, carrying a few sticks and brambles to the inaccessible shelf of a rocky precipice, where the eggs are deposited almost on the bare rock. Here the eagles are born and nurtured until ready to fly. Then the parent bird puts them through a course of instruction which appears cruel, but is for the young's good. The mother proceeds to stir up the nest by removing first one stick and then another; that is, she takes the very foundation from under the little ones. As this goes on, the young, not knowing what to do, begin to fall off the shelf, and down, down, down. But the alert eye of the mother is ever upon them. She does not intend her young shall fall so far as to be dashed to pieces. As they fall she swoops under them and catches them on her wings, to bear them to a place of safety. This process is repeated again and again, until the young, in fluttering, learn to use their wing muscles, and so to fly. This training of the eagle's young is employed by the spiritual writer to convey some idea to us as to how it is the Lord disciplines his Jacobs: all his followers. The Lord removes the very foundations from under his people and lets them sink down so far, until they think death and obliteration their very sure portion. By the inner teaching of his Spirit he makes them to know the hidden evils of their heart, he shows them their sins, revealing the utter depravity of their human nature. Everything in which they ever trusted for salvation is

taken away; their good works, if they ever thought they had any, are stripped from them; their wisdom becomes foolishness, their righteousness filthy rags. Their refuge of lies is taken away, their garments of fig leaves shriveled up by the scorching rays of the law's condemnation. Stick by stick the nest in which they so securely trusted is swept from under them, and they find themselves sinking down, sinking down beneath God's righteous frown. The teaching of the Lord is such that he will not share his throne in their affections with any rival power. He is a jealous God, and will not allow that his children shall serve any but himself. Through great tribulation he engraves this precept in the fleshly tables of their new heart and implants it in their spiritual mind: "Thou shalt love the Lord thy God, and him only shalt thou serve." No truer words are to be found in all Scripture than those of the apostle that it is only through great tribulation that the disciples of truth enter into the kingdom. One of old said that it was good for him to be afflicted, for before he was afflicted he went astray, but "now have I kept thy word." Every new appreciation of divine things comes through some measure of affliction. This is the internal or soul discipline by which the Lord leads his people in obedience to his truth. It is only as we are taught the vanity and weakness of ourselves over and over again that we can be made to flee the corruption that is in the world through lust. Only by being taught experimentally the folly of trusting in an arm of flesh can we arrive at that trust alone in God which shall never make ashamed. Society has its moral code, according to which its members must live if they expect respectability. Nations have their laws, which their citizens must

obey if they expect to stay out of jail. But neither morality nor obedience to man-made laws constitute christian obedience. No outside authority, either of society or of church or of state, can tell one how to obey God, or compel one to be a child of God. The authority of God, that is, his irresistible power, working in the souls of his people disciplines them in the way they should go. In the absence of any heart knowledge of true religion, no amount of outside influences can effect regeneration. There is a world of difference between "reformation" and "regeneration," between the devil going out of a man and his being cast out of a man. "When the unclean spirit is gone out of man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." Here we have a picture of moral reformation, which is often mistaken by the world for spiritual regeneration. Persons sometimes make up their minds to reform their manner of living, sometimes even resolving to leave off swearing and other forms of wickedness, in order to get religion. By this means the unclean spirit voluntarily agrees to go out of the house instead of being cast out. For a while all goes well, and the house really seems much cleaner, more swept and garnished, than ever before. But, in the absence of any work of the Holy Spirit in the heart, this cannot last, there will be a gradual slipping back into the mire of wickedness, and the man will eventually be worse than ever before. The world is all the time looking

for external influences to bring about an internal work. It can never be. One must be born of the Spirit and of the blood before there can be any entering of the kingdom. In the absence of this work, which is always spiritual and internal, there can never be any effective substitute devised by men. Sinners must be born of God in order to be righteous, they must experimentally be taught of God's Spirit in order to be disciplined into obedience unto the truth. All the laws and compulsions of men can never force one sinner into being truly good. We have frequently reminded our readers in these columns that God's people need not that any man teach them, for they have an unction from the Holy One and know all things. There is in the soul of each believer an inward monitor, an abiding grace, which teaches them the denial of worldliness and ungodliness, that they should live soberly and righteously in this present evil world. The best we can say to you is to heed this still small voice that speaks in your heart, and to walk in accord therewith as the Lord may measure unto you sufficient grace. One of us cannot be a rule for another, one cannot tell another what to do, one cannot lord it over another's conscience. Let each walk according to the light that is in him. If that light be darkness, so much more the pity. The nation of Israel of old seemed to repent of their transgressions again and again and turn unto the Lord, but it turned out to be only "seeming" and not reality. They were always doing contrary to the law and going after strange gods. When some great disaster overtook them then in their fright they would seek the Lord in a formal way and seem to turn over a new leaf of reformation. Sometimes it looked like real regeneration, but soon after the

danger passed away they were as wicked as ever. The Bible proves that where the Spirit's work is in the soul true obedience will be prompted through love, and not through fear of any threatened evil. A so-called preacher said the other day, "The passions, the appetites and the desires of men made it necessary for the promulgation of the ten commandments. Yet they still stand and are obeyed by the great mass of the American people." This preacher may have studied theology, but he surely never studied his Bible. God's promulgation of the ten commandments by Moses certainly was never made contingent upon the passions, appetites nor desires of men. The wickedness of men never made it necessary for God to do anything. Whatever God has been pleased to do for the salvation of sinners, he was never impelled thereto by any considerations outside himself, but induced solely by his infinite mercy and the good pleasure of his will. The promulgation of the Mosaic law, instead of being compelled by the wickedness of men, was but one of the several links in the chain of God's plan of salvation decreed in his eternal counsel with and in himself before time began. According to his plan, first came the counsel in eternity founded in God's foreknowledge, election and predestination. Then came the creation of the world. Next the formation of man out of the dust of the world. Then God put the man under law. Following came the transgression and the entrance of sin into the world, and then death by sin. The sending of the Mosaic law was another link in the great chain, for no other purpose than to show the impossibility of man's being saved through any obedience of his own. Yet the so-called preacher quoted above has the audacity to say that the ten com-

mandments still stand, and are being obeyed by the great mass of the American people. The ten commandments certainly do not stand to-day as a spiritual code, for they, with all the rest of the law, passed away, with all that old covenant, in the death of Christ. To say that they still stand is to say that Christ did not finish the work the Father sent him to do. But more amazing it is to say that these commandments are being obeyed by the American people. The first and greatest commandment of that law was, Thou shalt love the Lord thy God with all thy mind and heart and strength, and thy neighbor as thyself. It is news to us to hear that the great mass of the American people are doing this. We had not noticed it. Indeed, labor troubles everywhere, with increasing unrest and strife on every hand, the rich getting all the time richer and the poor all the time growing poorer, does not have the appearance to us of loving the neighbor as one's self. Possibly it is like that young man who asked Jesus what he should do to inherit eternal life, and when he told Jesus he had kept all the law from his youth up, the Savior told him to go sell all he had and give to the poor. The young man went away sorrowful, for he had great possessions. The world, as the so-called preacher says, may boast in its self-righteousness that it is keeping the ten commandments, but may the Lord have mercy on them if the great searchlight of his truth shall ever shine in their souls to bring them to real knowledge of themselves before his great throne of judgment.

Yesterday we came across another choice bit of literature from the pen of a modern writer, and we cannot resist handing it to our readers. Speaking of the recent world war and its attendant

misery, he says, "The war can pay its measureless cost only if the world is shocked into change of heart." Now, did any one ever hear of anybody being "shocked" into a change of heart? As we have said before, true godliness can never be imparted by any outside influences whatever. Earthquakes, whirlwinds, fires, plagues and wars can never produce spiritual changes at all. The Lord does take out of his people the stony heart and does give them a heart of flesh, thus effecting a real change of heart in his people, but he never employs calamities to do this work. It is invariably the fruit of his own Spirit's work. You know the old prophet looked for the Lord in the wind, but he was not in the wind; then he looked for the Lord in the earthquake, but he was not in the earthquake; then in the fire, but the Lord was not in the fire. After all these calamities, came a still small voice. That was the Lord, and that is the Lord. No amount of external troubles and influences can bring one person to know the Lord. True spiritual discipline, true religious training, true christian obedience unto the truth, are the fruit of nothing short of the still small voice of God in the soul, which is the Holy Spirit's teaching. Just as the wind blows where it lists, and we hear the sound of it, but cannot tell from where it comes nor to where it is going, so is every one that is born of the Spirit. Multitudes from all the coasts of Judea went out to see John baptizing in Jordan. What did they expect to see? Surely not what they did see, for what John was doing was very simple and unpretentious, not at all spectacular. He was only a reed shaken by the wind. Only a poor frail piece of humanity being blown here and there by the dictation of the wind of God's Holy Spirit. So is every one that lives in obedience unto the truth through the discipline of God in his soul. Just reeds shaken by the wind.

L.

MARRIAGES.

By Elder J. C. Mellott, at his home, Salisbury, Md., March 17th, 1920, Lawrence L. Adkins and Miss Maude Belle Bethard, both of Wicomico County, Md.

OBITUARY NOTICES.

Mrs. Amanda Hackworth Wright, widow of George S. Wright, was born in Shelby County, Ky., January 20th, 1834, and departed this life Feb. 5th, 1920, in the 87th year of her age. She was married to George S. Wright Nov. 1st, 1860. To them were born three sons and one daughter, the two youngest children, a daughter and son, preceding them both to the grave. "Uncle George," as he was familiarly called, died June, 1913. Sister Wright was received and baptized in the fellowship of the old Beech Creek Church, Shelby County, about twenty-five years ago, and lived a true and faithful member to the profession she made. She grew stronger and stronger in the faith, and longed for the summons to depart this life and be at rest. She had been a great sufferer for the past year or more, but was kindly cared for by her son, J. H., and his dear wife and daughter, the latter being her only grandchild. She leaves two sons: J. H., of Shelbyville, Ky., and David C., of Omaha, Nebr.; also two aged sisters: Mrs. Kate Ware, of this county, and Mrs. Helen Jones, of Louisville, Ky. Funeral services were held at the late residence 2:30 p. m., the 6th, conducted by the writer, the text being these words: As in Adam all die, even so in Christ shall all be made alive. To live is Christ, and to die is gain. Burial in Grove Hill Cemetery, Shelbyville. May the dear Lord remember us all in his mercy.

ALSO,

Sue Catherine Ware Robertson was born in Shelby County, Ky., Feb. 4th, 1840. She was married to George T. Robertson Feb. 6th, 1862. To them were born seven children, four of whom survive her, three sons and one daughter having departed this life several years ago. Sister Robertson united with the old Beech Creek Church about thirty years ago, and it can be truly said of her that she loved the church and loved to meet with them there and elsewhere. She had been a reader of the SIGNS for many years, and was unwavering in the faith and doctrine advocated in its columns. She had been a great sufferer for several years from rheumatic trouble, and was unable to attend the meetings, but her faith and hope remained steadfast. I well remember my last visit with her, while she was under treatment here in Shelbyville. Her face brightened as we talked of the dear Savior and his sufferings for poor sinners. But this life of suffering is ended; she sweetly fell asleep in Jesus Feb. 24th, 1920. O what a blessed sleep, from which none ever wake to weep. She died

at her old home near Waddy, this county, and was buried in Grove Hill Cemetery, Shelbyville. On account of the epidemic of influenza the funeral services were conducted at the grave.

May the dear Lord in his love and mercy remember each member of the family, and bless them with all things needful in this life and that to come.

P. W. SAWIN.

Murinda E. Burch Watkins was born Dec. 23rd, 1834, near Glasgow, Ky., and passed away Feb. 4th, 1920, aged 85 years, 1 month and 11 days. She bore her suffering with great patience, expressing a desire to go home. She moved with her parents to Iowa in May, 1853, was married to James Watkins in 1857, and moved to Oregon in 1870, settling near Philomath, placing her membership with Luckimute Church. Brother Watkins united with and was ordained deacon of that church, passing away in 1903. Sister Watkins then placed her membership with Bethel Church, meeting at Tallman, Oregon. Her home was a home for Baptists, having entertained the association twice at her house, and was a regular attendant of the association while it held its meetings in Oregon. She united with the church early in her married life, and was a useful and faithful member, always present at the meetings if possible until stricken with paralysis. Sister Watkins was truly a mother in Israel, greatly beloved by all, and will be greatly missed by all. She leaves five sons and one daughter: Ben and Marion, of Portland, Oregon, Albert, James and Ezra, of Philomath, Oregon, and Mrs. Jennie Smith, of Des Moines, Iowa, with other relatives and many friends to mourn their loss.

Agreeable to her previous arrangement, the funeral services were held at her home in Philomath, Elder A. Horner officiating, after which the remains were placed by the side of her husband in the cemetery near Philomath to await the coming of the Lord.

NANCY D. HORNER.

Robert E. Mathis was born January 15th, 1855, and died March 9th, 1920, aged 65 years, 1 month and 24 days. He was married Feb. 3rd, 1880, to Emma Chester. To that union were born four children: Annie, who died in infancy, Florence, Everett and Metta, who are left with their heartbroken mother, two brothers, two sisters, ten grandchildren, an uncle, aunt and a host of other relatives and friends to mourn the loss of this good and very useful man. Brother Bob professed a hope in Christ several years ago, and after lingering around the fold for some years he joined the Primitive Baptist Church at Soldier Creek, Marshall Co., Ky., where he lived a faithful and devoted member until God removed him from his field of labor. His work as clerk of the church, as well as other stations in life, was so efficiently done that none but the great God can raise

up another to fill his place. His was a model home, where he and his loving companion had walked for more than forty years, fighting life's battles that they might shelter and feed their relatives and friends, who were always welcomed in their home, or accommodate a neighbor in need. As a husband and companion he was equal to the most loyal and devoted; as a father ever gentle and kind, though firm; as a neighbor and friend he was ever faithful and true, never shirking his duty as a citizen. His many friends were always glad to meet with him; even the children were always glad to see "Uncle Bob" come. It was indeed pleasant and instructive to converse with him on the teachings of the Bible or on current events. We all miss him, yet we sorrow not as those who have no hope, but would meekly say, God's will be done, and would enter into the force of John's language: 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.

After funeral services conducted by Elder H. N. Oliver, his mortal remains were gently laid to rest in the Soldier Creek Cemetery, there to await the resurrection morn.

J. C. CHESTER.

Chester E. Buker, eldest son of Charles and Annie E. Buker, was born near Prentice, Ill., March 19th, 1903, and passed away at the Passavant hospital in Jacksonville Friday, January 30th, 1920, being at the time of his death 16 years, 10 months and 11 days of age. He leaves his parents and the following brothers and sisters to mourn their loss: Mabel, Everette, Cecil, Mildred, Carrol and Alpha, besides a number of other near relatives and many friends. Chester was a boy who by his kind and cheerful disposition won and retained the friendship of all who knew him. Though no more than a child, he displayed in his daily efforts the true ambition of a man. The love and attention he gave to home is worthy to be spoken of as most beautiful. His useful life, with the exception of a short time in Kansas, was spent in and near the Yatesville community. He obtained an excellent education at the Yatesville school, where he endeared himself to teachers and playmates. He was practically in good health until a few weeks ago, when it became necessary after other treatment to be taken to the Jacksonville hospital, where he underwent an operation. He rallied for a time and returned home, but it soon became evident that he would have to again be taken to the hospital, where everything that skill and loving hands could do was done for him, in a last fond hope of relieving him, but all to no avail; he quietly and peacefully passed away as above stated. The parents have lost an obedient and dutiful son, the other children a kind and loving brother, and the community a highly esteemed boy, who bade fair to be a useful man, but

the loss to all is an added treasure in heaven and his eternal gain.

Funeral services were held Sunday morning at 10:30 o'clock in the Yatesville Baptist church-house, conducted most impressively by L. P. Harris, of Duquoin, Ill., in the presence of a large number of relatives and friends. Burial was in Yatesville cemetery.

ERRATA.

In the SIGNS for March 1st, current volume, page 75, first column, eleventh line, the word "psychal" should be "psychical," and on page 77, first column, eighth line, the word "insane" should be "inane."

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

L. H. Evans, Md., \$1.00; Decatur Mouser, Ohio, \$3.00; Mrs. F. J. Norris, Ga., \$2.00; Dr. W. R. Presley, Texas, \$1.00; Mrs. I. R. Blythe, Pa., \$1.00.

M E E T I N G S .

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 Calvort St. An invitation is extended to all who desire to meet with us.

A. S. ROWE, Church Clerk.

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

S. B. MOFFITT, Pastor.

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

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

S. B. MOFFITT, Pastor.

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

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J. G. EUBANKS, Pastor.

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

JOSHUA T. ROWE, Pastor.

THE
“ SIGNS OF THE TIMES, ”
 (ESTABLISHED 1832.)
 DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
 PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.
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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 88. MIDDLETOWN, N. Y., APRIL 15, 1920. NO. 8.

CORRESPONDENCE.

SACRIFICE.

“AND almost all things are by the law purged with blood; and without shedding of blood is no remission.”—Heb. ix. 22.

When sin entered into the world sacrifice was a close follower. Sacrifice has two purposes, the one to pay a debt the transgressor owes to a broken law, and the other to please or appease the wrath of the lawgiver or ruler. Most all laws have the penalty attached which the law-breaker is required to pay. In the early history of man we learn that he sacrificed goats, lambs and bullocks from his flocks and herds, or the product of the soil. Cain was a tiller of the ground, and offered the fruit of his own works, which was not acceptable, while Abel was a keeper of sheep, and offered the firstlings of his flock, lambs, which required the shedding of blood, and typified the Lamb of God that taketh away the sin of the world. Sacrifice must possess two qualities: it must be a sacrifice to fit the offence, and must be given with a pure motive. In other words, the offering and the one making the offering must be counted worthy. All sacrifice should be without blemish, perfect of its kind.

This was a requirement under the law of Moses and under God's great law of redemption by a holy sacrifice. The Israelites sacrificed offerings of doves, lambs, goats, bullocks and things which required the shedding of blood, and were only made as temporal offerings, products of a corrupt and cursed world. The heathen nations offered various sacrifices to their gods and expected all kinds of blessings from them. These temporal offerings were usually limited as, a weekly offering, a yearly offering, an individual offering or a national offering. Christ's offering was limited to God's elect. When the Israelites observed the law of Moses and offered proper sacrifices to God they prospered in temporal things, but when they transgressed grievously they were punished with famine, pestilence and wars. All temporal offerings, temporal blessings and temporal punishments are only typical of the one great and only offering that reaches into eternity. While we live in the same world that the Israelites lived in, we are not under the law. Christ fulfilled the law, made it holy and did away with it. It was only a temporal law. When Christ fulfilled the law the law dispensation was

done away with and superseded by a new dispensation, the grace dispensation. Old things have passed away, and behold all things have become new. Christ fulfilled the one and put it under his feet; he gave the other and put his people under it. The first was temporal and faulty, the second spiritual and perfect. God's people are now under the grace dispensation. It is pure and holy and requires a holy sacrifice. Man, who lives in a corrupt world, possessed of only temporal and corrupt things, cannot make a suitable sacrifice to entitle him to this holy and eternal kingdom. Flocks, herds, crops and money are corrupt things of the earth, and cannot be used to blot out one single sin against the just and eternal laws of God. Not of works, lest any man should boast. Man may do penance in the most humiliating way, or he may give his mite or millions, or strive his best to live right, yet with these impure things he cannot satisfy a holy law, a spiritual law. They are not spiritual. Neither can he so act as to put God under obligation to blot out his sins or give him the spiritual kingdom. Man is corrupt, and from a corrupt fountain cometh forth that which is corrupt. He cannot purify himself by any work or sacrifice. There must first be a pure fountain before there is a pure stream. Christ is that pure fountain. He alone was found worthy to open the seals of the Lamb's book of life and behold the names of God's elect which were written there before the foundation of the world. He alone was without sin, he alone could make a holy offering, one that could blot out sin. Christ was without sin of his own, the sins of his people were imputed to him. His righteousness is imputed to his people, and justifies them before God unto eternal life. Christ died to save sinners. His death was ef-

fectual, his sacrifice was holy, not a drop of his blood was lost or shed in vain. He is the one and only Savior. No other sacrifice would or could do the work. Without his holy sacrifice all sinners would be condemned; by it his people (those who by covenant God gave him before the world was) are saved. Corrupt man cannot obtain this eternal salvation by his own works or sacrifices, but all whose sins were laid upon Christ obtained it by free grace, the gift of God, not in any way a reward of wicked man's works. There are two kinds of righteousness: self-righteousness, which is as filthy rags, and will not hide sin, pharisaical, and the righteousness of Christ, which is a perfect covering for the sins of his people. The natural man receiveth not the things of the Spirit of God, for they are spiritually discerned. Neither can the natural man make spiritual sacrifices. Man, with all his scientific knowledge, has not been able to put life in dead things. Man is dead in sin, dead to spiritual things, condemned to remain so, like the dead man in the grave must remain dead until the Author of all life says, Wake up and come forth. Man cannot make one hair black or white, but he can cover it with paint; so can the pharisee put on his cloak of self-righteousness, but he is still a pharisee, a hypocrite. Christ said to Nicodemus, Ye must be born again. A spiritual birth. As a natural man will not claim that he brought about his own natural birth, then why, of all strange things, will he claim that he can bring about his spiritual birth? Do not mock God; he is the only Creator of life. Christ calls his people new creatures: "Therefore if any man be in Christ, he is a new creature." —2 Cor. v. 17. The old creature has something added, the man born of the

flesh is now born of the Spirit, and is a new creature in Christ. God, the only Creator, made both the natural and the spiritual man. If our sins were with Christ on the cross, and doing their part in causing that great agony which shook the earth and darkened the sun, they are atoned for, all necessary sacrifice is made, and we are free; but if our sins were not there we are without hope, for Christ made the one and only offering for sin that cleanseth; all others are failures, worthless, hypocrisy. When he said, "It is finished," and gave up the ghost, the only atoning sacrifice was made. If my sins were there on him on the cross I shall see Christ and be (holy) like him. If my sins were not there as part of his burden I am still in my sins, and corrupt things cannot enter the (spiritual) kingdom of God. Man may offer all his possessions, flocks, herds, lands, money, his life's labors, and even his own life, but as they are only temporal and corrupt things of this world there is no spiritual cleansing virtue in them. Why will men pretend to equal Christ's sacrifice? Why will men speak lightly of Christ's offering by saying man must direct it, add to it, assist it or choose it? Those quickened by the Spirit of God, born again, will give God all the glory for so great a salvation and render good works of obedience, while others may offer the works of man as a means of their salvation. Where is your hope, in man or Christ? The chance system says send the gospel to the heathen and give him a chance for salvation, while we know the world was four thousand years old before Christ's gospel was preached, to give any one a chance, and that millions of infants, feeble-minded and heathens never heard the chance-giving gospel. Christ's atonement reaches from Adam to the day of judg-

ment, in all nations, kindreds, tongues and peoples. It is free grace, unmerited gift, and in no way a reward for man's work, the only salvation for all times, places and peoples. God's people are born in the flesh, in sin, and so remain until they are born again, not of corruptible seed, but of incorruptible, according to the will of God. They will still live in this sinful body and sometimes follow the lusts of the flesh, but their sins have been atoned for. Christ said, I am the vine, ye are the branches. The branches grow on the vine, receive all their life from the vine, and if other branches are by any way grafted on, the newly added branches will still bear nothing but the original fruit of its kind. If you know its kind, you know its fruit.

"My hope is built on nothing less
Than Jesus' blood and righteousness."

M. N. WEBB.

WEISER, Idaho, February, 1920.

FORDYCE, Ark., Dec. 19, 1919.

DEAR BRETHREN:—Awaking this morning in the knowledge of things pertaining to this life, I am reminded of the fact that according to the computation of time I have just passed my fifty-third milestone; the matter coming upon me as it has I am brought into a great inquiring. This investigation into my life reveals to me the fact that I, just like all humanity, or Adam, am full of sin. I am the son of Wesley Harris and Elizabeth Ann (Stover) Harris. My mother was twice left a widow. My father died some two months prior to my birth, and left mother a poor, helpless widow with three children (two by a former marriage) and nothing to help raise them on, as there was nothing left in our country as the result of the horrible war. My first recollection of things relative to this life

I suppose dates back to something like three years from my birth, and I remember quite well the first stubborn rebellion that arose in my wicked disposition. Mother had gone for a visit at a neighbor's, some little distance from home, and had gotten me to sleep so she could go without me, and after she had gone I woke up. I was just old enough to talk, and understand things, and I started in search of her. My half-sister began to try to quiet me with the assurance that mother would return soon, but this did not satisfy me, so trouble began, and I fought with all the strength I had, but of course was conquered, but not subdued in feelings, and that first manifested spirit of rebellion and wickedness has ever been with me, and I suppose will be as long as I live here in this sinful nature in which I am now dwelling. While I remember this first act of rebellion almost as well as though it happened yesterday, yet all that has bothered me along life's journey has been that the road was not smoother for me to do more and have my own way, and now when I look back to this first act, and the powers that were over me, I can only say, Surely the hand of protection has been with me to care for me when I doubtless would have destroyed myself in my wild and wicked course. In looking over my past life I can see nothing but sin and rebellion, loving darkness rather than light, disobedient, wanting things after my own choice, loving the wages of unrighteousness in all things, and now at fifty-three years of age when I sum up all my course in life I am brought to the same point as was poor old Job: "I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister." I lived the life of loving sin, as it did not appear to me so exceeding sinful, and I was dis-

turbed in such actions only when the fear of punishment overtook me. I want to say right here that I believe this is all the disturbance wicked men ever have for their crooked deeds, they fear that they will be caught, punished and exposed to the world, and the reason I say this is because those were my feelings and experience along this line, and I judge other people by myself. However, when the Lord came and gave me understanding as to who and what he is, then I saw my sins as I never saw them before, and O my poor soul, the things I did before without one particle of trouble or distress now tore me asunder and made me so fearful that I felt I surely was gone eternally, and the knowledge of the justice of it was what hurt so. In looking over my life from the first disobedience, as before mentioned, all my wrong doings were heaped upon me and seemingly were crushing me out of existence, and I could not offer a word of protest, for surely I felt that the ground to cry for mercy was "forbidden ground," and I could only say, It is just if I am lost, for I am sold under sin. But God, who is rich in mercy, did visit me with his mercy in the personal manifestation, I hope, and an inward feeling spoke to me, and said, This is Jesus Christ, the Savior of sinners. While I stood amazed at this wonder of wonders the elements seemed to burst forth into the most beautiful light, and the whole of the earth, trees and plants were covered with the softest and most beautiful light that these poor eyes of mine have ever beheld. The young man who was accompanying me along the road, and who I had left as this feeling came over me, followed me, and just at this time of my great rejoicing came up and stood by me and I told him what I had felt and seen, and right there so long

as this poor mortal life of mine shall last will be a memorable spot to me, and to him also. Now what shall I say? I can say but one of two things, and that is, Salvation is all of the Lord, or else the thing called salvation is all a delusion of the mind. But I have this hope: that the Lord has come and manifested himself in the hand of mercy, and that while we were yet sinners Christ died for us, and in his death we were reconciled to God. I know full well that we have this great High Priest, who can be and is touched with the feeling of our infirmities, and who actually bore our infirmities in his own body, and in the bearing of them he became the author of eternal life, for that was the record, that God gave eternal life, and that life was in his Son. That life was always in his Son, and that life was righteousness, as the natural life that was in Adam, and was but natural. Every tree brings forth fruit after its kind. So we see that after the goodness and mercy of God toward man appeared, and the giving of eternal life (that is, by a spiritual birth, as Jesus said to Nicodemus, "Ye must be born again") then we brought forth fruit according to the principle that was in the new Tree, which was eternal life, which Christ, who was the promised life before the foundation of the world, according to God's promise, which Paul said he promised before the world began, and God, who cannot lie or change, carried out his promise and did accordingly send forth his only begotten Son to die, the Just for the unjust (Adam's sons and daughters), and in so doing did redeem us from all iniquity, to the end that we were made to the praise of the glory of his grace; not our works, but his grace. Then when we stop, look and think, what shall we say? Why, surely it is the grace of God that bringeth sal-

vation. Then, that being true, we see that it is God's works, and not our works or obedience. As I look back over my life I see how perverse and wicked it has been, all of self, and the thoughts and imaginations of my heart have been nothing but deceitful and wicked, then who am I that I should rise up and say that God should bless me? In looking through the catalogue of all my deeds in this life what will I find listed? Sin, foolish and wicked thoughts, a heart desperately wicked, and who can know it? I do not, for it deceives me and leads me into doing things strictly wrong and forbidden of my dear Lord. Then why do I do them? I can only say, as did Paul, It is sin that dwelleth in me. I am corrupt, as the result of the inheritance of sin from Adam. I hope I am righteous according to the inheritance of eternal life given me through Jesus Christ. I am just as well assured as I can be that if I have any righteousness it was given me, just as was eternal life. All righteousness grows out of the Tree that produces righteousness according to that life, for every likeness begetteth its own. What has troubled me most is, I cannot live the life I so much desire to, and I am forced to the conclusion that if I do one thing righteous, or even have one good thought, it is all because of the fruit of his Spirit producing it, and not because of any good act or obedience of my own, for if that were so then we would have whereof to boast, and then the Lord would actually owe something to us for services rendered. Then if that is actually the case, why should we have those dreadful feelings of unworthiness and sinfulness? Why not live right up to his requirements and be happy all the time, and drive away these gloomy feelings, and never have this unworthy feeling? We need not if they

are conditional upon our part, and I am sure I would not, for they are surely terrifying to me. I am again brought to Job's feelings about myself: that corruption is my father. Yes, I feel so corrupt in my nature, and so unworthy, that I am made to feel there is good hope for others, but I am not worthy of the least of God's mercies. I feel to be a true companion of the apostle Paul when he said, If a saint, the least of all. I know I would like to feel differently, and wish I could feel that I knew I was a true follower of the meek and lowly Nazarene, and that I could live close to my brethren and sisters, and be sure when I go to fill my appointments that I would feel sure I was preaching the riches of God's grace. But O that horrible sense of unfitness, and worst of all, what seems to "grind me to powder" is to go to the water to baptize those who look so good and feel I am so sinful and unfit for such godly service, and sometimes I almost faint at the thought of the undertaking. The people of the world tell me there is no use of such feelings, to live right up to God's requirements and I will not have this trouble. O how can it be done? I wish I knew how, but I must confess that from my first recollection I have not known how to do good. I know how to live morally, and how to make a good citizen, and hope I have made such an one here in the community in which I live, and am thankful that I have the record I have as a citizen, but natural things are not spiritual things, and morality is not christianity, and this I fear is what the people of the world speak of when they are talking of living up to these requirements. They are like Paul was before his conversion: the things he thought were life he found to be death. I am quite sure this is my experience, and

the more I try to live up to these requirements the more I get into doubt. I see, too, that if it be by the deeds of self-works it makes grace and mercy void.

Now, to sum up the whole matter, and to bring my letter to a close as soon as possible, I want to say that if I am anything above what I received in my first birth, and the relationship I have borne to the first parents, I am quite sure it is just what grace has made me. If I have had a single good or righteous thought, done a good or righteous deed, it has been grace that prompted it, as it had to come from the good Tree, and as natural things are those that proceed from nature, then spiritual things are such as spring from God as the true Vine. The branch has to get all its life and fruit-bearing power from the vine, as the branch cannot bring forth fruit of itself; and, further, the branch cannot bring forth fruit out of season, as the vine must produce as the great Creator has set the seasons. You have never seen the vine growing grapes during winter weather, so then you will never see God's children producing grapes (righteousness) when they are cold and during their winters, and to tell us we can do this is an evidence to me that they know nothing of this true Vine, or they have forgotten the fact that without him they can do nothing. The facts are these: we are all dependent upon him for the giving of his Spirit, for the body without the Spirit is dead, being alone, and we know nothing, being both dead and alone, which is surely a dependent state. Well, what is the reverse of this? Why, we must have him and his Spirit, then we can do all things through him that strengtheneth us. Yes, we can do all things when he is strengthening, but just as soon as his Spirit is withdrawn we can do nothing. Dear brethren, do you

not know this? Have you not tried and failed? Surely you have. Preachers, have you not tried to preach, and many times to large congregations, and were so dull you could not quote the Scriptures correctly, and even when you did get them right they were dead and lifeless, and you just worked and worried, and finally had to give up and sit down in disgust, and felt you had made yourself a subject of public condemnation, and felt sure you would leave that place and go where you were not known as a child of God and a preacher? Why was this? Why did you not preach? I am quite sure that if these things were controlled by us there never would be another failure, for it is indeed terrifying and humiliating. I am sure I would never experience another failure if I could help it. Do not these things prove to us that our salvation and preaching and spiritual services are not conditional on our part? You know how sweet it is when the dear Savior comes to us and gives us of his Spirit, and what a great sweetness it is when we have that precious fellowship for him, and for each other, and we are made to rejoice with joy unspeakable and full of glory.

In conclusion, I want to say that this poor, unworthy, helpless worm of the earth looks back over his fifty-three years of life and can see nothing but the son of corruption, the relationship of worms after the manner of the natural fruits, but is to-day living in the hope of blessed immortality and eternal life beyond the grave.

Dispose of this as you think best and all will be right.

V. R. HARRIS.

EPHESIANS II. 8.

“By grace are ye saved.”

All Scripture is given by inspiration of God, and is understood, or comprehended, only by divine revelation. Three things are essential to the proper understanding of any instrument of writing. First, note who is writing; second, who is addressed; third, what the subject is. Paul's letters are all addressed to the church; people who are called of God, with a holy calling, according to his purpose. God is the God of purpose, and works all things after the counsel of his own will. There are no conditions in eternal salvation, neither are there any conditions in grace. One asked the Savior what he should do to work the works of God. The reply was, This is the work of God, that ye believe on him whom God hath sent. The whole matter is hinged upon the work of God. Divine light must shine in the heart before one ever realizes he or she (as the case may be) is a guilty sinner in the sight of God, after which that one has no need for any one to tell him to repent or pray, for the very breathing of the soul is prayer to God for mercy for the removal of the load of guilt and condemnation. He then, as never before, can see the inbred corruption of the heart, and bear witness with the prophet that the heart in man is deceitful above all things and desperately wicked, and that none but God can know it. Some will say, Does not Paul tell us to work out our own salvation with fear? Now is the time to notice who are addressed. He addresses them as brethren, the organized church at Philippi. This then certainly is a different salvation. Paul admonished Timothy to take heed to himself and the doctrine, by doing this he would both save himself and them that heard him. Surely no one who has been taught of the Lord

believes that Paul meant to convey the idea that Timothy could save himself or any one else eternally by obedience. David said, He that is our God is the God of salvation, and to God the Lord belongeth the issues of death. Again, He hath all power in heaven, in earth, in the sea and all deep places.

May God give his dear people the world over to understand the word of eternal truth, is my prayer, if I know myself.

JAMES M. SIMMONS.

KOSCIUSKO, Mississippi.

KELLY CORNERS, N. Y., Jan. 14, 1920.

DEAR FRIEND EVERETT:—I thank you very much for your kind and encouraging letter, and also the inclosure of Orville Winchell's letter, all of which I very much appreciated. I am glad to tell you that I appreciate the interest of the Old School Baptists in me, and I wonder at their expressions of fellowship for me; I do not deserve it. I feel that there is no other people like the Old Baptists, and find much pleasure in their company. I have enjoyed many talks with Elder Ruston, and regard him with a love and esteem that I feel for no other minister of the gospel in these parts, for his life is a splendid sermon, and his generosity shows that the man subordinates self to serve the people of whom he is the pastor, and also the community. He has a worthy helpmeet, and he and Mrs. Ruston are getting on fine. They are doing much to help the cause of the Old School Baptists in this part of Delaware County. I frequently go to their home, and have some of the finest visits there that one can imagine. I have thought quite a bit on spiritual matters in my discussion with the Elder, and the truth seems to me more beautiful than ever before. I feel that I really know little about spiritual

matters, and am awaiting the guiding hand of the Lord in revealing to me and in giving me evidence so that I may feel I am taught of the Lord, and not of man. All thy children shall be taught of the Lord, and great shall be the peace of thy children. This sentence is one that you know well, and which must give you comfort. Heart knowledge, not head knowledge, is one of the desires of my heart.

I am sorry to say that I cannot accept your kind invitation at this time, much as I would like to, but it will be impossible now, as I lost two days when the association was at Vega last fall, and an entire week when the N. Y. State Teachers' Association was held in Albany, as I was sent there then as a delegate to represent the teachers of the towns of Roxbury, Andes and Middletown. I had a good and profitable time naturally, but I had to lose time, and I did not want to lose time for this. Then I had a very short vacation at the holidays, and will probably have to lose a little time later in the year, as I usually have in the past, so I could not well get away at this time, as I cannot close school when I wish. I was sent an extra day to one of the teachers' conferences, so all in all you see how things stand. I tell you this because I want you to know that I very much appreciate your kind invitation, and the time may come when I can accept it, if not now or in the immediate future. I am well, and we are as usual at home. Mother has been troubled some with neuritis this winter, but she is better now. She has to work too hard. I wish that I could make it easier for her in this respect. I am pleased to read your articles when you write for the SIGNS, and am glad to have met your mother personally. Mr. Winchell is a man whom I very much

admire, is spiritually minded and enjoys the meetings immensely. He is a man firmly grounded in the truth, and I am glad to know that the people remembered him as they did. It shows the kindness of God in taking care of his children.

I must close. With kindest regards to you and Mrs. Kinney, I am, as ever, your friend,

ARNOLD H. BELLOWS.

ASHOKAN, N. Y., Jan. 19, 1920.

MY DEAR ARNOLD:—Your good letter of the 14th inst. was most welcome, and I will at least attempt an acknowledgment, and say that it is a pleasure to me to know that any line of mine, all of which always seem to fall so far short of that which is embraced in the subject, I am sure, has proved of interest or encouragement to you. When you say that you have enjoyed many talks with Elder Ruston, we are confirmed of your part and interest in the things of the kingdom of our God, else you would have little use for his conversation on spiritual things. We also enjoyed this subject with him this last week end, and when brother Winchell was called upon to read a chapter he read from, or rather all of the fifth of Romans, an old stamping-ground of yours and mine. This and the second chapter of Ephesians are my two favorites, and I told them that whenever I was among those whom I felt had some love and charity for me I seemed to take delight in making mention of what they mean to me. Now, "The natural man receiveth not the things of the Spirit of God." That is why I am confident that yours is not merely a natural interest. "Things." What are these things, and how many are there of them? I am going to say two, that is, two heads, which embrace the two conditions of a subject

of grace, under the law and gospel, and these two embrace all that is contained in the travel from nature to grace. None save subjects of grace is ever under either of these; there are no bands in the death in any save those who sinned after the similitude of Adam's transgression; there is no fall for those who never stood up, so that the earthly, sensual and devilish sons of Adam were not one with him as "the figure of him who was to come," and these were never but of the earth earthy, in the creation or at the present time. But the people of God were supernatural; they were living in Christ, complete, as now, before the world was, and being alive, were subject to the law of sin and death, while the subsequent sons of Adam did not begin to live and could not be amenable to any law until after Adam was driven from the garden and "knew Eve his wife." That is why "when the fullness of time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." Does not this plainly indicate that there are those who are under the law (of sin and death) exclusive of those who were left out in making of the Lamb's book of life before the world was? When he came to save that which was lost—to save sinners, the most extravagant view must discern two classes, having nothing in common save the things natural. We are so strenuous that none but the elect shall enjoy the redemption, then why so zealous that the nonelect shall suffer the transgression? Why not be fair, so that the books will balance, so that the same "many" who were disobedient in Adam were and are obedient in Christ; are one and the same "many," and not all in either case? But it reads, "Avoid foolish and unlearned questions," and all questions having to

do with spiritual things are foolish alike to the child of nature and grace until revealed to gracious subjects by the Spirit of truth, and any to whom truth is revealed are not to gender strife in pressing some point on any weak in the faith. For what hast thou that thou didst not receive? Neither is any Scripture of any private interpretation.

Please write again. Yours sincerely,
EVERETT R. KINNEY.

CALL, Texas.

DEAR BRETHREN:—I have thought many times that I would write for publication, but I am so ignorant I have put it off. It makes me rejoice to read the letters of others; it makes me want to say something; it builds me up in our most holy faith. Now I speak as unto wise men; judge ye what I say. We understand that national Israel was typifying spiritual Israel, and he taught them that if they would obey him he would bless them, and we think that his children should strive to enter in at the strait gate. There is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. Now listen: you cannot serve two masters; a fountain cannot send forth both sweet and bitter water. This is to the saints, and not to the world; there is no life to the saints in sin. How can he that is dead to sin live any longer therein? Sin is death to the child of God. Brethren, I do not think there is one heaven-born soul that sins but what his conscience forbids. To live in this world is not to sin, for he that sinneth shall die. As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his ways and live.

Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel? Now, brethren, our life is with God, and to live is to love God, and to love him is to obey him. We are in that glorious war, and we must fight and we shall gain the victory through Christ. There is nothing we can do that will help us to get to that blessed kingdom on high, but thank God, Jesus has made that sure.

Well, I thought I would write a little, but I have written too much. Forgive me this wrong.

J. A. MARZE.

SOUTHAMPTON, Pa., April 6, 1920.

DEAR BRETHREN:—In 1916, when my father was preparing to publish his autobiography, which I mentioned in the last number of the SIGNS, material and labor were increasing daily, so he felt he must wait until conditions improved. But high costs have come, it seems, to stay, and the price quoted now for publication is more than double the last estimate in 1916. The cost of the book when delivered to subscribers will be within three cents of the publisher's price, no margin for any extra expenses. Therefore, since I am not able to finance the publication myself, I shall have to ask for cash with every order. It is of course understood that in the event of failure to obtain sufficient subscribers within a reasonable time all advances will be refunded.

MILDRED DURAND GORDY.

CHANGE OF ADDRESS.

ELDER J. F. BEEMAN has changed his address from 184 E. 5th St., Riverside, Cal., to 6217 Sycamore Ave., Seattle, Washington.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1920.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS:**

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

Elder H. H. Lefferts, Leesburg, Va.

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

I KINGS XVII. 6.

"AND the ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the brook."

A brother living in New Jersey has written to us asking that we write something on the above passage of Scripture. We shall try to do so, but feel that he himself could better have done so, inasmuch as his mind seems to have been exercised upon it. In the law of Moses there were certain things named which were to be considered by Israel as abominable things, things which should not be eaten. The abominable or unclean things among the fowls included the raven, the flesh of which was never to be eaten by Israel. It is said that the smell of death is so grateful to ravens that when, in passing over a sheep, they perceive a tainted smell they will cry and croak loudly. Also, in passing over a human habitation, if they detect a sickly or deathly odor they make it known by their cries. Thus the croaking of ravens has come to mean a sign of death. For three years and six months it rained not in Israel. During this time death was plentifully in evidence and the ravens were abundant. These birds fed on death. Dead things pleased them. Nevertheless,

contrary to the raven's nature, God made them to carry bread and meat to his servant, the prophet Elijah. However, it was impossible for the servant to eat aught but what was clean. In having the ravens to carry this clean food of bread and meat to Elijah God showed his power, in causing the ravens to do that which their nature contradicted, in order to feed the prophet. Through all the wonderful way in which the Lord provided for Elijah during that long drought we see confirmed the promise that God will never suffer the righteous to fail, nor allow his children to beg their bread. The Lord will provide. Not in our own time and way, but in his own good time and according to his pleasure, the Lord will feed the souls of his famished saints. Though Elijah was all alone, so far as human or spiritual companionship was concerned, yet the Lord caused unclean birds to feed him. Now, to draw a spiritual lesson from this, let us first note that the doctrine of salvation as preached by worldly religionists is the doctrine of death. Salvation by works, based on the merit of man, is a corrupt doctrine. Unclean birds feed upon it. Ravens love it, doves hate it. All the works of fallen man are dead works. Any tower of Babel erected out of the brick and slime of man's ingenuity in order to get into God's favor by their own good works, is doomed to end in failure and a temple in ruins. We know that God has people scattered everywhere, they are in every nation under heaven. Among the ranks of the Arminians God has his people. These are in captivity to Babylon, but the root of the matter of a gracious experience is in their souls. We believe that true believers in the Lord Jesus Christ are scattered among the various religious denominations of men; many

perhaps have never heard the true gospel fall from the lips of men truly called to the ministry. These are alone, as Elijah was alone, in the midst of a spiritual drought. Yet they must be fed, and God sees that they are fed, even if he has to compel the ravens to carry them food. By the ravens we mean so-called preachers, men not called and qualified by the Holy Ghost to preach, but men who are the product of the colleges and schools endowed by worldly wealth to turn out these duly certified preachers: preachers who preach their own righteousness and that of their fellow-men, but who are entire strangers to the righteous of God by faith. Now, it so occurs at times that these "ravens," who love "dead works" and dead doctrines, do unwittingly preach the truth. The reason of this is because God has some of his sheep ensnared in Babylon and he compels these "ravens" unconsciously to themselves to carry clean food to his isolated and lonely children in the midst of the drought spiritually prevailing in the world. Several years ago, while living in the city of Philadelphia, a brother in the church and ourself took ourselves one night to a church service in one of the largest edifices in that city. The congregation thronged it to the doors. Seats were hardly to be had, and many stood. The minister arose to preach, and we expected to hear nothing but the usual exhortation to creature works in order to obtain the favor of God. He read for his text in the Lamentations of Jeremiah, first chapter, twelfth verse, what startled us as being a very strange text for an Arminian to select, and we asked ourself how he expected to preach salvation by works from such a Scripture: "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sor-

row, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." He started in, not preaching Jeremiah, but Christ, and kept on preaching Christ from first to last. Not once, that we remember, did he refer his text to Jeremiah, but throughout expounded the text as a prophetic portrayal of the sufferings of Christ that were to come. He showed how that Christ's sufferings were not like any other suffering, that those sufferings of his were all for sins, not his own, but those of his people. He traced the path of the Savior from the manger to the cross, showing the burden becoming greater and the pain more terrible the nearer the end came. The day of God's fierce anger was the day that Jesus hanged upon the cross, nailed there through hands and feet, paying the penalty of his people's transgressions. The day of vengeance was in his heart, he was repaying to his Father all our debt. Nowhere through all the sermon did this preacher have anything to say about what sinners must do to be saved. He told simply and beautifully and with power the old yet ever new story of redeeming love. Yet, notwithstanding all this, we happen to know that this preacher was a full-fledged Arminian. He did not always preach as he did that night. He was telling the truth, but did not realize the full meaning of what he said. Had he done so, he could have never again preached any but that doctrine the rest of his life. Our explanation of this remarkable occurrence is that God had some of his sheep in that corner of Babylon and he was causing that raven to carry bread and meat to them that night. The preacher was declaring what his own nature, and what his own preaching at other times, contradicted. God will see to it that his people shall be fed, and,

when necessary, will feed them by the ravens, as he did Elijah. On the other hand, if we consider the prophet Elijah as a type of Jesus in his humiliation while here below, then we shall conclude that though the world was a most unfriendly place to him, and while all the dominant powers of earth were against him, yet all things and all persons among whom he moved were being bent to his will and were serving his purpose, even though in their own natures they were opposed to him. Men and devils were made to minister to the accomplishment of his purpose in the work of salvation, though being unconscious of it themselves all the time. And as Elijah drank of the brook, so it is declared of Jesus that he drank of the brook in the way. (Psalms cx. 7.) As a brook is a stream of running or living water, so the river of water of life flows from the throne of God. By this river of God, this living water, the tree of life (Jesus) is established. Because it never goes dry his leaf never withers. He brings forth his fruit in his season. Then Jesus, though in the midst of a cold, unfriendly world, a world in which of itself there was no room for him, was fed continually by the supplies which omnipotence afforded: the living water of life from the throne of God, and the bowing to his will of all things in earth and under the earth, unclean as ravens though they might be.

L.

STOCK OF HYMN BOOKS EXHAUSTED.

OUR supply of Hymn Books (Beebe's collection) is exhausted; and, owing to the unsettled state of the business world, cannot say just when we will have more for sale, but hope we may have them ere long, and when we do receive a new supply of the books will announce the fact in these columns.

MARRIAGES.

By Elder A. B. Francis, at his residence in Delmar, Del., April 3rd, 1920, Thomas M. Hearn and Elah Lee Bailey, both of Sussex County, Del.

OBITUARY NOTICES.

Deacon W. J. Majors was born in Chattahoochee County, Ga., June 20th, 1841, and died at his home in Bonham, Texas, Feb. 2nd, 1920, after an illness of several months, aged 78 years, 7 months and 13 days. He was married to Lucie J. Sherrer Feb. 17th, 1861, to which union were born seven children, two boys and five girls. The two boys and two of the girls preceded him to the grave. Brother Majors united with the Old School Baptists at County Line Church, in Marion County, Ga., in 1868, and was baptized by Elder J. R. Respass. I do not know the date of his ordination as deacon, nor when he came to Texas, but when I came to Texas in 1888 I found him here, and he participated in the ordination of the writer in 1889. He was a believer in, and lover of the doctrine of the absolute sovereignty of God, eternal and unconditional election, salvation by the free, sovereign and reigning grace of God through Christ Jesus, and the resurrection and change of these mortal bodies from natural to spiritual. He was a devoted husband, a kind father, a good neighbor and a faithful member of the church. We mourn our loss, but rejoice to believe that our loss is his eternal gain. He leaves a devoted wife, three daughters, one daughter-in-law, fourteen grandchildren, three great-grandchildren and a host of friends to mourn their loss of him. May the grace of God be with them.

J. C. SIKES.

Mrs. Sarah Catharine Short died at her home near Georgetown, Del., October 16th, 1919, after a lingering illness, aged 60 years, 8 months and 3 days. All that loving hands could do was done, but she grew weaker and weaker until the end came. Her life was always quiet, but being possessed of many of the christian virtues, she was a great friend of all who walked through troubled paths, and in her home the loss is greater and deeper than any one could have foreseen. Not one of the family could have told before how much they depended upon her—upon her good judgment, faithful counsel, tender care and unflinching devotion. Her very presence made home bright, cheerful and happy because of the remarkable patience and sweetness which she manifested amid the toils, cares and misfortunes of life. She met her own disappointments and trials with great courage and uncomplainingly. While mother was not a member of the church, she was a reader of the SIGNS OF THE TIMES and attended the meetings when possible. She was a firm believer in the absolute

predestination of all things and salvation by grace. She had the greatest confidence in Jesus Christ, and in her last illness it seemed to comfort her to say these words: "Lord, have mercy on me." Though her sufferings were intense, yet relief and peace were given her, and the end was peaceful; life just seemed to go out as a burned out candle.

The funeral services were conducted at the home by Elder J. C. Mellott, and burial was made in Union Cemetery at Georgetown. She leaves to mourn their loss, her husband, Peter C. Short, two sons and two daughters: Harold, Alden, Helen and Mabel, and one grandson, Henry Short.

I will only add to the above well expressed tribute of her daughter that I have known Mrs. Short about thirty years, and had satisfactory evidence that she was a "child of Jehovah, a subject of grace, and of the seed royal, a dignified race," and that she is now entered into the fullness of the joys of her once crucified but now risen and exalted Savior, at the right hand of God for evermore.

In loving sympathy for the bereaved husband and children,
A. B. FRANCIS.

Emily M. Caples Rushing, wife of brother Frank M. Rushing, was born October 24th, 1846, in Scott Co., Miss., and died March 23rd, 1920, aged 73 years, 4 months and 29 days. She professed a hope in Jesus in the early seventies, and joined the Primitive Baptist Church in September, 1876, being baptized by Elder J. W. Owen in the fellowship of Macedonia Church, in Henderson County, Texas. Sister Rushing lived a life that manifested or characterized a true child of grace, and was loved by all who knew her. She often expressed a desire to die without a struggle. She was as well as usual throughout the day, except that she complained at intervals of a pain in her side, and about 12:30 at night she was found dead in bed. She leaves a husband, several children and a host of relatives and friends to mourn her death.

The writer was called to conduct the funeral service, and used as a text 1st Corinthians xv. 35, 36, after which her remains were laid to rest in the Smith graveyard in the presence of a large concourse of people.

Weep not for her as those who have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. Yes, dear mourning ones, weep not, as she is only asleep in the arms of the crucified and risen Jesus, and this same Jesus that lived, died and rose again shall come again and gather his children unto himself at the sound of the last trumpet. May God give us all grace sufficient to reconcile us to his providential dealing, is the prayer of your brother,
J. B. BOWDEN.

Deacon Charles Elmer Prior was born near Nashport, Ohio, Feb. 13th, 1872, growing to manhood there. He passed peacefully to the great beyond at his home near Carthage, Ill., January 6th, 1920, from complications developing after an operation the 17th of last September. About the year 1895 he came to the state of Illinois, locating near Farmington, where he met and married Miss Clara E. Varnes. To that union six children were born, the eldest preceding him in death. Five children: Mildred E., Elmer V., Orvel B., Mary E. and Veva F., together with their dear grief-stricken mother, mourn his death. He is also survived by his aged mother, four sisters and three brothers, all of Ohio except one brother living in Iowa. Brother Prior professed a hope in Christ during the tender years of his boyhood, and at the age of sixteen years united with the Primitive Baptist Church in Ohio, to which profession he lived faithful to the end. About nine years ago they moved to their present home near Carthage, Ill., after which he and his wife united by letter with Smyrna Church, at Bentley. He was held in high esteem by the church, and in November, 1917, was ordained to the office of deacon, and faithfully discharged the duties of his office until death. We feel the church has sustained a great loss in the death of this good man, but it is his great and eternal gain, and we are commanded to sorrow not as those who have no hope.

The funeral was held at the home, conducted by his much esteemed pastor, Elder L. E. Frazee, in the presence of a large number of sorrowing friends and relatives, after which his body was laid to rest in the Moss Ridge Cemetery at Carthage, Ill., to await the second coming of the Lord. May the dear Lord comfort the bereaved family.

(MRS.) H. W. McPHERSON.

James W. Duffill, of Comer, Madison County, Ga., was born March 10th, 1848, and died March 3rd, 1920. His wife, who was Miss Sarah Dudley, died Sept. 21st, 1899. Four children were born to them, all of whom are living: George and Thomas, Mrs. Harlidy Kidd and Mrs. Molly Wood. He made his home with his daughter, Mrs. Wood, who cared for him until he died. He was in the war of the sixties. He lived near old Lystra Church, and was a regular attendant during life, and enjoyed the doctrine of grace. He never united with the church, though we learned to love him for the truth's sake. May the Lord lead his children in the good and right way, is my desire.

J. M. ADAMS.

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

Mrs. M. J. McKinnie, Tenn., \$1.00; Elder I. W. Bowers, Texas, \$1.00.

MEETINGS.

The Delaware Old School Baptist Association is appointed to convene, the Lord willing, and continue in session three days, May 26th, 27th and 28th, 1920, with the Salem Church, at Philadelphia, Pa., in Apollo Hall, 1710 North Broad St., just above Columbia Ave. To all lovers and inquirers of the truth, "salvation by grace," the doctrine of God our Savior, is extended a cordial invitation to be present with us, and especially the ministers from afar or near. We hope for a goodly attendance.

By order of the Delaware Old School Baptist Association.
JOHN B. MILLER, Clerk.

The Hopewell Church of the Primitive Baptist faith, in Kanawha County, W. Va., expects Elder H. H. Lefferts to be with us at our June meeting, first Sunday and Saturday before. Both days are to be all day meetings.

J. W. McCLANAHAN, 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.

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

S. B. MOFFITT, Pastor.

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

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

S. B. MOFFITT, Pastor.

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

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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1304 Jefferson Street

WILMINGTON, DELAWARE

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J. G. EUBANKS, Pastor.

The Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.
JOSHUA T. ROWE, Pastor.

THE
“ SIGNS OF THE TIMES, ”
 (ESTABLISHED 1832.)
 DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
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EDITORS:

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The claim that the wine approved by the Bible was not alcoholic this book proves is false, and that equally false is the claim that Jesus deceived his disciples, the governor of the feast and the guests at the wedding in suffering them to believe that the wine he made at Cana was not the character of wine they thought it was.

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

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 88.

MIDDLETOWN, N. Y., MAY 1, 1920.

NO. 9.

CORRESPONDENCE.

INHERITANCE.

IN writing on this subject I cannot present all that the Scriptures say about it. The word itself bears important thoughts, and no investigation can darken its meaning. On the other hand, the more we trace the meaning of this word the stronger is the evidence shown of the consistency of “salvation by grace.” In fact, not one soul is secured to immortality except by inheritance. Really, if we desire to investigate the “way of salvation,” we must begin at the very foundation. That there is but one foundation in the way of holiness set forth in the Scriptures, is clearly established. “For other foundation can no man lay than that is laid, which is Jesus Christ.”—1 Cor. iii. 11. Other Scriptures show that there is absolutely no other foundation in the kingdom of God, or in the kingdom of grace, except the one laid in the Son of God. Jesus is the Son of God, descended directly from the Father; it is he whom the Father “hath appointed heir of all things.” This only begotten Son hath the preeminence above all worlds, all creatures and all things. For, “He

hath by inheritance obtained a more excellent name than the angels.” Inheritance is the only channel by which eternal life is transmitted to mortals. It is through this channel that “the heir of the world” came. It is the only channel of mercy opened to any one of Adam’s race. Eternal life comes only by inheritance, by birth. Natural life comes only by inheritance, by birth. Natural life existed in Adam, the head of his family, and that same life is given to all that ever descended, or shall descend from him, his children; they get the same life from him by inheritance. This fact is easily understood, and it is positively true. Hardly any intelligent person will attempt to dispute this fact, yet when we speak of the inheritance of the saints all opposers of the way of salvation by grace are ready to oppose the doctrine of inheritance through Christ, the anointed Savior. This opposition is right in the face of positive declarations of Scripture. “For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little.” These precepts and these lines which occur in the testimony of truth, “here a little, and there a little,” ought to be

sufficient proofs against all opposers of the truth as it is in Christ Jesus, yet while men are guided only by carnal reason they cannot recognize the depth of the riches of God's grace. The heathen are given to the Son for an inheritance, and the uttermost parts of the earth for a possession. This may not mean heathen as we use the word, but it surely means all who were formerly called Gentiles. In the days of the prophets it was a surprising story for them to tell Israel that the Lord would send his servant for a light to lighten the Gentiles, as well as to lighten the Jews; and all that men now call heathen shall, no doubt, be enlightened by the Spirit of God's grace. That the missionary propaganda of men, which has been exploiting all the foreign regions of the earth, has successfully planted the grace of God in the hearts of those heathen, I shall not admit; but that God is able, and will do his work in his own way and in his own time, I do not doubt, for "the isles shall wait for his law." His foundation is sure, having this seal: "The Lord knoweth them that are his." God has no lack of opportunities to reveal himself unto the very uttermost from him in the darkness of heathenism. Not one can leave this world who is God's heir and joint-heir with Christ until he is sealed with that Holy Spirit of promise, and that seal secures him "until the redemption of the purchased possession." The gospel day is the judgment day for the Lord's people; it is the day that the Executor seals the heirs of heaven unto the day of redemption. Some men express fear that the Lord will be slack about giving his grace unto sinners in time to save them, so men have concluded that the safest way is to "help the Lord." God's servants are willing to express themselves this way:

"God's seal is sure to reach the just
In time to land them safely home;
The sure foundation is God's seal,
The Lord Jehovah knoweth his."

"In the beginning" it was God's way, after creation, to bring every man and every woman into this world that must come into it by generation and birth. No creature in this natural world generated himself, or gave himself birth. In like manner spiritual life comes by generation and birth. Naturally, we are heirs of Adam; our life in the flesh and all its accompaniments are by inheritance. We inherit our life, we inherit sin, we inherit all kinds of physical diseases, deformities and everything that flesh is heir to. This fact is admitted by all consistent Bible readers, yet many are loath to believe that a "seat in heaven" is by inheritance. No fact is set forth in stronger terms than that Jesus is "the heir of all things," that he is the heir of the heathen and the uttermost parts of the earth, "all the ends of the world" and "all the kindred of the nations." He is heir of all dominions, "from sea to sea, and from the rivers unto the ends of the earth." Jesus by inheritance is the Firstborn, higher than the kings of the earth; also by inheritance he is the Firstborn of every creature, and he is before all things, and by him all things consist. In the kingdom of grace Christ is set forth as "the firstborn among many brethren." The Son of God, the Savior of sinners, the Anointed of the Father, the Lamb of God, the Redeemer of mankind, is by inheritance the heir of God. So also in like manner are all "who shall be heirs of salvation" the children of God; and if children, then heirs; heirs of God and joint-heirs with Christ. Christ's heirship is a joint-heirship with his people who shall be heirs of salvation, and because of this fact "he is not ashamed to call them brethren,"

The mansions in heaven can only be filled by the "heirs of salvation." Not one shall ever be there except such as are born of incorruptible Seed, by the eternal Word. The kingdom of grace cannot possibly be a shelter for any not born in it. By way of illustration, I may use the language of men and say that the heavenly mansions are filled "automatically," as the decrees of God come to pass, and with God this is no difficult matter, as he hath given power to his Son over all flesh to give eternal life to as many as he hath given him. The Executor of his own will and testament shall by his power manifest all the heirs of salvation as the Father's decrees unfold, for this Jesus hath the Father "made both Lord and Christ." He is King eternal, immortal, invisible, "the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen." Now, having all this testimony from the Scriptures before us in regard to the Mediator, who shall by his mystical work prepare his train to fill the temple, why should we doubt his power, love and mercy and his oath of promise? Knowing as we do that we have a noble King, a merciful High Priest, a perfect Mediator, an unfailing Intercessor and an everlasting Redeemer, we look forward with hope, and even now we see the "beauties of holiness." We are made to trust him for what he has done for us, and what he has said to the patriarchs, prophets, apostles and saints. If God be for us, who can be against us? since his Son is heir of all things, and we joint-heirs with him in his life and glory, his life being eternal, immortal life, his glory the same as his Father's glory.

"For he is the brightness of his Father's glory and the express image of his person." The children of God being so highly exalted with God's only Son, it is no wonder that the redeemed are called kings and priests unto God, since they are made partakers of Christ's holiness, with the certain promise that we shall be, at his coming, partakers of his glory. May we be comforted by his precious promises.

In hope of immortality,

J. F. BEEMAN.

RIVERSIDE, Cal., Jan. 10, 1920.

ATLANTIC, N. C., Sept. 11, 1919.

DEAR SISTER EDWARDS:—I am now almost ashamed to try to write to you, because it has been so long since your appreciated letter came to me. However, I know that if you knew how I have been situated you would be willing to excuse me for the delay. I never see an expression of loneliness made by one of the Father's children because of their being so isolated from one another and the preaching of the blessed gospel, that my heart does not go out in love and pity to such an one, and I feel that I would be glad to go there and speak some word of consolation to that one. However, I know that it is not of the Lord I have that desire, for if it were I would surely go. Nothing of his words or impressions ever fails to carry to the end to which he has appointed it. I do not believe in God-desires, God-wants nor God-failures in anything. What he purposes is sure to come to full maturity and accomplish everything he pleases.

I feel that there are many others who might give you better understanding of the text upon which you requested me to write. However, I will give you such understanding as I may have, and then

you can do as seems good to you with what I may write. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."—Isaiah l. 10, 11. As men would take things from natural observation these things appear to be contradictory. The idea that it is he who walketh in darkness and hath no light, that feareth God and obeyeth the voice of his servant, would not appear so very true from a standpoint of nature. However, here is the strength of the little ones of the Lord. They are the people who fear the Lord; not from a standpoint of his punishment of them, not that that would be to fear his wrath, to fear him as a very tyrant. The wicked fear him that way. There is nothing in their fear of God. Their fear does not tell of wisdom, nor does it lead them to wisdom. It would induce them to try to hide their evil designs from him and to hate him. The fear of the children of God is a fear of love. They fear him as a good and obedient son feareth his father. The love he has for that father leads him to desire to do all the father's will. Not that he expects the father will frown on him, but because he loves that father because he is his father. So the children of the Lord desire to walk in his way in a perfect light. But these are ignorant and dependent, they know not the way of the Lord. The apostles did not know; they said, Lord, teach us to pray. If they had known what that was before why did they come with this request? They were

walking in darkness, so far as that knowledge was concerned, and because of this they came with this request. They had no light in themselves; but did they have no light? What led them to come to Jesus with such a request? We are told that that which maketh manifest is light. Something had manifested to them that this was the Lord, and that he had the power to teach them to pray. Their coming to him with this petition is evidence of this fact. What was it that gave them this teaching? was it not the light they had received from him of whom they now made the request? Surely so. It was that light which had now manifested their darkness. Out of this darkness they were now crying to him; they were calling to him out of the deep places. They were in the mire and clay, and were crying, Help, Lord. They were the people who feared the Lord; they were the people who obeyed the voice of the Lord. The Lord Jesus is this servant referred to in the text. It is his voice that speaks to direct the steps of his love, his bride, that she go not astray to some other bridegroom. She is crying, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?"—Song of Solomon i. 7. She has no other one in whom she can trust, and no other one to whom she will dare tell her complaints or desires. A loving wife will tell her desires of the most private nature to the husband she loves, but from any other she will keep them a profound secret. Her husband has the right to know, and he alone has that right. It is his right to speak comfortingly to his companion, and their love is mutual. Even so with the dear Lord and his bride, and he has so taught her

that she will come to him in the darkest hours of the night, and will uncover herself, even in the most secret things in her heart; uncover his feet and lay down by his side. This is the word which he has spoken in her heart, and she has the true desire to obey the voice of her Beloved, the Servant of her Father. All her walking is in darkness, for she is blind. She cries to her Beloved for sight. He is her light and her salvation. His ear is open to her cries, and he will hear all her groans. Her very thoughts are ever open before him, and nothing of all her necessities are hid from his eyes. This is the one who will trust in the name of his God and stay upon him. He has no other in whom to trust. If he looks about him for something in which he may find strength he will find nothing but weakness and sin. One of these will fail him in time of need, and the other will condemn him in judgment. He cannot come before the Holy One with these, therefore he is compelled to cry unto him in whom is everlasting strength, and who has the power and will deliver to the utmost them that come to the Father by him, seeing that he ever liveth to make intercession for him. Ah, the voice of this wonderful Servant; how perfect and precious it is to such poor little ones who are given to believe in him and to trust him! But there are some who kindle a fire and compass themselves about with sparks. They are told to walk in the light of their own fire, and in the sparks which they have kindled. They have the promise that they shall have this at the hand of the Lord, and that they shall lie down in sorrow. How very different from the other ones, who had no power to kindle a fire nor to cause the sparks to fly upward to give the light they so much need and must have. This people do not know to trust the Lord; they do not know him, nor do they know themselves or their necessities; they are blind to their own condemnation. No one has instructed them, and they are wise in their own conceits. Even if the Lord were here as he once was they would not learn of him. They would say to him, "Thou wast altogether born in sin; dost thou teach us?" O how terrible is their dead state! But they are ignorant of it. So very different from those who feel the need of him every day, hour and minute, and who cannot go alone at all. You know that the Lord would not let his people Israel go through the wilderness alone. He gave them his cloud to go before and over them. In that cloud there was the angel of the Lord. When the cloud moved Israel moved; when the cloud stayed Israel stayed in their tents. To get in a hurry did no good. God had his time and his way to do things, and he did them at his time and in his way. When he had cut them off from all their works, and from Moses, in whom they had trusted and whom they had disobeyed so much, and caused him so much sorrow, he gave them Joshua to be their leader and at once brought them into the promised land. Even so it is to this day; when it is the will of the Lord to deliver us from any kind of trouble he cuts us off from the law and everything else and gives us to trust in the living God as our strength and our salvation. From then on we are as Jacob, leaning on a staff and never able to walk alone. We are murmurers in ourselves and at ourselves, for all we can see in ourselves is sin, iniquity and such weakness that we cannot come to God nor dwell in his presence even if we were already there. We need him always to keep us; we will never be able to live and go without our Beloved.

It is a glorious thought that when he shall have done his will with us here he will call us up to do his will in a perfect way which will be altogether acceptable to him, for it will be in our holy Lord Jesus that we shall do it then. All that he does and all that he represents is perfectly wellpleasing to the Father, and we are accepted by him and in him.

The article on spiritual adultery which I wrote a number of years ago, I do not know just where it is. I may write again on that subject; there is need of it, it appears to me. I feel glad and thankful to the Lord that he has given you comfort in the things which he gave me to write. May he ever comfort you in his love and by his presence, is the desire of your brother in a good hope.

L. H. HARDY.

BENTON, Ky., Nov. 9, 1919.

DEAR EDITORS:—Inclosed you will find a letter of experience written by a very dear aunt of mine, which I feel some others would enjoy reading, and would be pleased to have you publish it, if you feel likewise.

EFFIE BLAGG.

PRINCETON, Ky., Nov. 5, 1919.

MY DEAR NIECE:—I received your kind letter a few days ago, and certainly enjoyed it. I can rejoice with you sometimes, but most of this life seems dark to me. "I am so vile, so prone to sin, I fear that I'm not born again." It was forty-one years last August since, I hope, the Lord revealed himself to me. I was all alone, and was very happy, and thought I would tell your uncle when he came in, but all seemed to be gone before he came so I said nothing about it, but tried in my weak way to ask God to show me what to do to have a happy reflection

again. O the ups and downs that I have gone through. I sometimes almost give up, for it seems I am the most miserable human being on earth.

I have just finished reading the November 1st number of the dear old SIGNS OF THE TIMES. I enjoyed it very much, and hope I can feast on its contents. I have not been to meeting since the association, for I have to go alone on the train, leaving in the dark in the morning and returning in the dark in the evening; but all the pleasure I now have is being with the dear Old Baptist people and hearing them preach. I do hope in the near future you will be permitted to mingle with the dear ones at Soldier Creek. I suppose I would not know many of those I would now meet there, but I would enjoy being there and hearing a sermon at the place once more. It was forty years the second Sunday in October since brother Perkins baptized me at that place. I felt when I came up out of the water that I would never have another doubt, sorrow or fear, but I have found life full of them. They so soon returned that I felt deceived, and feared I had deceived the people at that place, and I have found all along something to worry over. One thing is sure though: The Lord knoweth them that are his, and I can rest assured that I nor any one else can deceive him.

I am glad you found something in my last letter you rejoiced in; I could not see anything in it myself. I read it and thought it contained nothing, but I would send it anyway. I am glad it pleased the Lord for me through his kindness to revive your thoughts toward heavenly things, if I did. I would enjoy a talk with you again, for I am persuaded that you have at least tasted some of the blessings of God's poor and afflicted people.

I sometimes get to studying and wonder why I am where I am. None of my people were Old Baptists, and I was raised to believe that when I got ready to be a christian all I had to do was to go the mourners' bench and ask God to help me be good; but May 14th, 1876, I found out quite differently. My father died, and just before leaving he called us to his bed and told us to be good and meet him where there would be no more sad parting. When he called my name I thought of all sinful people I was the worst, and left the house and went off by myself and tried to pray. That was the first time I had ever gotten ready to be a christian, and all I could say was, Lord, Lord, have mercy upon me. Sometimes after that I would get to feeling as good as any one, but most of the time I was breathing the Lord's name and calling on him for mercy. The home folks would often ask me if I were sick, or what was the matter, but I never told any one, for I did not want any one to know how I felt. July 20th, 1877, I had a chance to hear an Old Baptist preacher. I had often heard of such people, but had never heard them preach. My sister and I, with your dear uncle, went to Sugar Creek. I took a front seat, and when the preacher came I thought of all the preachers I had ever seen he was the plainest looking. His hair was not brushed, his shoes looked as if they had never been shined, but as he got up and sang, "Amazing grace," O how sweet it did seem to me. I had often heard it before, but never like that. He read a portion of Paul's epistle to the Ephesians, second chapter, and seemed to preach to me, and to no one else. He stood a long time, and sister would say to me, "I am starving to death, wonder when he will ever close," but I made her no reply; I

did not know the time was long, for I was so interested, and I knew she would laugh at me if I told her. On going home the young man with sister laughed, and said, "Well, how did you all like the sermon?" I made no reply, but your uncle said, "That was fine; I am used to such preaching as that." I kept my thoughts to myself, feeling that I would always feel that way. I would steal off by myself and ask God to help me, a poor sinner, and August 20th, 1878, I hope I was blessed with an understanding, to some extent. I was reading, and thought surely my time had come and I was going to die. All at once I heard some one speak, and say, My grace is sufficient for you. How happy I felt; and such, dear child, has been my life: sometimes rejoicing, but more often I cannot.

I must close. I have made this too long.

With love, and hoping for a better life after the toils of this evil world are over, your aunt,

(MRS.) W. E. MCGREGOR.

HOPEWELL, N. J., Feb. 1, 1920.

DEAR BROTHER LEFFERTS, AND ALL THE HOUSEHOLD OF FAITH:—As I write this I find myself questioning if I know anything about this household of faith, and something tells me I do, and a joy comes with the thought that I do know about it, and the feeling of love that goes out to them is strong, and very different from any other love, but I see no one in that household so ignorant, so unworthy, so prone to wander or so undeserving as I myself am. Nothing to boast of, continually in debt, and nothing to pay, and no one can say more firmly than myself, "The good that I would, I do not: but the evil which I would not, that I do," and so often knowing at the time I should

not, then must suffer for wrongdoing; this seems a continual trial of my life. I want to do good things, and not see good in them of myself, as to feeling, That was good, and now I will receive a reward for it. I want to do unto others as I would that others do unto me. My walk seems so full of turnbacks, slips and turnouts that when I look back over it I feel glad only He that knoweth all things can see it; and how merciful he is to me in my wanderings, and gives me so much comfort by the way. Only his eye can see my secret faults, and I desire that he cleanse me of them; they seem so many and his lovingkindness is so good. I feel to trust him all the way, knowing at all times that I am so undeserving of his notice. O that I could love him more and serve him better. I feel there is nothing in the Scriptures that is dearer to me, or more my continual desire than the singer "He" sang in the one hundred and nineteenth Psalm. The words are my continual desires. At times his words are more to me than my necessary food, then again I do not seem to think of them as I wish I could, the flesh seems to be having full sway. I often wonder if it is so with the dear ones, and when I hear them tell of their troubles and griefs I look at them in surprise, for it does not seem as though it could be so.

I am sending you two good letters, I think, from two dear sisters, and hope you will see fit to publish them. I hope you and family are in usual health, and that it may be the will of the Father to continue to bless you and strengthen you in your work, and may many continue to be comforted thereby.

Love to one and all. Do with this as seems best to you.

Adieu for this time.

MARY HILL TERRY.

NEWARK, Del., Jan. 28, 1919.

DEAR SISTER TERRY:—Since I read your letter in the last SIGNS I have wished to have a talk with you in regard to your confession that you had condemned others for the very things you have been guilty of. This confession is very unusual. I have known for some time that persons did it, but thought they did not realize they were guilty of the same things themselves. If they would admit that they had faults that might be just as grievous to some one else, I would feel more comfortable toward them, but if we are condemning ourselves at the same time we are condemning others, we certainly will do by them as we wish to be done by. Church order should be observed. Admonitions were given in Bible times. There is a law written in the heart of the believer and it judges us. When we are weighed in the balance we are found wanting. We pray for the dear Lord to help our infirmities, and when we are thus engaged we are not apt to be condemning others, but rather praying for them. When we live in the fear of God we can rest in his love; we can trust him. Natural fear is the dread of being injured, but the fear of God is attended by peace, calmness and rest. There are many gifts in the church: speakers, writers peacemakers, singers, listoners, &c. Some receive and receive, feel that they are ten thousand talents in debt and with nothing to pay. I feel that I am in debt. When I try to tell my meditations I cannot begin to do justice to them. We have such a kind heavenly Father we should praise him for our many blessings, instead of rebelling against what we have no power over. The wonderful part is that his light ever shines in our darkness. No two persons are alike in nature, and grace in the heart does not cause our natures to be more

easily understood by others. Charity of thought and love and forgiveness make life worth living. I could not be happy with a person so sensitive that I would be in constant dread of offending. I do not want to live with one who is so good that others are always at fault when anything goes wrong. We should be willing to "stand corrected" in nature, and certainly we should rejoice for some one to "wash our feet" spiritually if need be. I have had deep and prolonged thought on these matters, and your honest confession caused a response. If we all try to live up to the standard we set for others we do well.

January 20th, 1920.—You see I started this letter nearly a year ago. It relieved my mind, and now I want to talk a little more. Changes come in time things, and they affect the church to some extent, or my perception is not correct. Sacred things are sometimes attended by unbecoming remarks, much to the discomfort of more consistent minds. We hear the term "old foggy" notions applied to views of things once considered improper, but we are admonished to avoid the appearance of evil. Old School Baptist members are getting so they differ widely in regard to what is becoming their walk in the church. Each seems to decide the matter for himself or herself. I feel glad that I am thus far to the end of this time state. Here we see as through a glass darkly, then face to face. I rejoice that it has been my privilege to mingle with the firm old fathers and mothers in Israel when I was young.

With love,

LUCY M. ROUNDS.

REISTERSTOWN, Maryland.

DEAR SISTER:—I cannot resist beginning an answer to your letter, for it

sounded so good to me, and I feel it is wonderful the way you are given the desire to do for others. I am so prone to shirk the things that I feel will be a little trying for me, always wanting to do that which seems easiest, yet we know that we cannot escape one trying place that is marked out in our pathway. I have been thinking much to-day of how wonderfully blessed I am, and it really seems as if I am having things too easy. I have been having sweet times reading in my Bible and hymn-book, and I feel glad I have been lifted out of the dark place I was in when I wrote to you last. No great joy in the deliverance, but a feeling of rest and reconciliation.

I was able to go to Baltimore last Sunday, and saw many I knew. Elder Rowe spoke from the first chapter of Genesis, about the greater light and the moon and stars. He applied these to the spiritual life of the Lord's children. I hope to go in again next Sunday. I usually get there about half an hour before meeting, so last Sunday I picked up a hymn-book and found some enjoyment in reading. This hymn seemed to stay with me:

"Lord, how many are my foes,
Many they that me oppose;
Thou my strong Protector be,
All my safety is in thee.

Satan and my wicked heart
Often use their treacherous art;
Fain would make my soul to flee,
But my safety is in thee."

O to realize that at all times my safety is in Him. I have been reading some in Job. Surely his trials were sore and many. These words just came to me: Many are the afflictions of the righteous, but the Lord delivers him out of them all. It is as you say: we know not what bitter trials or afflictions we are asking for when we long to walk nearer to God. Surely deep calleth unto deep. Some are

called upon to do business in deep waters. They see the works of the Lord and his wonders in the deep. All of the one hundred and seventh Psalm seems good to me. While He is leading his children through these terrible storms they cry unto him and he delivers them out of their distresses. He makes the storm a calm, and they are glad, because they are quiet. He will ever bring them into the haven of rest. There are times when this all seems very wonderful and beautiful to me. How sweet and true are these words of the poet:

"Herein his wisdom and his love
Will God to me unfold;
And from the furnace I shall prove
He'll bring me forth as gold."

I expect you will think I am writing quite often, but there will be times when I cannot. I was thinking to-day of how very unprofitable my life has been, and selfish, too, for when I do things for others it is because it gives me pleasure. I am never ready to do the things that do not. I am surely having things pleasant and easy here. It seems too much for one like me. I often recall an incident in one of Elder Popham's letters to my father. He and his daughter went to call on a sick woman who had no comforts whatever in this life; even her bed was hard. They took her some things, both to make her more comfortable and to eat. She looked up at them, and said, "O, I hope I am not one of those who are having all their good things in this world." This always seemed very wonderful to me. God moves in a mysterious way. We know though that each dark and bending line ends in the center of his love.

I must stop, as this letter is already too long, but I have felt like talking to you very often.

My love to each one in your household, and much for yourself, from

BONNIE CHICK.

ARDMORE, Tenn., March 28, 1920.

DEAR EDITORS:—Please find inclosed check to pay my subscription to the SIGNS OF THE TIMES for 1920. I feel very sorry to think I have neglected it so long, but it seems that the things I should do I leave undone, and the things I should not do are the things I do. I am so imperfect that I cannot do as I would like. I ask you to pardon me, and I thank you for your kindness in sending the paper to me this long, for I cannot give it up. I dearly love to read the many good letters it contains, and I dearly love the many dear writers. Sometimes I think I am deceived in the whole thing, but I feel to know that God has a chosen people, and these are a part of that people, for I am sure they have the truth, and I hope I love them all for the truth's sake. There are many of the writers I have never seen, and may never see, but they are very near and dear to me, because they have traveled the same road I have, but yet are not half so vile and sinful as I, for sin is mixed with everything I do, and I am full of deceit and hypocrisy, and yet all these things I hate and am made to mourn on account of them. So all the hope I have is in the free and unmerited grace of our Lord and Savior Jesus Christ, who died to save sinners.

Yours in hope,

W. G. PYLANT.

NOTICE.

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

L. B. FORD.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1920.

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

Elder H. H. Lefferts, Leesburg, Va.

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2 CORINTHIANS XIII. 8.

"FOR we can do nothing against the truth, but for the truth."

Having been requested to write on the above text, we shall endeavor to suggest a few thoughts for the consideration of our readers generally. It seems evident from the reading of this chapter and the one preceding that neither the apostles nor the church at Corinth were in full fellowship and agreement. The church, or at least some of that church, rather doubted the divine authority of the apostles by which they wrote and spoke, and the apostles were not altogether satisfied that those who doubted them were altogether what they professed. There were those of Corinth who sought a proof of Christ speaking in Paul, while he demanded godly lives in and of them, that he might know they were operated upon by the same Spirit. There is always unity in the Spirit's work. It never influences one man in the direction of right and another in the opposite direction, nor does it teach one man the doctrine of salvation absolutely by grace and another that salvation is a mixture of grace and works. It never moves a man to love a church or people and at the same time move that church to hate him, and when-

ever such conditions exist it is evident that another spirit other than that of God is operating. There is no such thing as hatred in the Spirit of God.

The apostles had many hardships to endure in their ministry, many that would in this day and generation crush to the earth the ministers of the gospel. The apostles were, however, as wise as serpents and as harmless as doves. In the case before us the people doubted the apostleship of Paul, and sought a sign by which they might be convinced that Christ was in him speaking to them. Godly living, unselfishness, his ardent desire for their welfare, was the proof he gave them. He and other apostles often spoke of their lives as being blameless and their ministry unselfish. They had coveted no man's silver and gold; with their own hands they labored to help themselves and others. They sacrificed all things of a worldly nature for the church and kingdom of God; yet many doubted their sincerity and authority. In the chapter preceding our text Paul tells the church of an intended visit to them, and assures them that he will not be burdensome to them, because he sought not what they had, but them. Again, he said, "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." He also reminded them of former visits, and of having sent to them Titus, and asked if he sought gain of them, and if he and Titus did not walk in the same spirit and in the same steps? This was to establish the truth of God's ministers being led by the same Spirit, taught the same things, hence had mutual interest in the church and that their labor was not for gold and silver. In the beginning of the thirteenth chapter he again calls attention to a third visit to them in contem-

plation, and said, In the mouth of two or three witnesses shall every word be established. Speaking, as it were, of each visit as a witness, that each time he had and would tell them the same things pertaining to God, his house, the order thereof and of his apostleship, and also of their ungodliness in word, thought and deed. Their doubt of him, their seeking a proof of Christ speaking in him and their lack of love for him did not discourage him nor turn him aside from the truth nor from duty. He called upon them to examine themselves, whether they were in the faith, saying, "Prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" The argument the apostle presents here is that if those of the church at Corinth who doubted Christ speaking in him had hope and faith that Jesus Christ was in them, without such presence they would be reprobates. Why should they doubt the presence of Christ in him? Nevertheless, even though they were not fully satisfied about Paul and Titus and perhaps others, his desire was that they do no evil; not that the apostles should appear approved, but that they should do that which is honest and upright. Then added, "For we can do nothing against the truth, but for the truth." It seems to us that the pronoun "we" in the text refers particularly to the apostles, making the distinction between "ye" and "we." Surely they could do nothing against the truth, in the sense of injuring the truth or in bringing the truth to naught. In both life and death the truth was magnified by them, and all was for the advancement of the truth, so to speak. Truth is truth, cannot be anything else, hence anything done or said would not be against it nor in any sense change it into

error. The fact of men having denied the doctrine of God has never changed the doctrine. The Bible traces the origin of sin to man. By the transgression of one man sin entered into the world. Sin is the transgression of the law. This is truth, and the truth is not hurt when man says God is the author of sin; his saying so does not make it so. The fact of man saying Christ died to open the way by or through which man can be saved does not change the truth that by the one offering Christ perfected forever all them that are sanctified. It is just as impossible to change a lie into truth as it is to do anything against the truth. Truth stands now and shall stand forever, as solid and firm and unmovable as God its author is unchangeable. He is our immutable God and Savior. Christ came into the world to bear witness unto the truth, and of himself he said, I am the truth, the life and the way. When men gathered together to condemn and put him to death they thought they were working against him, truth, but it all worked for good; and so it was in the days of the apostles, all things worked for the good of truth, and no harm was ever done it. Their persecution and at last death, as horrible as it seemed, all was "for the truth," in that it established the truth and magnified the grace of God. When driven from place to place, stoned, shipwrecked and imprisoned, it was all for the furtherance of the gospel among nations and classes that could not be reached in any other way. Through hatred and malice John, the apostle, was banished upon the isle of Patmos, but there he was given the wonderful revelation of Christ and the church and the messages to write unto the churches. Thus it is seen how that nothing could be done "against the truth, but for the truth."

In this day and generation a little criticism, a little doubt as to the call to the ministry, a little inquiry as to the life of a minister, does not do him nor the truth any harm. It causes more study to show himself approved unto God; it causes self-examination to know if he be in the faith; it makes him more careful in word and deed, and is always for the truth, never against it.

You shall know the truth, and the truth shall make you free. Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage.

K.

MARRIAGES.

By Elder J. M. Fenton, at 5128 Master St., West Philadelphia, Pa., April 7th, 1920, Howard E. Huntsman and Blanche Fenton, both of Philadelphia, Pa.

By Elder B. F. Coulter, at the home of the bride's parents, Narberth, Pa., April 7th, 1920, William Wicks Day, of New Jersey, and Miss Linda Towu Kirk, of Narberth, Pa.

OBITUARY NOTICES.

Elder Smith Hawkins was born Nov. 12th, 1825, departed this life March 25th, 1920, in the 95th year of his age, in the full triumph of that precious faith he had so long professed and preached. He was united in marriage to Miss Margaret Barnes in 1846. To them were born eight children, of whom one son and three daughters survive: John, of Ludlow, Ky., Mrs. Oscar Barnes, Mrs. Sallie Slouse and Mrs. T. P. Hanks, of Anderson County. He finished his days at the home of Mr. and Mrs. Hanks, where he was kindly cared for, his wife having preceded him to the grave several years. He leaves thirty grandchildren and eighteen great-grandchildren, together with the church and many friends. As a full ripe sheaf he was gathered home, freed from the suffering and turmoil of this life, and we bow to the will of our dear Father in heaven. He united with the old Salt River Church, of Anderson County, Ky., in July, 1846, and was ordained to the full work of the gospel ministry the second Saturday in August, 1878; called to the care of the church as pastor November, 1881, and faithfully served until September, 1907, when, because of the infirmities of age, he was released. Brother Hawkins was a meek and humble

man, walking in the fear of the Lord. He was one of those servants that desired to fill his own place with the ability which God gave him, entirely free from a jealous spirit or of envy, always welcoming visiting ministers and glad to sit and hear them. He became almost deaf and blind several years ago, so was cut off from meetings and conversation he so much loved, but bore all without complaint. O what a blessing that death comes as a release from all pain and sorrow in this life. While we feel the loss of our dear ones, we cannot wish them back to suffer more. May this be a comforting thought to the dear children and grandchildren.

The writer was called to attend the funeral on the 26th, when a large assembly met at the old Salt River Church, evidencing the esteem in which he was held. I tried to present the consolation of the gospel from the words, "I go to prepare a place for you."—John xiv. 2, after which the remains were laid to rest in the cemetery near the church, there to await the blessed and glorious resurrection.

May the dear Lord bless and comfort each mourning one.

P. W. SAWIN.

Mrs. Deborah Coulson, widow of Joseph Coulson, was born Feb. 3rd, 1830, and died at her home in Delta, Pa., Dec. 30th, 1919. Her maiden name was Jenkins. She was born in the neighborhood of the Rocksprings Church, Lancaster County, Pa., where she spent all of her young life, being for several years a teacher in the county. Since her marriage to Mr. Coulson she had resided in Delta. Since the death of her husband, about thirty years ago, she had lived most of the time alone in her home. After she became somewhat feeble her relatives wanted her to sell her house in town and live with them, but to this she would never consent. No doubt she was happier in her own home than she would have been elsewhere, and indeed she wanted for nothing, for she had a host of kind friends in the town, who were ever ready to do her a friendly turn. Her gentle, lovable disposition and kind, unselfish nature, together with the fact that she was a person of rather more than average intelligence, endeared her to every one, old and young alike. Mrs. Coulson never identified herself with the church, but was a firm believer and lover of the truth. When questioned as to her reasons for remaining outside the church, her reply always was: "I am not fit; I am such a vile sinner." She loved the SIGNS OF THE TIMES, which paper and her Bible were her constant companions. During the latter years of her life she had but few opportunities of hearing preaching or of mingling with those she loved for the truth's sake, and when occasionally some kind friend would take her to her beloved home church, Rocksprings, her joy knew no bounds. There was a gladness of heart to which she seemed unable to give expression, but which was

very manifest to all about her. Her last illness was of short duration, and was perhaps more the infirmities of age than disease. She passed away quietly, as one going to sleep. Her niece, sister Maggie Moon, was with her during the last few months of her life, and she, together with other kind friends, did all that was possible to make her comfortable.

In the absence of Elder Eubanks, who was providentially hindered from being present, the Presbyterian minister spoke briefly at her funeral. Burial was in Rooksprings Cemetery, the place she loved so well and where many of her kinsfolk lie buried.

Written by request.

JENNIE GRAFTON.

Edith Alumbaugh Dryer died January 5th, 1919. Influenza, followed by pneumonia, claimed her shortly after midnight Sunday. She was born to G. W. and Mary J. Alumbaugh Dec. 25th, 1889, near Odessa, Mo. Having been raised in Lafayette County, she was well known and a favorite in many ways among young and old. She was married to John L. Dryer on her twenty-second birthday, Dec. 25th, 1911, and immediately took the train for Oklahoma City, where they made their home. Prosperity and happiness reigned until death claimed this wonderful little homemaker, that being a word of praise uttered by all who knew her in her new home. She will be greatly missed, not only by loved ones, but by a large circle of friends, as was shown by a bountiful floral remembrance and attentiveness during illness. To Mrs. Dryer was born one son, which death claimed on the birthday, Jan. 18th, 1917.

Funeral services were held at the home of this devoted couple in Oklahoma City January 7th. Elder Allen, of that city, conducted the services, Predestinarian Baptists being the people whom she loved. She found great spiritual comfort in the hymns, "When sorrows encompass me round" and "Jesus, thou art the sinner's friend," which were sung during the services. She was laid to rest by the side of her infant son in Fairlawn Cemetery, in the heart of Oklahoma City.

Besides the devoted husband, John L. Dryer, her parents, Mr. and Mrs. G. W. Alumbaugh; five sisters, Hattie Hoelmel, of Lexington, Nora Blair, of Independence, Eliza Flournoy, Aultie Thomas and Miss Maude Alumbaugh, of near Wellington, and two brothers, Bethel Alumbaugh, of Independence, and Forest Alumbaugh, of Wellington, are left to mourn their loss.

HER SISTER.

Aultie Lee Thomas was born January 18th, 1892, in Bates City, Mo., and departed this life January 28th, 1920, at the home of her parents, near Wellington, Mo. She was the daughter of G. W. and Mary J. Alumbaugh. She was married to Arthur Thomas Sept. 10th, 1914. To that union one daughter was

born, who is now four years old and with us in our home, as requested by her mother before she was taken to the hospital, where she underwent an operation for appendicitis on New Year's day. She grew weaker and weaker, notwithstanding the efforts of a skillful physician. She expressed a great desire to come home, and an ambulance was provided and she was brought here. She knew each and every one of the family, and said, "Now let me see my sweet baby before I go to sleep, and you all go out of the room and let me rest, for I am very tired." I know she was, for it is forty miles from the hospital to our home. Within eight hours it pleased the dear Lord to call her spirit back from whence it came. While on her bed of affliction she expressed a desire to die in her husband's arms. She bore her suffering with meekness and patience, and when asked how she felt would say, "All right, considering; you know we have to consider my condition." She was not a member of the church, and when asked why she did not join (as she seemed to love the doctrine of our Lord and Savior, also the songs of the Primitive Baptists) her answer was, "I do not feel worthy," although when she heard the gospel preached in its purity and power as it is in the Lord Jesus her countenance and expression would show that she had been made to love and believe in the Lord and Savior, who came not to call the righteous, but sinners to repentance. She asked to hear "All hail the power of Jesus' name" sung while on her bed of affliction." She chose the place where she wanted her body laid to await the Savior's coming.

Funeral services were conducted by our dearly beloved Elder W. L. Hall, of Blue Springs. Hymns sang were "All hail the power of Jesus' name" and "By nature born to pain and death." After her body was lowered into the grave the brethren and sisters sang, "Tarry with me, O my Savior." Tokens of love were shown by a large congregation and a beautiful collection of flowers left on her resting-place in the cemetery at Lexington, Mo.

Her mother, MARY J. ALUMBAUGH.

Fannie Grigsby was born April 24th, 1851, in Rappahannock County, Va., and died there Nov. 18th, 1919, of pneumonia, after an illness of eleven days. On April 18th, 1872, she was baptized by Elder Jesse Lee in the fellowship of Ebenezer Church, Baltimore, Md. June 6th, 1897, her membership was transferred to the Ebenezer Church of New York city, by letter of dismissal from the Baltimore Church. From the beginning to the end of her life in the church militant her walk and conversation were as becometh the gospel of Christ, in all things shewing herself a pattern of good works. She delighted in association with those of like precious faith, and sought every opportunity to meet with them. Several years ago she returned to Rappahannock County, and denial

of the church privileges she so keenly appreciated was a source of much sorrow, but in unabating love and fellowship she faithfully maintained correspondence with the church of her membership to the end. Of her immediate family three sisters and two brothers survive, all of Rappahannock County. She was loved by all who knew her, and we who knew her best are thankful to God for having blessed us as a church with a gift so profitable to our peace and prosperity. May the Father of mercies and the God of all comfort make known the glory of his power in a ministry of comfort to them that mourn.

JOHN McCONNELL.

Mrs. Rebecca Sturkie was born in Arkansas in 1861, and died Jan. 26th, 1920. She was married to L. O. Sturkie June 3rd, 1883, to which union were born five girls, all of whom are living: Mrs. R. H. Isham, Mrs. G. D. Isham, Mrs. I. B. Wilhelm, Misses Faunie and Florence. She united with the Old School Baptist Church in 1889, at Antioch, in Comanche County, Texas, and was a faithful member, always present at the meetings if possible. She was an invalid the last two years of her life, and suffered a great deal, but bore her affliction with much patience and was cheerful. She was a firm believer in salvation by grace, both for time and eternity. To know her was to love her. Her daughters did everything they possibly could for her, but she was willing to go and be at rest. We hope the dear Lord will reconcile each one of her children and bless them with all things useful in this life and that to come.

W. R. HARDIN.

We are very sorry to announce that Elder A. B. Francis departed this life suddenly Saturday morning, April 17th, 1920. We have heard none of the particulars regarding his death, but a suitable obituary notice will be published later.—Ed.

MEETINGS.

The Baltimore Old School Baptist Association is appointed to be held with the Harford Church, Harford County, Md., May 19th, 20th and 21st, 1920. To all who love the gospel's joyful sound is given a cordial invitation to meet with us. We especially request the ministering brethren to remember us by their presence. We hope for a good attendance. Those coming by way of Baltimore will take the 3:20 train on the Md. & Pa. R. R. Tuesday afternoon from Forest Hill, where they will be met. The train from Baltimore Wednesday morning, arriving at Forest Hill about 9 o'clock, will also be met, providing those coming on Wednesday will so notify Mr. Abel Wilson, Forest Hill, Md.

(MRS.) M. F. WHITAKER, Clerk.

The Delaware Old School Baptist Association is appointed to convene, the Lord willing, and continue in session three days, May 26th, 27th and 28th, 1920, with the Salem Church, at Philadelphia, Pa., in Apollo Hall, 1710 North Broad St., just above Columbia Ave. To all lovers and inquirers of the truth, "salvation by grace," the doctrine of God our Savior, is extended a cordial invitation to be present with us, and especially the ministers from afar or near. We hope for a goodly attendance.

By order of the Delaware Old School Baptist Association.
JOHN B. MILLER, Clerk.

The Warwick Old School Baptist Church, of Warwick, Orange County, N. Y., regrets exceedingly to announce the postponement of the Warwick Association, which was appointed to be held with the Warwick Church this coming June. Owing to illness in some homes, the breaking up of others and the utter inability to secure help, together with no surety of hotel accommodations, it is impossible for us to entertain the association this year.

Done by order of the church.

ISAAC S. BAIRD, Church Clerk.

WARWICK, N. Y.

The Hopewell Church of the Primitive Baptist faith, in Kanawha County, W. Va., expects Elder H. H. Lefferts to be with us at our June meeting, first Sunday and Saturday before. Both days are to be all day meetings.

J. W. McCLANAHAN, Pastor.

The Beulah Old School Baptist Church of Cleveland, Ohio, meets the first and third Sundays of each month at 2 o'clock p. m. A cordial invitation is extended to all lovers of the truth to meet with us. Strangers in the city can call Cyrus Cross, 694 E. 125th St., or Elder George L. Weaver, 1309 East 114th St.

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

A. S. ROWE, Church Clerk.

CHANGE OF ADDRESS.

ELDER GEORGE L. WEAVER has changed his address to 1309 East 114th St., Cleveland, Ohio.

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SIGNS OF THE TIMES.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 88.

MIDDLETOWN, N. Y., MAY 15, 1920.

NO. 10.

CORRESPONDENCE.

DELMAR, Delaware.

DEAR EDITORS:—I will try to present a few thoughts on Hebrews xiii. 10, for your consideration, and, if you think proper, for publication in the SIGNS. “We have an altar, whereof they have no right to eat which serve the tabernacle.” The tabernacle represented or embraced all that form of worship which was delivered to Israel at Sinai by the hand of Moses, and was written on tables of stone; a covenant of conditions. God said, “If ye do these things ye shall live by them.” “Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.”—Dent. iv. 1. Israel was required to live strictly by the law written on the tables of stone, the ten commandments, or failing even in the least of them they were transgressors and must die. “The soul that sinneth, it shall die.” But it was provided in that covenant that the transgressor by an offering of or from his substance, brought to the priest, could thus make satisfaction to the law, and

thus be absolved from the punishment or penalty of the law. Hence he obtained salvation (not eternal) or justification by the deeds of the law, or by his own works; his offering, whatever it was, represented his own ability; that was according to the requirement of the law, as he was able, a lamb, a kid, a turtle dove or two young pigeons. Whatever was offered was food for the sustenance of nature and for the maintenance of life; hence that by which they obtained absolution from the penalties of the law was their food by which they lived. Thus they ate of the things of the tabernacle. The tabernacle was only a temporary structure for the housing of those things that pertained to that service during the journey of the Israelites in the wilderness. After they became fully established in the land, and all their enemies (the Canaanites) were subdued, and they obtained full possession of the land under King David, the temple was built by David's son and became the permanent abode of all the things pertaining to that worship. The temple built by Solomon was a type of the church, of which Jesus, our spiritual Solomon, is the builder. The apostle in the letter to the Hebrews compares and

contrasts the two covenants, showing that they do not and cannot exist together. When the Son of God came into the world he saith, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me." He came to do the will of his Father, and in the doing of that will "he taketh away the first, [covenant] that he may establish the second," thus sanctifying his people and making manifest their salvation; not of works, but of grace; not for works of righteousness which we have done, but according to his mercy, by the washing of regeneration. The cleansing by the blood of Jesus Christ, who by the sacrifice of himself has made atonement (that is, satisfaction to law and justice,) for the sins of his people, he is the propitiation for our sins. He was not laid on the altar of sacrifice, presided over by the Jewish priesthood, he was both the offering and the Priest. He through the eternal Spirit offered himself to God, thus purging the conscience of his people from dead works (the works of the law) and inducting them into the service of the living God. The works of the law sufficed until Christ came, but since his coming they are dead works, there being no life in them or by them. Jesus said to the Pharisees, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John v. 39. The law and the prophets testified of him, all the offerings under the law were types of him (or shadows). "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect."—Hebrews x. 1. But Jesus, the antitype (the substance), has by one offering (himself)

"perfected for ever them that are sanctified." This is the food that we now eat, being new creatures. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Cor. v. 17. Under a new covenant, with new life, born again, the conditions are altogether different from those surrounding those who served under the old covenant. Their food is entirely different; they do not eat of or depend upon the flesh of those beasts that were offered under the old covenant; they eat the flesh of Christ. He said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life."—John vi. 54. They walk by faith, by faith they see his bleeding body on the tree. This is the altar of sacrifice of which they eat, and those who think to obtain salvation by the service of the tabernacle have no right; that is, have no desire for such food. They are trusting in themselves, in their ability to serve God acceptably by the things pertaining to the tabernacle; they think by their dead works to serve the living God; they say, We will eat our own bread. The poor soul who has learned the barrenness and insufficiency of his own works, and seen the end of all human perfection, is hungry and thirsty, and nothing but the flesh and blood (atoning sacrifice) of Jesus can satisfy him, and he has a God-given right to eat of that precious, soul-satisfying food, and he eats immortal meat, the living bread from heaven.

Yours to serve,

A. B. FRANCIS.

[THE last article ever written by our brother Francis, who now rests from his labors, but his works will follow him.—K.]

PHILIPPI, W. Va., March 22, 1920.

DEAR BRETHREN AND SISTERS:—By the divine will of our Savior I, a poor, weak and trembling sinner, will attempt to express to you my thoughts and experience as God wills. I am a stranger to many of you, but, God willing, I hope to impress upon you that, though strangers in a natural way, you are my most precious friends. Though I feel myself unworthy to write, I cannot repress the longing of my soul to relate my experience of the grace of God, if it be thus recognized by you, to the dear brethren of the Primitive Baptist churches.

About four years ago I became interested in the word and love of God. I felt myself to be a lost, ruined sinner, without any hope in life whatever. The things which I once loved (worldly things) I then hated, and the things which I had hated (divine things) I then loved, though I knew not why. I desired to become a christian, but could not. I denied myself of my friends and all places of enjoyment, and was continually mourning over my terrible sinful condition. I read and reread my Bible, but without understanding. This condition continued for months, and I became more and more despondent until I felt that my life must be taken and I not prepared. One night as I lay upon my bed thinking as usual upon this subject, and no doubt shedding tears, I saw a glorious vision, which to me is life, for without the hope given me in this vision my life would be forever darkened. I saw in this vision a road which resembled our average country road, and which led to a large open spot, upon which a number of people were gathered. I seemed to be standing aside, alone. I looked to my right, and saw another road leading away from where I was, which was very rough and rocky, and led down

a steep hill to a terrible fire, which seemed to envelop the whole horizon and scenery beyond. Immediately my sinful condition seemed to be impressed upon me more than ever, and I felt that there was no hope for me except to go down this terrible road and enter that great fire, which to me represented hell or destruction. As I stood in this condition I slowly looked about to my left, and there, praise God, I saw another road leading away from me, which was broad, smooth, and with a gentle rising slope, and which led to a beautiful mansion, so beautiful that its beauty was far beyond expression. Through the great doors I beheld my Savior in all his radiance and glory, surrounded by a multitude of angels. O how my heart longed to go toward him. As I stood overpowered by the great beauty of the mansion, and the tender expression on my Savior's face, he seemed to look toward me with much tender love and compassion. He turned away and spoke some word, then looked at me and said, Come unto me, for thou art mine, and I beheld a beautiful angel coming down the road toward me, and I was lost to the sight of everything. When I came to myself the angel was leading me toward my Savior, who was watching me and repeating what he had said before. I soon fell to rejoicing and praising my Savior's name, and was so happy that I wanted to go shouting through the house, but because of a dear sick father, who was sleeping, I remained still. Since then that vision has always been bright in my memory as the time when I was first given faith and hope in the Lord Jesus Christ. I struggled a long time over what church I must join, and finally joined the Missionary Baptists, though I know not why. I took no interest in them, and upon hearing my grandfather

preach from Isaiah xli. 10: "My counsel shall stand, and I will do all my pleasure," I became very much dissatisfied. I felt a great love for the Primitive Baptists, and wished to be among them. Now again I was in despair. I was cast down in sickness, and felt that my life must surely be lost. I again denied myself of friends, and when I went to the Primitive Baptist Church I could not conceal my emotion, and many times the loved ones told me that they knew why I was so depressed. I could not conceal my feelings toward them, and they grew very near and dear to me.

After nearly two years in this sad condition I saw faintly a vision which opened the way for me. In this vision I saw the Missionary Baptists and the Primitive Baptist Church. About the Missionary Baptists was gathered a large congregation, but I could not see Christ. About the Primitive Baptist Church there was a very small congregation gathered, but in their midst I saw our Savior, and the brethren and sisters seemed to be united in one feeling, that of love and peace toward him. After this I knew that I was only obeying the lusts of the flesh by staying away, and I knew that God in time would bring me into the church which he had intended for me. I write this just as it was given me by God, and not with reproach toward any Missionary friend who may read it, yet I cannot refrain from the truth for any man. God leading me, I went the fourth Sunday in October, 1919, to the Mt. Olive Primitive Baptist Church with the intention of going before the church. I became very nervous, and feared that I would be forced to give up. This continued until the opening of the second hymn, which was, "How sweet the name of Jesus sounds," then all fear left me, and I saw the vision

which had been before very dim grow brighter and brighter. I arose before the church without a fear, and tried to speak some words to the church. Before relating my experience I expressed my feeling toward the members and the doctrine of the church as best I could. I especially asked the church body not to take me into their church if there was the slightest doubt among them of my experience. I related my experience as God enabled me, and as I faced the congregation the members were to me as a parent is to the child; yes, even more so. I had never seen that church so beautiful nor loved its members so deeply. My heart throbbed with love for each member in the congregation and elsewhere, and my soul was filled with praises for our Master. Although I am a very unworthy, sinful creature, I was taken into the church, and on Sunday was led into the shining waters by my grandfather, Elder J. N. Bartlett, who baptized me in obedience to the command of our heavenly Father. How touching and joyful the scene was to me to be led into the waters of baptism by an aged grandfather, who is very dear naturally, but O so much more so in the love of God.

Although the above is a true relation of what I hope to be a christian experience, I feel that I have failed to express myself as I wished. I can only trust the grace of God to convey to you my thoughts and love for the Primitive Baptists. I am a firm believer in election, predestination and salvation by grace. If I am saved it is by grace, and not by any good works I may have done, for I have done no good thing of myself. I feel myself to be the most unworthy of your number, and can only ask your prayers. May God be with us in life and lead us in the true way, and may he in

death save us. If we never meet upon earth may we one and all meet in heaven, there to praise our Redeemer's name.

Your unworthy sister in hope,
GERTRUDE E. BARTLETT.

ATHENS, TEXAS.

DEAR BRETHREN:—I have had a desire to write to the SIGNS for a long time, to tell the dear ones what I hope are the dealings of the Lord with me, and how much comfort I have had in reading the dear old paper. I believe this is one way the Lord has of comforting me in my dark and lonely hours. My husband is away nearly every Saturday and Sunday, and then it is I read the messages in the paper. The dear ones tell my travel better than I can tell it myself, and it causes love to flow from my poor heart, and I want to meet with them face to face and hear them talk of the goodness of God. Sister Mary E. Wright, of California, I hope the Lord will give you a mind to write to the SIGNS again. I have had a feast while reading your letter in the April number. I have wished several times that I could write you a personal letter. It seems to me that you have traveled in a way which I hope I have been and am still traveling, if I am not deceived. If it be the Lord's will to direct my mind, I will in my weak way try to write of some of his dealings with me, knowing that without his guidance I can tell nothing of what I have experienced. In the fall of 1907 there was a myterious power that took hold of me and caused me to fear, and made me see myself a sinful creature. I felt to be the vilest sinner that lived. I felt that if I died hell was my doom. I was taught from my childhood that if I did anything wrong the devil would get me. I could not believe these things except for a few

minutes at a time. I was made to know it was God that ruled, and not the devil, and if hell was my doom it was the Lord's will, for the Scripture says, He doeth his will in heaven and in earth, and among the inhabitants of the earth, and none can stay his hand or say, What doest thou? But after being made to see all of this I was led to doubt, and saw myself growing worse all the time. It seemed that all the sins I had ever committed rose before me, and I thought I would live a better life, read my Bible and pray and get forgiveness for my sins and be saved. But I found this to be in vain; it seemed that the utterance of the words I prayed rose no higher than my head, and I saw that there was nothing I could do to save myself, but if I was ever saved it would take a higher power to save me. I would read my Bible and try to find some comfort, and in two places where I was made to read I did find it, in the fourteenth and fifteenth chapters of John, where Jesus was talking of love to the disciples. O how I desired this love, and how I desired to be one of those he had gone to prepare a place for, and that he would come again and receive me. In this condition I did not want to be in company with any one, I wanted to be entirely alone. At night I seemed to fear worse than in the daytime. I was afraid to look at the sky at night, for it seemed that the heavens and stars were going to fall upon me. I often wished I could have a light at night, but would not say anything about my condition. This continued with me from the fall of 1907 until July, 1908, when I hope I was made to rejoice in a Savior's love. I was in a Methodist meetinghouse, and it seemed to me that I could see Jesus in his purity coming down from above, and the words rang in my ears, Thy sins are

forgiven, go thy way in peace. I was made to rejoice and praise God, and wanted to sing, "Jesus, lover of my soul." I hated sin and desired to be baptized, but did not know where to go. I did not want to go to the Campbellites, Missionaries nor Methodists, but being burdened to go to the church and be baptized I joined the Methodists, and the day they sprinkled me as a mode of baptism O what an awful condition I got in. I was made to see, I hope, that those so-called churches were not the church of the true and living God, and this true church was the one I wanted. I did not know anything about the Old Baptists except what I was told by others, and they said that they preached terrible doctrine, so I thought I could not go to them. I became so burdened about baptism that one night on going to bed I tried to pray God to direct me to the true church, where I could discharge my duty and be baptized. That night I dreamed I was in a field, and doves were fluttering around me. I thought they were the prettiest things I had ever seen. I caught one of them, and loved it better than the rest. I believed those doves were the Old Primitive Baptists. A short time after this I was married, and both my husband and myself were baptized the second Sunday in August, 1909, by Elder M. T. Pace, in a lovely stream six miles from Athens, and so joined the Old Baptists. My husband was Elder Glover Rushing.

Farewell. Yours in hope of a better life,
 MARY RUSHING.

SALINE, La., Jan. 28, 1920.

DEAR BRETHREN:—I address you once more, and I hope it is with love that I greet you. If the love of God is not in my heart what I write will not be worth

anything to the household of faith. The flesh profiteth nothing, but the Spirit maketh alive. So every good act or thought comes from the Fountain of life, which is pure and holy. Man has not a thing to boast of, for every blessing that he has ever received was unmerited, and if he should get his just deserts he would go to endless woe; but God has been merciful to the unrighteousness of his people, for they by nature are just as corrupt as they can be, and they are the only people that can feel the blackness and hardness of their sinful hearts, which makes them groan and mourn on account of sin. It is the life of Christ in them the hope of glory that makes these things manifest. One who is dead in trespasses and sin cannot see the corruption that is in his heart, neither can he see God a pure, holy and perfect God in every sense, but the god he serves is only a god of his imagination, which can only do if man will do, so his god is weaker than man, and is no god at all. But the God of Abraham, Isaac and Jacob has all power, both in heaven and in earth, and none can stay his hand or say, What doest thou? In him alone is perfection found, and they that fear the Lord can trust in him for their salvation in time or eternity. He has said, Look unto me, all ye ends of the earth, and be saved, for I am God, and beside me there is no other. This is not an invitation, but a command. He speaks and it is done, he commands and it stands fast. There never has been one of Adam's creatures who has come to the ends of the earth of his own free will, but had to be brought there by suffering, and it takes suffering to kill us to the love of this world and make us know that vain is the help of man. Every child of God has to be brought to his wit's end before he can trust in God Almighty, and when one

is brought to the end of all creature help and enabled to trust in the salvation of the Lord, which was wrought on Calvary's cross, it is sweet then to trust in his holy name. Jesus Christ was made sin for us, who knew no sin, that we might be made the righteousness of God in him. Such love was never known, a love that caused the dear Savior to come down here in this low ground of sin and suffering and keep the law in every jot and tittle, and to suffer the horrible death of the cross, and then to be raised for our justification. It sometimes seems to me that it is too good for such a sinner as I am to be embraced in that glorious kingdom of God which is within his people. In that day (which is the gospel day) a king shall reign in righteousness and princes shall rule in judgment. And they shall no more teach every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them to the greatest of them. He will be their teacher and lead them in righteousness, and their desire will be to do his holy will and to be submissive to him who is the author and finisher of their faith. For by grace are we saved, through faith; not of ourselves, it is the gift of God; not of works, lest any man should boast. Again, the Scripture says, Not by works of righteousness which we have done, but according to thy mercy we are saved, by the washing of regeneration and the renewing of the Holy Spirit. So it is plain that man has nothing to do with his salvation, neither in time nor eternity. The salvation that is enjoyed in time is eternal salvation, for it reaches from time to eternity, as it is from God, who is eternal. We only have a foretaste of that salvation while here on this earth, which is sometimes to us inexpressible and full of glory, but when

we are resurrected with his likeness we shall then know as we are known; we shall be pure, as he is pure, no more sin to contend with, no more doubts and fears. O glorious thought, when we are enabled by the eye of faith to look away from the vain and perishable things of this earth and view the sweet promises of God to his people and to have hope that those promises are unto us. If we are his we need not fear, for he is our Shepherd and we will not need anything, but all will be for our good and his glory. I do not believe that anything ever came to pass by chance; no matter how great or how small, he has a purpose in it all. Every doubt and every fear and all our sorrows are ordained of God and will fill the purpose and place he has for it. I will suffer every pain that is for me to suffer, and have every joy that is for me to have, and when the purpose that God has in me on this earth is fulfilled I will leave this earth, not one second before my time nor one after. O if we could always trust in him who is too wise to err and too good to be unkind, but I am poor and weak and prone to go astray. I can never follow him unless he is my leader, for this flesh is corrupt, and it is just as possible for the leopard to change its spots or the Ethiopian his skin as it is for man to do one good thing of himself, for there is none good but God, and true holiness in the people of God is the fruit of the life of Christ in them. He directs their steps in paths of righteousness. There are things that come in their lives they cannot understand, such as unbelief, and some of the most horrible thoughts, which make them fear and tremble and doubt that they were ever born of God, but I do believe that the children of God have to be shown from time to time the exceeding sinfulness of this old flesh. If

they were not made to see that sin is in this mortality they would soon get puffed up and be pharisees, hypocrites, for this old flesh wants to claim some glory, and would if it were not kept in subjection by the power of God, who giveth us humility by the things we suffer. It certainly is sweet to see brethren dwelling together in humbleness and in unity of the Spirit, for God is love, and when we love one another it is because the love of God is shed abroad in our hearts, and then we cannot help loving, and we do not want to help it.

May the grace of God be with the editors, and all true lovers of God; that they may be enabled to go on in the paths of righteousness, and to trust in him who is full of grace, mercy and truth. Now I will say with Paul, Now unto the King immortal, invisible, the only wise God, be honor and glory for ever and ever.

Do with this as you think best; if it is of the flesh it is of the earth, and is earthy, but if it is of the Spirit it is a gift from God, who is the giver of every good and perfect gift.

Your little brother, I hope, in Christ
Jesus the Lord,

E. F. READHIMER.

ALBANY, Ore., Jan. 24, 1919.

DEAR BRETHREN EDITORS:—It is time for me to renew my subscription for the SIGNS, which comes to me regularly, bringing the glorious doctrine of salvation by grace, which is a great comfort to me in my declining years, and when it comes I often examine it to see if I can find something written by the Primitive Baptists with whom I am acquainted on this far off Pacific coast. I have visited many of the churches in both Oregon and Washington, and they are all sound in the doctrine of grace, and have able min-

isters of the gospel. I wonder they do not write oftener, but I suppose they feel their weakness, as do all of God's people, but the apostle says for our encouragement, I can do all things through Christ which strengtheneth me. We need His help in all we do. In regard to spiritual things, we know nothing only by revelation. I once labored hard under what we call the "do and live" system of religion. I did not have to learn it, it was already in me; I received it from father Adam when he sewed fig leaves together to hide his sin. Blessed be God's holy name, he showed me that my fig leaf coat would not hide my nakedness from his all-searching eye, which caused me to cry for mercy. How natural it is for us to cry when we are in trouble. In the fortieth Psalm is clearly shown the awful condition in which we were in consequence of sin. He figuratively represents it as a horrible pit. Let us think for a moment how awful it would be to be cast into such a pit as this, where every effort of our own would sink us deeper. But David says, "He heard my cry." What a mercy it is that we have such a God as this to look to when we feel cast down and driven from the presence of the Lord. Jonah while in the whale's belly said, I am cast out of thy sight, yet will I look again toward thy holy temple. God not only heard David cry, but brought him up out of the pit and set his feet upon a rock and established his goings. Upon a rock! What a sure foundation this is, for this rock represents Christ. It is written, The stone that the builders rejected has become the head of the corner. He not only set his feet upon a rock, but established his goings. He now sings a new song, one that he never sang before, a song that none can sing but those who have been taught of the Lord. This song

gives Him all the honor which is due to his name, and none but the child of grace can sing it. There is no worship that is acceptable to God that is not prompted by the Holy Spirit. This we all learn by experience. I am now in my eighty-ninth year, and have been trying to serve God from my youth, but I must say with the apostle, In me (that is, in my flesh) dwells no good thing. I know this is true: that Christ came into the world to save sinners, and if he came to save me I am saved. He never tries to do anything, but speaks and it is done, commands and it stands fast; and when he cried, It is finished, he paid it all, and if he died for me I am saved. The apostle asks the question, Who shall lay anything to the charge of God's elect? It is Christ that died and rose for our justification.

Dear editors, dispose of this poorly written letter as you think best; you must be the judge.

SILAS WILLIAMS.

CALION, Ark., Feb. 9, 1920.

DEAR BRETHREN:—As I have not been able to pay for the dear old SIGNS OF THE TIMES, I thought I would try to send in some new subscribers and assist in that way to help carry it on. I feel that it is of so much comfort to me and all of the household of faith I want to do what I can to help.

The new year 1920 finds the three little churches which I try to serve in peace and fellowship with each other, for which I hope we are thankful to the Giver of all good and perfect gifts. We have had to give up several of our precious brethren by death the past year.

Please find inclosed post-office money order to pay for your valuable paper for Mrs. S. A. Fillingame, Rawls, Ark.

Yours in a sweet hope,

T. J. EVERS.

POCOMOKE CITY, Md., Feb. 2, 1920.

DEAR EDITORS:—I am inclosing two dollars to pay for the dear old SIGNS for the year 1920. I do not want to be without it as long as I can pay for it, as it advocates the doctrine I believe. I tried to live with the Missionary Baptists for a number of years, but I could not tolerate some of their doctrine. I have discontinued attending their meetings, for they depend so much on man's work. I do not believe as they do; I believe all power is of the Lord. He has spared my unprofitable life for some purpose, what it is I do not know, but all things are known unto him, the giver of all good gifts.

We have preaching occasionally at Pitts Creek Old School Baptist meeting-house by Elder B. F. Coulter, of Philadelphia. I am glad to see the church revive, for it has been closed the past six or seven years. The hand of the Lord is manifested there, for there have been three new members added to the church within a few months.

I must close.

Yours unworthily,

PARKER PRUITT.

NOTICE.

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

L. B. FORD.

STOCK OF HYMN BOOKS EXHAUSTED.

OUR supply of Hymn Books (Beebe's collection) is exhausted, and, owing to the unsettled state of the business world, cannot say just when we will have more for sale, but hope we may have them ere long, and when we do receive a new supply of the books will announce the fact in these columns.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1920.

Entered in the Middletown, N. Y., Post Office as
Second-Class Mail Matter.**EDITORS:**

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

Elder H. H. Lefferts, Leesburg, Va.

All letters for this paper should be addressed, and money orders made payable, to
J. E. BEEBE & CO.,
*Middletown, Orange Co., N. Y.***EZEKIEL III. 20.**

"WHEN a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand."

A sister of many years and of long membership in the church requests that we give our view of the above text, and we feel willing to grant her wish, hoping that our effort may, in some small way at least, meet with her approval, and that also of others.

First of all, we shall call attention to the fact that primarily the text has its application to and in the old covenant; secondly, it has its bearing upon the gospel age of the world. The dealings of the Lord with his people under the law were very different from his dealings with his spiritual house or kingdom. The apostle tells us that as there was a change in the law, there was also, of necessity, a change in the priesthood. These changes make all things different. Because of this fact we should all be careful how we handle matters of the old and new covenants. The law had a shadow of better things to come. The commandments were carnal, the sanctuary worldly, the

priesthood composed of natural men; the offerings could never take away sin nor purge the conscience from dead works. The gospel has the very image of heavenly things. The commandments now are written in the heart by the Spirit of the living God. The sanctuary now is spiritual, the pillar and ground of the truth, the priesthood a living priesthood after the order of Melchisedec, priests unto God through the Son of God, the Priest of the most high God. The offering of Jesus Christ, without spot unto God, took away forever the sins of the chosen of God, and the blood of the everlasting covenant purges the conscience from dead works to serve the God of our salvation. Thus is seen the wonderful contrast between the two dispensations, and inasmuch as God spake unto the fathers by the prophets, but in these last days has spoken unto us by his Son, we should all endeavor to keep his dealings with his people in the two ages distinct one from the other.

In verses seventeen to nineteen of this same chapter the Lord said to Ezekiel, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." Inasmuch therefore as the prophets were chosen watchmen of the house of Israel they were accountable to God for their stewardship, so to speak, and were dealt

with according to their service in their office, or position, in which the Lord placed them. The watchman occupied, as it were, the place of a shepherd to watch over the flock and to warn them of any approaching danger. Among the Israelites there were many wicked men; in other words, transgressors of the law of Moses, and these needed to be reminded of the commandments and of the penalties for transgression. Ezekiel, having been made a watchman unto them, was to warn them, delivering such messages to them as the Lord gave. If he faithfully warned a man of his wickedness, and the man continued in his wickedness, that man should die in his iniquity, but the soul of the prophet was delivered. On the other hand, if he warned not the wicked, and the wicked died in his sin, the blood of the wicked man would God require of the prophet. Here distinction should be made between condemnation of the law and justification by grace. For certain sins under the old covenant men and women were stoned to death, and for certain other transgressions they were put to death in other ways. For the sin of adultery, particularly, stoning to death was by the law prescribed. If, therefore, Ezekiel knew a man to be guilty of that sin, and did not warn him, the man should die in his sin, or be condemned for the transgression, but the blood or life of that man would God require at the hand of the prophet. Bear in mind that we are now dealing with legal matters. All punishments for sins under that covenant were exactly as prescribed by the law of Moses, and all rewards, or blessings, were temporal. Hence, on the one hand, if a man saved his life, or delivered his soul, it only meant that such man lived up to the requirements of the law and enjoyed all

that the law promised for obedience. It absolutely had no reference to salvation beyond this life. On the other hand, if a man lost his life through disobedience, or failed to deliver his soul, it had no reference whatever to eternal condemnation, or banishment forever from the presence of God and the Lamb. After giving commandment to the prophet regarding wicked men, and pronouncing judgment upon them, according to the law, the Lord tells him what shall be the end of a righteous man who departs from his righteousness. The word was, He shall die in his iniquity, and his blood will I require at thine hand, because thou didst not warn him; and the righteousness which he hath done shall not be remembered. In this is shown the guilt of both the righteous man who turned from his righteousness and the prophet who failed to warn him. There is also shown here the power of the law in the condemnation of the once righteous man. It mattered not how much legal righteousness he had possessed, nor how strictly he had lived as touching the law and its precepts, if he transgressed in one point he was guilty of all, and his former life of righteousness could not in the slightest degree excuse him for the sin committed, hence was not, could not, be remembered in his favor.

Inasmuch as the death the sinner was to die seemed particularly in the mind of our sister who requested us to write on the text at the beginning of this article, it seems expedient that we call attention to a few things along that line. The words "die" and "death" are often used synonymously with the words "condemn" and "condemnation." For instance, the Lord in giving the law to Adam said regarding the forbidden tree, In the day that thou eatest thereof thou shalt surely die. The word "die" in this place means

condemned by the law, as though he had said, Thou shalt be condemned for the transgression. Adam lived nine hundred and thirty-five years, yet dead in sin, he and all his posterity under condemnation. Again, when Paul in writing to the Romans said, "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," he meant there is now no death to them who are in Christ Jesus, because the law of the Spirit of life in Christ Jesus hath made them free from condemnation—sin and death. Again, to the Ephesian brethren he said, You hath he quickened, who were dead (condemned) in sins, but now are ye alive unto God by his quickening Spirit, raised up from the curse and condemnation of the law. They had been before quickening living men and women, yet dead because of sin. Jesus said, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation (death), but is passed from death (condemnation) unto life. To Martha Jesus said, He that believeth in me, though he were dead (condemned), yet shall he live; and whosoever liveth and believeth in me shall never die (be condemned). By reference to these Scriptures we have tried to show how men could "die," condemned by the law, and yet live as the sons of Adam in ancient times. Death therefore did not always mean dissolution of the body, though in some instances it did.

Coming now into the gospel covenant we shall try to show the application of our text in this age of the world. The Lord called men, when in the flesh, and appointed them overseers of his people, called the elect of God. The prophets

were made watchmen unto the Israelites only, and the apostles were made watchmen of the spiritual house only. One of them said, We watch for your souls as those who must give an account, hence responsible to the great Shepherd of the sheep. Paul said, I have not shunned to declare unto you all the counsel of God, therefore I am free from the blood of all men, meaning by this that he had faithfully discharged his duty, both to God and the brethren, and in that service had a good conscience toward God. We have no record that any one of the apostles failed to warn, exhort, reprove and rebuke any one or all of any church when it was necessary. Such was a part of their ministry. If in those days a man professing Christ was found guilty of wrongdoing he was dealt with according to the law of the church, not the law of Moses. The law of the church demands righteous living and godly conversation, and for disobedience to that law many were put to death in the sense of condemnation, being turned over to the devil for the destruction of the flesh. Many who had professed to love the church and doctrine of God departed from the strait and narrow way, and all their profession, good works and righteous living were never once reckoned nor remembered in their favor. The most horrible death we can imagine is to be cut off from the church of God, severed from the fellowship and confidence of the household of faith. In this way the gospel covenant transgressor dies, but when warning is heeded a soul is saved from death, or condemnation. In the days of the apostles if "the right hand," meaning the most prominent member of any church, offended it was cut off, and if the right eye offended it was plucked out. We hope that none of us who labor in the vineyard in these days

shall have the blood of any man required at our hands. It is a serious and solemn matter to take the oversight of the flock of God, to show no partiality, to be faithful at all times and under all circumstances to the Lord, who separated us unto the gospel, and faithful also to the sheep. Warning, reproof and rebuke are not reckoned, generally speaking, as faithfulness in a gospel minister, and censure often results instead of an awaking to righteousness. But if the minister discharges his duty he delivers his soul, in the sense of not being held accountable for the death of the transgressors. It is understood that this death is the condemnation of the church, and has no reference to final banishment from God. There is no such thing as that to a child of God, but he must give an account of the things done in the body. On the other hand, all his good works never save him with an everlasting salvation, but they can and do save him from death in the church. How good and how pleasant it is for brethren to dwell together in unity, striving together for the peace of the gospel. May it be so, then there will be no death or condemnation in the church, no need of reproof and rebuke.

Thus we conclude our feeble effort to comply with the request of our sister who wishes her name withheld. K.

CHANGE OF ADDRESS.

R. LESTER DODSON has changed his address until further notice to Danville, Va., R. D. 3, care W. L. Ferguson.

MARRIAGES.

By Elder H. H. Lefferts, at his home, Leesburg, Va., April 26th, 1920, Harry C. Hawley and Miss Leah B. Hutchison, both of Arcola, Va.

OBITUARY NOTICES.

Mrs. Ann Belle Bartlett, wife of Elder J. N. Bartlett and eldest daughter of the late Elder J. S. and Virginia A. Corder, was born April 2nd, 1851, and departed this life March 28th, 1920, aged 69 years, lacking five days. On February 24th, 1870, she became the happy wife of J. N. Bartlett. To that union were born five children: E. M., the eldest, preceded her mother to the grave three years; W. P., of Gassaway, W. Va., Corder and F. E., of Barbour County, W. Va., and Mrs. Virginia D. Chenoweth, of Randolph County, W. Va. The subject of this notice professed a hope in Christ in the pardon of her sins about the year 1875. I herewith copy an extract from a letter she wrote to our mother: "Something seemed to say, Cheer up, thy sins are forgiven thee; rejoice and be exceeding glad, for great is your reward in heaven. Then I was delighted, and wanted everybody to know it, for I loved everything, and rejoiced and praised the Lord all night. It appeared to me that I could view Christ on the cross for several days, and was perfectly devoted to him. Mother, I used to think I knew pleasure, but my pleasure was nothing to what it is now, thinking how good the Lord has been to poor unworthy me. I know my hope is small, and if I am a christian I am the least of all, yet I would not give it, little as it is, for ten thousand worlds like this." On the 27th of April, 1878, she was enabled by divine grace to go before the Mt. Olive Primitive Baptist Church, related a bright christian experience, was joyfully received and on the following day baptized by her father. As a "keeper at home" we think our sister had but few equals; she was a good wife and sacrificing mother. In the former years of her life she was considered a woman of very bright intellect and quick of apprehension, but when the years came when the "daughters of music shall be brought low," she began to show symptoms of dementation, which came to a crisis May 29th, 1919, at her farmhouse near Philippi, W. Va. On June 27th she was taken to the Relay Sanitorium, in Maryland, for treatment. She remained there until Sept. 2nd, when she was brought home much improved, but as the days went by she suffered a relapse. She was the victim of many delusions, which her physician pronounced incurable, and she was placed in the hospital for the insane at Weston, W. Va., Dec. 16th, 1919. The immediate cause of her death was thought to be paralysis. Her remains were brought home for burial in the Mt. Olive burying-ground. Elder J. S. Murphy was with us on the solemn occasion, and preached very comfortingly to us from 1 Cor. xv. 29. She leaves her bereaved husband sad and lonely, her children, twelve grandchildren and two sisters, Mrs. T. E. Cole and the writer, to mourn, but they are comforted to know that she is released from her sufferings. We

have indeed been led into deep waters during the past year, and brought very low before the cloud-covered mercy-seat of our God, as poor beggars to behold the "light of the knowledge of the glory of God in the face of Jesus Christ." May we be sustained for Christ's sake by the same almighty power which wrought a great work in our dear departed one, so that she could not hold her peace, but confessed her Lord when in a demented condition by occasionally crying out, "I trust all to God."

Her sister,

SEMMA E. CORDER.

Cassandra B. Huff was born Nov. 12th, 1858, near Chestnut Hill, Harford Co., Md. She was married to the late brother John M. Huff March 7th, 1883. She was a member of Harford Church for a long time, but the date of her baptism seems unobtainable. She passed from among us January 25th, 1920, and her remains were interred in Rock Springs Cemetery January 29th. She is survived by two sons: Ellsworth, of Philadelphia, Pa., and Lester, at the home place near Street, Harford Co., Md.; also one daughter, Edna, is living at the homestead with her brother Lester. She was not only the daughter of sister Cassie, but her faithful companion, always accompanying her mother to the associations and yearly meetings, seeking the truth as it is in Jesus, both believing in salvation by grace and hungering for gospel tidings wherever they were led. Sister Huff enjoyed the companionship and communion of the children of the little flock of God's elect, and distance did not deter her from going during association seasons. She provided well in entertaining the brethren during her life in the church.

ALSO,

Annie E. Jenkins was born May 27th, 1842, and died January 6th, 1920, at the Jenkins homestead, where she was born, located near Peach Bottom, Lancaster Co., Pa. She was baptized by Elder Barton Nov. 17th, 1867. This old homestead was willed by her great-grandfather to her grandfather in 1789, but earlier records passed into another branch of the family and are not obtainable. It has ever since been in the Jenkins name, she owning it at the time of her death, and we are informed she willed it to a sister and still in the same name. When young she left the home to teach, and after thirty-eight years of teaching she returned in 1899 to the place of her birth, and there lived the remainder of her life on earth. Rock Springs meetinghouse stands on the original homestead tract, and ground was deeded to the church Dec. 23rd, 1808, by the Jenkins family. Elder Gilbert Beebe stopped regularly on his trips between Middletown, N. Y., and Alexandria, Va., years ago. At that time the only conveyance or mode of travel was on horseback. Since that time this place has been the home of the Baptists during association seasons and church meetings, the minis-

ters and brethren being entertained continuously. Sister Annie was the eldest of a family of thirteen, of whom but one brother and five sisters survive: David and Lillie M. Jenkins, Mrs. Emeline Wicks, Mrs. Milton Wicks, Mrs. Scott Dance and Mrs. Maggie B. Day. Their brother Beebe passed away but recently, Sunday, April 11th. Sister Annie was an unassuming person during all her life, living the simple life of a virtuous christian woman, a womanly woman and a friend to all with whom she came in contact. She lived and died in the faith of the Son of God, believing through this faith in salvation by grace. Almost her last words were: "If the Lord's will be that I must leave this earth, I am satisfied to go; his will be done." The substance of this expression was communicated to her pastor just before she fell into unconsciousness, a few days before her death, his last visit to her sick bed. She will be missed and mourned for days to come, particularly by those in her immediate neighborhood, and more than all by the little flock at Rock Springs meeting, and by the members and friends as well of the Delaware Association as a whole. She was a strong, faithful character in the church, one of the main props, as it were, always interested in the welfare of the little flock, ready and prepared at all times to entertain and provide for all who came that way in their pilgrimage to hear the truth as it is in Jesus. She was a friend to the orphan as well, a friend in need and in deed, and her right hand never knew what her left hand performed. But why should we be grieved and sorrow concerning them that are asleep, even as others which have no hope? For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. She has entered into that rest; our loss is her gain. It was this hope of life in Christ through his grace that strengthened her to live the life she did on earth, and the same grace that strengthened her in her dying hours, which revived that hope, that she should see him as he is.

JOHN G. EUBANKS.

George Brazeale, son of Marion and Addie Brazeale, was born August 12th, 1876, in Dallas County, Ark., and died October 16th, 1918, aged 42 years. He had the influenza, followed by pneumonia. He was married to Miss Nettie Everett Dec. 20th, 1903. To them were born four children, all boys: Malcolm, Joe, Wiley and Doyle, who are left, with their mother, to mourn the loss of a loving father and kind husband, also his widowed mother, one brother and one sister and many relatives and friends. He received a hope and joined the Missionary Baptists before his marriage, but in later years told his wife he had never felt at home there. He loved to hear Old Baptist preaching. A short time before he was taken sick he told his wife that he felt he would not live long,

and that he did not fear death, his only desire to live being for her and the children. She said he seemed so well that she thought surely he was mistaken. The Lord knows best, and he has taken him to himself, where there is no more parting, and sickness, sorrow, pain and death are felt and feared no more.

ALSO,

Jerome Everett, eldest son of Thomas and Pamela Everett, was born January 11th, 1868, and died January 9th, 1918, aged 50 years, lacking two days. His death resulted from measles. He was married to Miss Kate Dunlap about twenty-six years ago, and to them were born eight children, four girls and four boys: Ruby, Irene, Albert, Tom, Wilbur, Orland, Leland and Bertie, all at home with their mother. He was a member of Chapel Hill Primitive Baptist Church. He was a kind husband and loving father, loved by all who knew him. We could not wish him back, but hope to meet where sorrow, pain and death are felt and feared no more.

Written by request. Their aunt,

LUCY A. SEALE.

Mrs. Lucy A. Tansett was born August 20th, 1854, in the town of Gilboa, N. Y., and died Saturday, April 17th, 1920, in Oneonta, N. Y., of a complication of diseases. Her maiden name was Brewster, the daughter of the late Daniel and Lucinda Brewster. Of her immediate relatives she leaves three children, three grandchildren and three brothers. She was baptized by Elder Balas Bundy in October, 1894, uniting with the Old School Baptist Church in Otego, N. Y., and remained in fellowship with them until death. Sister Lucy was sound in the faith of God's elect, trusting alone in the Lord for salvation. She will be missed by her many friends and relatives, also by the church friends. May God bless all who mourn with sustaining grace.

The writer conducted the funeral, which was held from her home Tuesday, April 20th. Interment in the village cemetery.

D. M. VAIL.

MEETINGS.

The Baltimore Old School Baptist Association is appointed to be held with the Harford Church, Harford County, Md., May 19th, 20th and 21st, 1920. To all who love the gospel's joyful sound is given a cordial invitation to meet with us. We especially request the ministering brethren to remember us by their presence. We hope for a good attendance. Those coming by way of Baltimore will take the 3:20 train on the Md. & Pa. R. R. Tuesday afternoon for Forest Hill, where they will be met. The train from Baltimore Wednesday morning, arriving at Forest Hill about 9 o'clock, will also be met, providing those coming on Wednesday will so notify Mr. Abel Wilson, Forest Hill, Md.

(MRS.) M. F. WHITAKER, Clerk.

The Delaware Old School Baptist Association is appointed to convene, the Lord willing, and continue in session three days, May 26th, 27th and 28th, 1920, with the Salem Church, at Philadelphia, Pa., in Apollo Hall, 1710 North Broad St., just above Columbia Ave. To all lovers and inquirers of the truth, "salvation by grace," the doctrine of God our Savior, is extended a cordial invitation to be present with us, and especially the ministers from afar or near. We hope for a goodly attendance.

By order of the Delaware Old School Baptist Association.
JOHN B. MILLER, Clerk.

The Delaware River Association will hold its regular session, the Lord willing, with the Kingwood Church, Loektown, Hunterdon Co., N. J., commencing Wednesday, June 2nd, and continuing three days. All those of our faith and order are invited to visit us, especially ministering brethren. Those coming from east and south will be met at the train leaving Broad Street station, Philadelphia, on Tuesday, June 1st, at 3:25 p. m. at Stockton, N. J., and Frenchtown, N. J. Those coming to Frenchtown can come by any train convenient, as accommodations will be arranged in Frenchtown.

O. R. KUGLER, Church Clerk.

The Warwick Old School Baptist Church, of Warwick, Orange County, N. Y., regrets exceedingly to announce the postponement of the Warwick Association, which was appointed to be held with the Warwick Church this coming June. Owing to illness in some homes, the breaking up of others and the utter inability to secure help, together with no surety of hotel accommodations, it is impossible for us to entertain the association this year.

Done by order of the church.

ISAAC S. BAIRD, Church Clerk.

WARWICK, N. Y.

Elder H. H. Lefferts will not be able to visit Hope-well Church, Kanawha County, W. Va., the first Sunday in June, owing to more urgent appointments which have first claim upon him.

The Beulah Old School Baptist Church of Cleveland, Ohio, meets the first and third Sundays of each month at 2 o'clock p. m. A cordial invitation is extended to all lovers of the truth to meet with us. Strangers in the city can call Cyrus Cross, 694 E. 125th St., or Elder George L. Weaver, 1309 East 114th St.

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

A. S. ROWE, Church Clerk.

THE

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“THE SWORD OF THE LORD AND OF GIDEON.”

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NO. 11.

CORRESPONDENCE.

FREEWATER, Oregon, Dec. 16; 1919.

DEAR EDITORS:—The close of this year reminds me that it is time for me to renew my subscription for the SIGNS, and in sending in my renewal I would like to offer a brief sketch of my experience from the time I was ordained to officiate in the sacred things of the church of Jesus Christ. In doing this I will have to go back thirty years. On Saturday before the second Sunday in June, 1889, a presbytery composed of Elders John Moore, John Coplen and Deacon Griffith, in accordance with the wish of Zion Church of Regular Predestinarian Baptists, laid their hands on me. I want to say first of all that my travels have not been what I then thought they would be. My mind in reviewing the past thirty years can and does enter into the spirit of that soul-cheering hymn: “Mixtures of joy and sorrow I daily do pass through.” The cause of the greatest sorrow has been my inability to fill the office as I wished to, but in all my shortcomings the dear Lord has mixed or seasoned that sorrow with his divine grace, which comes to me as I am nearing the end of my pilgrimage as

buckler and shield. In my early ministry I realized I was very weak, but would console myself with the thought that I would apply my mind to the Scriptures, which were my meat and my drink, and by this means overcome that weakness. But what a sad mistake! If ye sow to the flesh ye shall reap corruption, and all of our vain imagination is of the flesh. We see that Peter's experience was not what he thought it would be. I believe that the spirit which deceived Peter is the same spirit that deceives God's little ones to-day, and that spirit is of the flesh. God's ministers have to be converted before they can strengthen the brethren. Jesus places his yoke on his saints. Some may object to this expression, as Jesus says, Come, take my yoke. He says, My words are spirit and they are life. So the Spirit and life in Jesus is the cause of the work manifested in his saints. It is under the yoke we learn of him, and the more we learn of Jesus the more we know of self, and the more we know of self the more we feel the need of grace. So we learn that God's way is not our way. This has been my experience. Now as the end of 1919 has come, so has the end come to those who set me apart to

the ministry, and not only them, but many of the members of the little church which called for the act are gone from the evil to come. Among the Elders that then stood on the wall very few remain. Elder R. M. Ogle is the only one now living who was in Mt. Zion Association at that time, of which Zion Church became a member. I served the churches of Mt. Zion, Panther Creek and Lamene associations for twelve years, and while this service was very poor, the dear Lord, who I hope called me by his grace, blessed these churches with an abundance of charity, which is the greatest gift bestowed on the church, and under the influence of this gift the brethren covered all my weakness and mistakes and loved me for Jesus' sake and encouraged me in many ways, for which I feel thankful to our heavenly Father. If it had not been for this encouragement from the brethren I know I would long ago have fainted and fallen by the way. The last year of my labors in Missouri I was often interrupted with a mind to go west. Under these impressions I labored for a long time, wondering why my mind was exercised to leave my dear brethren, who had been so loving and kind, and go to a strange land where all were strangers, and not knowing whether I would meet any Baptists. Brethren, it was to me as the command to Philip: Go toward the desert country. It seemed to me that I was leaving all, but the impression was such that in the latter part of August, 1901, I boarded the train for Washington, landing at Prescott, where I met brother Albert Hays and sister Mary Hays, the only ones I met for three months. While there I heard of Elder Mayfield, of Elgin, Oregon. I had made up my mind to go back home, but having a desire to meet a congregation of Baptists before I re-

turned I wrote Elder Mayfield of my wish, and he wrote me that they would be glad to have me visit them. Brother and sister Hays wanted meeting at sister Hays'. She was the wife of William Hays, who was not a member of the church, but a believer. I had an appointment at their house Sunday.

I am making this narrative longer than I wish to, but here it seems was the first evidence that the Lord was with me. The poet truly says, "God moves in a mysterious way his wonders to perform." On Saturday before the meeting at sister Hays', Miss Baset, a daughter of sister Cummins, came to visit sister Hays, who told her of my being there and was going to have meeting at her house Sunday, and Thursday was going to start home. Miss Baset said she wished that her father and mother knew it, they were both Baptists. So sister Hays made arrangements for me to visit them Tuesday and Wednesday. I found three members there belonging to Mizpah Church, one of the oldest churches east of the Cascade Mountains, but for some cause had become so weak they had no pastor, but were very anxious to meet in church capacity again. We held meeting with them Tuesday evening and Wednesday morning and evening. Thursday morning Mr. and sister Hays took me to Walla Walla, where I took the train for Elgin. I had a pleasant meeting with Elder Mayfield's Church, and Monday morning took the train for my home in Missouri, sold my little holdings and returned to Washington and took the care of Mizpah Church, at Touchet, Wash. The Lord prospered the church. There were seven ordained Elders this side of the mountains then that visited us, and now all three of the members that were here are gone, and one Elder left of the seven. I

would like to mention all the Elders' names, but my letter is already too long. While the dear Lord has called so many of our brethren to their eternal home, he has blessed us with other good brethren to cheer our drooping spirits while we travel the dark and thorny road. May the dear Lord be praised for his mercy to his creatures.

J. T. BARNES.

WORKS.

"If Abraham were justified by works, he hath whereof to glory; but not before God."—Rom. iv. 2.

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?"—James ii. 21.

Paul and James were both apostles of the Lord, and each testified to the truth as it is in the gospel. By reading that which precedes the above texts we will find that each apostle is treating upon works diverse one from the other. Paul, writing to the Romans in the second chapter, is telling them that they are trusting in the law of rites and ceremonies, as given by the Lord to Moses upon Mt. Sinai. Abraham lived and died before the giving of the law to Moses for the children of Israel to observe, but Abraham was commanded of God to be circumcised and all his household. Abraham, the father of the faithful, was told to take Isaac, his only son, whom he loved, and get him upon a mountain that God would show him. Abraham believed God and also obeyed him, and God counted his belief for righteousness. Abraham believed before he was circumcised and received the sign of circumcision—a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believe, whether Jew or Gentile, as God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted

with him. The true worship of God is in spirit and in truth. The worship of God under the Mosaic law was a shadow of things in the gospel. The carnal Jews trusted to the observing of the law of rites and ceremonies to justify them before God, but Paul tells them that they can never make the comers thereunto perfect. They were dead works, as were all offerings upon their altars. Circumcision, commanded as a part of the observance of the Mosaic law, did not justify Abraham before God. If it did, he would have had whereof to glory, but not before God. James, when writing that Abraham was justified by works, was not writing to the brethren about rites and ceremonies, as observed by the Jews, but was telling the household of faith how they should live in this life. They should show their faith by their works, as faith without works is dead, being alone; and calls attention to Abraham when called of God to offer Isaac as a sacrifice, believed and obeyed God, and made preparations to carry out what God had commanded him to do, thereby showing his faith by his works. In reading the Scriptures we find that each one called of God was commanded of God to perform that which he would have them do. Abel was moved by faith to offer the firstling of his flock; he showed his faith by his works. Enoch walked with God, and he was not, for God took him. Noah, Abraham, Isaac, Jacob, Joseph, Moses, Rahab and the great cloud of witnesses that are recorded in the eleventh chapter of Hebrews all show forth their faith by their works. Jesus, the Son of God, prayed all night unto God, and was heard in that he feared. The work of Jesus was a work that no man was ever sent to do, neither before nor after his time upon earth. He came to save his people from

their sins; to satisfy the law by being obedient unto death; to destroy him that had the power of death, that is, the devil; to shed his blood for the remission of sins, and God raised him from the dead for the justification of his people. Let it ever be remembered that there is no justification from sins except by the blood and resurrection of Jesus Christ. Jesus, the Captain of our salvation, gave commandments to the apostles; they were to go into all the world and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever he had commanded them. James was one that Jesus so commanded, and tells the household of faith that they are to show their faith by their works. No commandment was ever given by the Savior to the apostles, nor by the apostles to the subjects of grace, but what there was ability by grace to obey. Jesus said, "Come unto me, all ye that labor and are heavy laden." He is addressing those who are laboring to keep the law and are heavy laden on account of sin. They find Jesus in the church, in the assembly of the saints; they go home and tell what great things they hope the Lord has done for them, and has had mercy on them. This is showing their faith by their works. "Take my yoke upon you and learn of me." A yoke is placed upon the oxen that they may labor; so also those who are received by the church are taking the yoke upon them that they may labor in the vineyard of the Lord. They come in as little children and go from strength to strength. They grow in grace and in the knowledge of the Lord. They show their faith by their works. They are translated from the kingdom of darkness into the kingdom of God's dear Son, and are

under law to Christ. They are not called upon to do other than what is commanded in the apostles' doctrine. Many of the Lord's commands were to the apostles, and did not go beyond their day. The apostles were to heal the sick, raise the dead, cast out devils. Freely they had received, and freely they were to give. This power was given them to show forth the power of God that was with them in the beginning of the gospel dispensation, but did not extend beyond the apostles. The instruction by the apostle James is as important to observe as any portion of the New Testament, and may we all profit thereby. Each one of the household of faith is to show their faith by their works, as faith without works is dead, being alone.

J. M. FENTON.

MONROE, Ga., March 17, 1920.

DEAR EDITORS:—I have been trying to study some of the things taught in the Scriptures for many years, and also many things taught by those who claim to be Old School Baptists. We attended eight associations last fall, and enjoyed most all of them. The apostle Paul, in writing to Titus, said, There are many unruly and vain talkers and deceivers, teaching things which they ought not, for filthy lucre's sake, exhorting him to speak the things that become sound doctrine. This is what I want to do, and want to hear when I go among our people. Some of us seem to differ as to what this doctrine is, and some want to cover up, or hide, the differences between us, and others want to expose them; others seem to want to unify them and make it all become sound doctrine. Now anything that is becoming to this doctrine must suit, fit, be appropriate and graceful. I think that the counsel of God will be be-

coming to this doctrine through all time, for it embraces his will, decree, purpose and design. As he works all things after the counsel of his own will, it would not be becoming to this doctrine to take out "he works all things," and say he only overrules most all things for good; he suffers or permits men to work things that are not in his counsel and he has not thought of. No, but this is becoming: seeing the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure, and, As I have thought, so shall it come to pass. Then the question arises, Has anything ever come to pass, or ever will come to pass, that he has not thought of, or was not in his counsel? I answer, No; and more, all the consequences that ever have or ever will come out of the things that did come to pass were also thought of by him, and he works them after the counsel of his own will, too. His ways are past finding out. What he does is right. If we could try him by our law we would condemn him in many things, but he is above all law. His loving Jacob and hating Esau before they were born, neither having done good or evil, not giving Esau a chance, and also taking the land of Canaan from those who inhabited it and giving it to the seed of Abraham, also not giving Pharaoh a chance to keep from getting drowned in the Red Sea, also hiding these things from the wise and prudent, the reason was because it seemed good in his sight. It surely was in his counsel for his only Son, Jesus, to come into the world to save his people from their sins, and the way to do it was in his will, for Jesus asked for this end to pass, yet not his will, but the Father's will, be done. So he was delivered by the determinate counsel and foreknowledge of God, being made sin for us, who

knew no sin, that we might be made the righteousness of God in him. Our iniquity was upon him, he giving himself a ransom for his people, coming forth from the grave for their justification, his righteousness being imputed to us, his blood cleansing us from all sin, some say up to the time of regeneration, then we atone for them by suffering, hence he has done his part, and now we must do our part. We were passive in his hands up to this time, now we are turned loose to provide salvation for ourselves; it is our salvation now if we accept the terms offered us. All the grace necessary for us in time was treasured up in Christ Jesus before the world was, and all we miss will be in vain, our eternal life is fixed and secure in Christ, but our life in time is in our hands, and is uncertain, being on conditions: resist the devil and he will flee from you, no need to be troubled with him; that you would do, do, and that you would not do, let alone. Now I cannot unify this with sound doctrine. It must be vile doctrine, and opposite to the truth. You are not your own, you are bought with a price. It is not in man that walketh to direct his steps, for it is God that worketh in you both to will and to do of his good pleasure. The steps of a man are ordered of the Lord. We are kept by the power of God unto salvation, ready to be revealed in the last time. Jonah said, "Salvation is of the Lord," for he had just realized it. Daniel found it true in his case, the three Hebrew children found it so, Jacob's family realized it, and we feel assured that salvation is by grace in time as well as eternity, and that not of ourselves, it is the gift of God. I love to think of how good and how pleasant it is for brethren to dwell together in unity; no calling each other hard names, no casting stones at one

another, such being the fruit of the flesh. Make the tree good and the fruit will be good, such as love, joy, peace, longsuffering, gentleness, faith, meekness, temperance; against such there is no law.

J. M. ADAMS.

PENNINGTON, N. J., April 25, 1920.

DEAR EDITORS:—I often think that the good Lord deals very kindly with his children as they journey along in this strange world of sin and sorrow, and how little it appears to his saints when compared to that better world of glory, yet when they cast their eyes at the great blue sky, and hear the noise of the city and the sound of the great engine dashing through the distant hills they are made to wonder and wonder, and are soon lost in the thought of God's great power even in this world of creation, and of how he formed man to control, subdue and put in action the things necessary for this life; that is as far as man ever gets, to do God's bidding. He cannot make one hair black or white, nor add one cubit to his stature, no more than the leopard can change his spots. God is the only one who can give life, either natural or spiritual; that is why they are wholly in his hand, and he has power of the same lump of clay to make one vessel unto honor and another unto dishonor. Who can stay the hand of God, or say, Why hast thou formed me thus? Nay, but, O man, who art thou that repliest against God? Let God be true and every man a liar, is the Bible expression. Could his children daily realize this truth what a blessing it would be to each one here below, but they are carnal, sold under sin, and the things they would not they do, and the things they would they do not. But Paul says, It is no more I that do it, but sin that dwelleth in me. The

children of God are told that they shall come off more than conquerors through Him that loved them and gave himself for them. Who knows anything about this love only those to whom the Father has revealed his Son Jesus Christ? He says he will bring them from far, and from the ends of the earth, but to the child of grace it is a long, weary journey to come to the end of the earth, or his own righteousness, but, like poor old Jacob, he is led about and instructed, a new song is put in his mouth and his feet put upon a rock. Surely the Lord was in this place, and I knew it not. That is always the way, it comes after he passes by. No man shall see his face and live, but they behold his hinder parts. It is just beyond the watchman where she finds Him whom her soul loveth. So from Genesis to Revelation they are told about this wonder-working God, and while it is not a very large book, still the half will never be told; it is only here a little and there a little, line upon line, precept upon precept. God gives the increase in grace. He waters his plants, opens the prison doors, causes the lame to walk, the blind to see, the deaf to hear and the poor have the gospel preached unto them. They are given to understand this Book of books. He is the only one who can loose the seals and reveal his glory unto men. The most of the time it is a sealed book to us. I am sure it is that way to me, but, dear editors, I feel most thankful for a crumb now and then. A crumb of mercy, Lord, I crave, unworthy to be fed with dainties such as angels have. I could write my name "unworthy" the year around when I think of eternal salvation for a sinner like me. I am so vile, so prone to sin, I fear that I am not born again. But when we examine the Bible it is the sin-

ner that Jesus came to save, and it is the children of God only who feel themselves to be sinners, so we are given hope through our unworthiness. Though our sins be as scarlet His blood can wash them white as snow.

Now to you both, who know these things far better than I do, I submit this letter, trusting that in all of your labors on the SIGNS, or preaching, this most wonderful and powerful Creator will be your mediator and guide unto the end of life's journey, and after death eternal life beyond the grave, then we shall be satisfied.

I will mail you a check to renew my subscription for another year, the balance you can use wherever is best in your judgment.

With kindest wishes for you both, and your families, I remain, I trust, yours in gospel bonds,
WM. T. YARD.

CLARKS SUMMIT, Pa., Jan. 10, 1920.

DEAR BRETHREN:—I am still going about as I have been for the past forty-three years and a few months, and have used nearly three clergy certificate books the past year, one hundred tickets in each book, but what it all amounts to I do not know. The question is often asked, Do you Old Baptists believe in missionaries? I answer, Certainly we do. All of the disciples of Jesus were God-sent missionaries, and every minister of the gospel is a God-sent missionary; his mission is to preach the gospel, not a gospel. God says, Go, and they go (notice, not send); they go and preach the preaching that he bids them. What is that? The power of God unto salvation. To all the world? No; to every one that believeth, and to no one else. The preaching of the gospel does not make dead men alive nor sheep out of goats. The command of Jesus is,

Feed my sheep; feed my lambs. God made all of the sheep and all of the goats, and he never intended them to amalgamate, or they would—no half goat and half sheep. Jesus says, My sheep hear my voice, and I know them. Paul says, The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Are they not all his? he created all. Where does he say, My goats hear my voice? Forty-three years ago last October I was licensed by the church to speak in public. Forty-one years ago I was ordained to preach wherever there was in the providence of God a door opened for me, and I have endeavored to do so. I have preached three or four times in waiting rooms in hotels by request of members of the church; have spoken on a steamboat by request of brethren, in Arminian meetinghouses by request of brethren, a great many times in halls, many times in private houses by request, and the only way I have of knowing God has a door open for me to preach is that the people assemble together where I go and request me to preach, and I have the church which ordained me, with God's command, to back me up in preaching there; but if I overstep my authority or privilege it is the duty of the church of my membership to call me to account, as is the case with any member who is disorderly. I have never felt any inclination to try to push myself or open a door for myself. At present I am trying to serve eight churches. There have been two deaths and several additions the past year. I have no regular appointments in Canada now. The Brooke Church has no pastor. Elder J. M. Fenton supplies the brethren in Brooke and Brantford. I hope to visit them in June at their yearly meeting. Last month I visited churches in Dela-

aware and Schoharie counties, N. Y., served by Elders Ruston and Fenton, and found them enjoying peace and harmony. There were a goodly number of additions in some of them the past year. Elders Ruston and Fenton stand well among the churches that they serve and are highly appreciated. We have many excellent ministers in the States, but I mention these as I am more intimately associated with them in our travels among the churches near here.

I will now say I have written this to be published. I know it is not an experimental letter, and I do not know that any one will read it with profit. Publish it if you feel like it.

Love to all the household of faith.
Farewell.

Yours as ever, D. M. VAIL.

DURHAM, N. C., June 17, 1918.

DEAR BRETHREN EDITORS:—I see my subscription for the dear old SIGNS has expired, and I feel I cannot do without it, for every paper is a feast of fat things to my poor hungry soul, so I am always glad to receive it and hear from the far away brethren and sisters, as they can tell my feelings better than I can myself. I often wonder why I am kept in the dark so much of the time, and then I am made to feel that it is best for me; we cannot be in the light all the time. I feel to stand still and see the salvation of the Lord, yet the flesh is so weak I often murmur and complain over my fate, and I am filled with doubts and fears. I have one son in the training camp at Freestone, California, and it is hard to give him up. I have one more son within the war age; he is now working for the government at Chester, Pa. I pray our heavenly Father to have mercy on them and guide and direct their steps,

that they may not go astray. All things are known to our God, who rules both heaven and earth, and none can stay his hand, nor say, Why dost thou allow these terrible wars and the terrible things we are daily passing through? All is known to him. While we cannot see the outcome, God has a wise purpose in it all. While our poor hearts are bleeding at seeing our dear boys leaving for the battle front, we know that the good Lord is able to protect them, and can teach them to put their trust in him, and in him alone. He is an all-wise Parent, and nowhere absent. O how thankful we ought to be that the people of God are kept steadfast in the faith while the rebel world of unbelievers has run wild after other gods. Where will all this end?

I am writing too much, but I feel I cannot say or do as I would like to. I sometimes feel that my time on this earth is short, and all I can say is, Dear Lord, have mercy on us all; thy will be done, O Lord, not mine.

Loved ones, remember me in your prayers.

Your sister, saved by grace, if saved at all,

(MRS.) O. R. FERRELL.

RIVERSIDE, Cal., March 22, 1920.

DEAR EDITORS:—Inclosed you will find money order for two dollars for subscription to the SIGNS OF THE TIMES. There are a few here who love the doctrine advocated by the SIGNS: the absolute predestination of all things and the eternal vital unity of Christ and his people. This is a mild, healthful and pleasant climate to live in. We would be pleased to entertain in our home any coming this way.

Yours in hope of eternal life,

C. G. MILLER.

WEST CHESTER, Pa., March 2, 1920.

DEAR EDITORS:—I feel glad to inclose you the copy of the SIGNS OF THE TIMES requested. It is pretty well worn, for it is all the preaching I have been able to get since November, so I read it from cover to cover as soon as possible after it arrives, and then reread again. In the days of my childhood I can remember files of the SIGNS OF THE TIMES kept by my grandfather, Wm. Drake, of Hopewell, dating back to its first issue. Afterward my father was a subscriber for years, and now I should feel lost indeed without it. I have often felt I must write and tell you what it means to me, especially now that I am so far from meeting, and continued disability prevents me from going to Philadelphia, except at long intervals. I most earnestly desire to keep in touch with God's dear people, and the SIGNS is a precious medium, for often when cast down and almost in despair along comes my copy of the paper, and I find therein the experience of some dear child of God that tells my own travail of spirit better than I could tell it myself, and I am builded up in hope again that I have passed from death unto life. I have often been impressed to write you, but feel myself too barren, and if saved at all surely I am less than the least; yet my heart feels full of thankfulness for all of God's rich mercies and blessings, which continue to follow me through fiery trials and deep waters of affliction. But what are these things? Paul says, Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. How I feel to rejoice that

only by grace can we be saved, and that not of ourselves, it is the gift of God, for what could we poor sinners offer? Nothing, less than nothing. May God bless us all and keep us humble, walking according to his will and purpose in Christ Jesus, and may we ever trust alone in the meritorious blood of the Savior for peace and rest beyond this world of sorrow.
JOSEPHINE DRAKE HAVILAND.

Mt. Sterling, Ky., April 11, 1920.

DEAR EDITORS:—As the time has expired to renew our dear family paper, will ask your pardon for delay, but will now remit the amount for another year, as we feel we cannot do without it, for we scarcely ever hear gospel preaching. Our dearly beloved brother, Elder P. G. Lester, comes about twice a year, and that is all the gospel preaching we hear, so you see our hearts are made glad when the SIGNS comes to us. Through it we hear from all parts of the world, and the many good letters from the brethren and sisters beautifully set forth the doctrine of our Lord and Savior Jesus Christ. The editorials are also good. Dear brethren, let the paper continue to come to the same address. I also send you one new subscriber, my brother, C. S. Ratliff, Irvine, Ky. I would like to send you more.

Your brother, I hope,

T. J. RATLIFF.

NOTICE.

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

L. B. FORD.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1902.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***I CORINTHIANS XV. 29.**

"ELSE what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

Having been asked to write upon this subject, and having had some reflections upon this text, we shall proceed to lay our views before our readers for their consideration, hoping for the favorable guidance of the Holy Spirit in the matter, the only Spirit that can guide us into all revealed truth. We think that no subject should be entered into without due consideration being given to the passages of Scripture surrounding the text. Beginning at the first verse of the chapter, and reading down to the passage quoted, we cannot shut our eyes to the fact that Paul is contending for the truth that Christ has risen from the dead, a truth that was being denied by some in the apostolic church. We believe the main purpose of this fifteenth chapter of first Corinthians to be to establish beyond all successful controversy the indisputable evidence of Christ's resurrection from the dead; and, further, that the resurrection of the dead is so indissolubly linked with the resurrection of Christ that without the resurrection of the one there cannot be the resurrection of the other; that if Christ be risen from the dead, then the dead are risen; and if Christ be not risen, then the

preaching of the gospel, and also the faith and the hope of the gospel, are all vain and without meaning, and the church of God is still in death and not redeemed from sin. Our readers will doubtless remember that after the body of Jesus was taken down from the cross and laid in the new tomb of Joseph of Arimathea it came to the mind of some of the chief priests and Pharisees what Jesus had said about rising again after three days, and they went to Pilate to ask him to have the tomb so securely guarded that the disciples of Jesus might not come and steal the body away, thus to make it appear that he had arisen, so that, they said, the last error should be worse than the first. Therefore the Jews took every precaution possible to prevent Jesus' body from leaving the tomb. In spite of the watch which they set, however, Christ arose exactly at the time appointed of the Father. None of the sentinels beheld him leave the tomb, for at the time of his coming forth they became as dead men. Much alarmed when they discovered the body lay no longer there, they hurried to the chief priests with their report. These priests, taking counsel with the elders as to what should be done in the matter, all agreed to pay the watchmen money to hire them to say that some of Jesus' disciples had come in the night and stolen the body away so as to make it appear that he had risen from the dead as he had declared he would do. Thus the lie started, and the falsehood has persisted to this day. It is not to be wondered that this denial of Christ's resurrection menaced the church in the days of the apostles, and called forth from Paul the incontrovertible proofs of that resurrection given by the apostle in his letter to the church at Corinth. He calls their attention to those who witnessed the ap-

pearing of Jesus after his resurrection. He was seen first by Cephas; secondly, by the twelve disciples; thirdly, by over five hundred at one time, most of whom were living when Paul was writing this letter; fourthly, by James, then by all the apostles; and lastly, he was seen by Paul himself. In the face of all these witnesses how dared any deny that Christ had risen from the dead? Apart from all these living witnesses, there were in the souls of all true believers the divine gifts of living faith and of release from the condemnation of sin, gifts which could not be in exercise had Christ not risen, thus making each individual believer a witness in himself, apart from any external testimony. Now, to argue that Christ had not risen was to make themselves false witnesses, since they had testified that God had raised his Son from the dead. Further, had Christ not risen, then they must still be under condemnation for sin and must still be without faith, conclusions which contradicted their own spiritual experience. Also, to say that Christ had not risen was the same as saying the dead were not raised, and to deny the resurrection of the dead was to say that Christ had not risen. To any unbiased reader of this chapter in first Corinthians it must be perfectly plain that if the resurrection of Christ and the resurrection of the dead are not one and the same thing, they must at least have been so closely tied together that one could not take place without the other. We know of no part of the Scriptures that more closely shows forth the oneness of Christ and his people than this where the apostle so clearly establishes the coming forth of the Savior as being the coming forth of the dead unto life. Continuing this line of thought, comes the question: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" After his resurrection from the dead Jesus (because all power in heaven and in earth had been given into his hands) commanded his disciples to go into all the world and preach the gospel unto every creature, baptizing those who believed in the name of the Father, and of the Son, and of the Holy Ghost. Thus it will be noticed they were not sent to baptize in their own name, nor in the name of those whom they baptized, but in the name of Him who sent them. Now, why baptize them in the name of Christ if Christ be not risen? The believer receives immersion into or burial in water as an emblem of the death of Christ, and he receives emersion from or coming out of water as an emblem of the resurrection of Christ. Why, then, are we baptized for, or in the name of, the dead, that is, of Christ, if the dead (Christ) rise not? It will be seen from this that it is the resurrection of Christ, or of the dead, that gives meaning to all the ordinances of the church, and without his resurrection baptism and all other ordinances are rendered empty of meaning and of vitality. Any person who, in the days of the early church, was led to cast in his lot with the christians, by being baptized into church-membership with them, brought down on his head all manner of persecutions, because the church, in those days, was continually being baptized in floods of affliction and of suffering. John the Baptist had prophesied that Christ should baptize his people not only with the Spirit, but with the fire of affliction and of persecution. Jesus had said to his followers that they should indeed drink of his cup and be

baptized of his baptism; that he had a baptism to be baptized with, concerning which he was straitened until it should be accomplished. Beyond a doubt, Jesus was not then speaking of being baptized in water, but of being buried in death. The travail which fell to the lot of the primitive church proved that its members, too, were always being delivered unto death for Jesus' sake, not experimentally merely, but literally. Since any who were baptized into the church in those days became targets for antichristian persecution, they stood in jeopardy; that is, in danger of their lives, every hour. What was the use of all this dangerous living if Christ had not risen from the dead? Why had Paul fought with the beasts in the Roman amphitheatre at Ephesus if the dead (that is, Christ) had not risen? In some way or other Paul was in danger of his life every day because of the Christ he preached. Now, why all this daily dying in behalf of the truth if there be no truth? That is, if Christ be not risen. Paul's whole thought throughout this chapter is to prove to the christians that without the resurrection of Christ (that is, of the dead) their spiritual life is but a lie. It is his resurrection from the dead that is their resurrection and that fills their whole lives with such eternal vitality that all the legions of hell cannot withstand them, since the saints are, by the grace of God, on the side of truth and truth must prevail, as God has raised truth from the earth and it must push its mighty conquests on until every knee shall bow to Him who sits upon the throne. He hath put all things under his feet. When all things shall be subdued unto Christ, then Christ shall himself be subject unto the Father, who put all things under him in order that God may be all in all.

L.

OBITUARY NOTICES.

Joel Henry Crissey departed this life April 8th, 1919, at his home in Warwick, Orange Co., N. Y., in his 78th year. Mr. Crissey had been in failing health for some months prior to the attack of illness which took him away. He was the only son of the late George A. Crissey and Mary Elizabeth Forshee. Mr. Crissey was a great lover of nature, and spent much time roaming the hills and valleys, and wrote many beautiful poems upon the wonders of God in nature. He was possessed of rather unusual literary ability, though modest and retiring in disposition. He made his friends feel at home when visiting him, the writer having often enjoyed the kind hospitality of his home. He made no public profession of religion, but was a good man and verily believed in God. He often attended our meetings in Warwick, and at times seemed interested. We have every reason to believe that he was one of God's sons, and that he now rests with him. He is survived by his widow, who was Martha Sayer, and two daughters: Elizabeth C., wife of George M. Van Duzer, and Genevieve, all of Warwick; also by four grandchildren and one sister, Mida, wife of Theodore L. Lutkins, of New York. December 21st, 1918, Mr. and Mrs. Crissey celebrated the fiftieth anniversary of their marriage, which occasion was attended by many friends, both old and young.

The writer conducted the funeral service of Mr. Crissey, and interment took place in the Warwick cemetery.

ALSO,

Mrs. Mary M. Rittenhouse Rounsavell, wife of Wm. J. Rounsavell, died at her home in Warwick, N. Y., April 8th, 1920. Sister Rounsavell suffered an attack of pneumonia in the winter, and at that time very little hope was entertained of her recovery. She rallied, however, and had been out several times as far as her store. The writer visited her the first Sunday in April, and she seemed bright and cheerful and looked as well as she had for some years. That night she was taken suddenly ill, and passed away the following Thursday morning. Sister Rounsavell had been a faithful member of the Warwick Old School Baptist Church many years, and she is sadly missed by us all. Her kind spirit and thoughtfulness of those in need caused every one to love and appreciate her who knew her. It would be impossible to mention the deeds of kindness of her life, and we feel sure she would not want such mention made of her, but it is right and just to say she was one of the salt of the earth. In early life she was a school-teacher in Flemington, N. J., and for several years was clerk in the county clerk's office in that town. For many years she had conducted the largest stationery, novelty and school supply store in Warwick, and to both old and young was known as "Aunty."

Her funeral, conducted by the writer, was one of the largest ever held in the town of Warwick. She is survived by her husband and three nieces. Interment took place at Mt. Pleasant, N. J.

ALSO,

Catherine Elizabeth Osborn, widow of William M. Osborn, died Wednesday morning, April 27th, at the home of her daughter, Mrs. Darwin E. Musgrave, 10 Monhagen Ave. She was born in the town of Wallkill, October 31st, 1839, a daughter of Noah Kirby and Catherine Van Ness. She was in her 81st year. On March 1st, 1871, she was united in marriage to William M. Osborn at the old homestead. Mrs. Osborn was the last of a family of ten children. She is survived by one daughter, Susie, wife of Darwin E. Musgrave, and one grandson, Everett Musgrave, of this city. She was a member of the Primitive Baptist Church of Slate Hill. Mrs. Osborn was one who was always blessed with good health. For the past ten years she had made her home with her daughter, Mrs. Musgrave. She came from Revolutionary stock, her great-grandfather, William Kirby, having been one of the pioneers of this section, settling on the hills about three miles southwest of this city, and known locally as Kirbytown. She always attended the Old School Baptist Church until unable to do so by reason of age.

The above clipping is from the Middletown Times-Press of April 28th, 1920, and we feel to add a few lines. Sister Osborn was well known to us in Middletown, having attended our meetings as long as she was able to do so. She was a substantial woman in every way, and sound in the faith. Quiet and unassuming, she endeared herself to all who knew her. The Slate Hill Church, of which she was a member, feels its loss greatly. There are only a few left of that once large church, but the Lord is still the Builder of the house and Keeper of the city, and we must all trust in him.

We conducted the funeral service of sister Osborn at the home of her daughter, Mrs. Musgrave, where many gathered to pay their last tribute of respect to our sister. Interment took place in Pine Hill Cemetery. K.

Mrs. Sarah Lee was born in Orange County, Va., and died May 2nd, 1920. She was married to George Lee, and they lived happily together many years. To that union were born five children, all grown; two are married and one is a member with her of the Old School Baptist Church of Burdett, N. Y., where she had been a member for twenty-four years, always present at their meetings. She was reconciled and willing to go when the Lord called. She was baptized by Elder C. Bogardus, of Brockton, and loved the truth, rejoicing when she heard it.

Elder D. M. Vail was present at the funeral, and preached comfortingly with the spirit from the Lord.

NORMAN BROWN.

Mary W. Burgess was born March 20th, 1843, and died April 7th, 1913. She was united in marriage to Mr. Wm. P. Burgess October 7th, 1875. To that union were born five children, two boys and three girls: J. E. and A. J. Burgess, Mrs. W. P. Jamerson, Mrs. A. P. Turner and Mrs. J. M. Boudurant. Sister Burgess bore her suffering with much patience, was seldom heard to complain. Often she would ask those sitting with her during the night to go to bed and rest, that she would call them if she wanted anything. She was blessed to have all her children stand around her bedside and wait on her. As good doctors as we had were called, but the disease was beyond their skill. All that kind and loving friends could do could not stay the hand of death. She was one of the best of neighbors, always ready to help those in distress. She was a very intelligent woman, and raised up her children in honor. In fact, she was all that a faithful companion and devoted mother could be. Being taught of God, she came to Christ confessing faith in him openly before the Primitive Baptist Church at Camp Branch Saturday before the third Sunday in May, 1909, and was baptized the following June with five others, by Elder Z. T. Turner, one who preached the gospel in its purity and shunned not to declare the whole truth. Sister Burgess received a hope some twenty years before she united with the church, but like many others stayed away because of a feeling of unworthiness. The writer was present when she came before the church and gave evidence of her hope in Christ, and O how bright and cheering it was to the church. She lived a faithful member, always filling her seat when not providentially hindered. Mr. Burgess is bereft of a kind and faithful companion, the children of a tender and loving mother, and the church of a true and devoted sister, but we cannot weep as those without hope, for we feel sure that our loss is her eternal gain, and she is now in the enjoyment of that inheritance which is incorruptible, undefiled, and fadeth not away. May God bless husband, children and grandchildren, whom she dearly loved. She also leaves two sisters: Mrs. Lucy Wingfield and Mrs. Wm. Lester. The writer often remarked to this dear sister that she was one of the most blessed mothers on earth, because all of her children were married and comfortably situated with homes of their own, and so near that she could visit them all in one day if she felt to do so. The last hymn sister Burgess ever sang was, "O when shall I see Jesus?" just a few days before she died, and the last words she spoke were, "Lord, have mercy." O what a glorious promise to them that call on the Lord in their last days!

The funeral services were conducted by Elder M. P. Moran at the home, in the presence of many relatives and friends. Her remains were laid to rest in the family burying-ground near the home. May it please

God to reconcile us to our lot, so that we can say, The Lord's will be done.

Written by one who loved her.

MARY E. CARTER.

William P. Burgess departed this life February 8th, 1920, aged 71 years and 8 days. He was the son of John W. and Martha Burgess, of Figsboro, Henry Co., Va. He was united in marriage to Miss Mary W. Lovell October 7th, 1875. To that union were born two sons and three daughters: John E. and A. J. Burgess, Mrs. W. P. Jamerson, Mrs. A. P. Turner and Mrs. J. M. Boudurant, all of Figsboro, Va. His children and three brothers: J. C. M. and M. E. Burgess, of Martinsville, Va., and J. N. Burgess, of Spray, N. C., survive to mourn their irreparable loss. He was an affectionate husband and father, an honest, upright citizen, and much loved and respected by all who knew him. He never made a confession of faith, but was a firm believer in salvation by grace. He attended Old Baptist meeting as often as possible, and told the writer a few hours before his death that he was perfectly resigned to his condition. Father had been a great sufferer for the past ten years from consumption, but was never heard to murmur or complain. His last words were, "Lord, have mercy," and he was perfectly conscious until the end. He was a strictly moral man, and respected by all.

The funeral was conducted by Elder P. J. Washburn and U. C. Young at his home, in the midst of a large gathering of relatives and friends. His body was laid to rest in the family burying-ground Feb. 9th. Father will be greatly missed by us all, but we desire to be submissive to God's will, feeling that our loss is his eternal gain. He is at rest, never to suffer more.

His son,

JOHN E. BURGESS.

Mrs. Louvina Baird Nuckols, widow of J. A. Nuckols, departed this life at her home near Cave City, Ky., April 20th, 1920, in the 87th year of her age. She and father were united in marriage May 13th, 1855, and lived happily together, sharing each other's joys and sorrows for a little over sixty-one years, when father was called to his reward, August 25th, 1916. Mother still remained at the old home, being tenderly cared for by her two youngest children, James and Lelia. She was possessed of a cheerful and amiable disposition, ever ready to greet her children, friends and neighbors with a bright and winning smile. She was thoughtful, kind and considerate of others, a faithful wife and a most tender and loving mother. O how we miss her dear presence in the old home. We desire to bow in humble submission to the will of God, who gave and hath taken away. Mother professed a hope in Jesus in early

life, and had a sweet and abiding faith in her heart, although she never united with the church. I have often heard her say in the last few months that she desired above all things to know the truth, and nothing but the truth. Her sufferings, which were intense, were endured in sweet submission, without a murmur, just calmly awaiting the call to her heavenly home, there to dwell with Jesus, whom she had loved and trusted for many years. Just before she expired she bade us good-bye, saying, "God bless you all." She leaves to mourn their irreparable loss five children, two sons and three daughters: J. R. and Dr. O. P. Nuckols, Mrs. G. W. Ellis, Mrs. O. P. Owens and Miss Lelia Nuckols. She is also survived by one brother, J. C. Baird, of Glasgow, Ky.

Funeral services were held in the Baptist meeting-house in Cave City, conducted by Elder P. W. Sawin, of Shelbyville, Ky. Her remains were tenderly laid to rest in the family plot in the Cave City cemetery, there to await the resurrection morn.

Written in loving remembrance of my precious mother. Her eldest daughter,

(MRS.) O. P. OWENS.

Mrs. R. S. Banks, my dear wife, departed this life April 7th, aged 87 years and about 5 months. She was born in North Carolina Nov. 17th, 1832, and moved to Iowa in 1854, settling east of where Casey now is in 1855, where she lived continuously until death. She leaves seven sons, thirty-two grandchildren and about fifty great-grandchildren. We were married July 23rd, 1903, and lived very happily together for nearly seventeen years. A kinder or more faithful wife never lived. She belonged to the Primitive Baptist Church about fifty years. No one ever called at her house and asked for bread and went away hungry. She showed her faith by her works. To such Christ said, Come unto me, ye blessed of my Father, inherit the kingdom. For I was an hungered, and ye gave me meat; thirsty, and ye gave me drink; a stranger, and ye took me in. Forasmuch as ye did it unto the least of these little ones, ye did it unto me.

My eldest son died the evening of the same day my beloved wife died; he died of heart trouble, only living a few hours after he heard by telegram of his mother's death. His home for the past forty years had been near Bismark, Mo. He was born in Marion County, Iowa, Nov. 6th, 1865. He was a firm believer in salvation by grace alone.

My loss is great. They are gone, but I hope we shall meet never again to part in that blissful home above. Blessed are the dead which die in the Lord, for they rest from their labors and their works do follow them.

R. S. BANKS.

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

Mrs. Annie Watt, Ont., \$1.00; G. M. Janes, Cal., \$1.00; Mrs. Sirena Bowen, Ill., \$1.00; S. G. Lomax, Ind., \$1.50; Rebecca Stone, Ind., \$1.50; Wm. T. Yard, N. J., \$3.00; S. J. Rogers, Ky., \$2.50; Mrs. Simeon Hiltabrand, Ill., \$3.00; Martha Beardsley, Ill., \$1.00.

M E E T I N G S .

The Delaware Old School Baptist Association is appointed to convene, the Lord willing, and continue in session three days, May 26th, 27th and 28th, 1920, with the Salem Church, at Philadelphia, Pa., in Apollo Hall, 1710 North Broad St., just above Columbia Ave. To all lovers and inquirers of the truth, "salvation by grace," the doctrine of God our Savior, is extended a cordial invitation to be present with us, and especially the ministers from afar or near. We hope for a goodly attendance.

By order of the Delaware Old School Baptist Association.
JOHN B. MILLER, Clerk.

The Delaware River Association will hold its regular session, the Lord willing, with the Kingwood Church, Locktown, Hunterdon Co., N. J., commencing Wednesday, June 2nd, and continuing three days. All those of our faith and order are invited to visit us, especially ministering brethren. Those coming from east and south will be met at the train leaving Broad Street station, Philadelphia, on Tuesday, June 1st, at 3:25 p. m. at Stockton, N. J., and Frenchtown, N. J. Those coming to Frenchtown can come by any train convenient, as accommodations will be arranged in Frenchtown.

O. R. KUGLER, Church Clerk.

The Warwick Old School Baptist Church, of Warwick, Orange County, N. Y., regrets exceedingly to announce the postponement of the Warwick Association, which was appointed to be held with the Warwick Church this coming June. Owing to illness in some homes, the breaking up of others and the utter inability to secure help, together with no surety of hotel accommodations, it is impossible for us to entertain the association this year.

Done by order of the church.

ISAAC S. BAIRD, Church Clerk.

WARWICK, N. Y.

The Beulah Old School Baptist Church of Cleveland, Ohio, meets the first and third Sundays of each month at 2 o'clock p. m. A cordial invitation is extended to all lovers of the truth to meet with us. Strangers in the city can call Cyrus Cross, 694 E. 125th St., or Elder George L. Weaver, 1309 East 114th St.

Elder H. H. Lefferts will not be able to visit Hopewell Church, Kanawha County, W. Va., the first Sunday in June, owing to more urgent appointments which have first claim upon him.

**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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J. G. EUBANKS, Pastor.

THE
“ SIGNS OF THE TIMES, ”
 (ESTABLISHED 1832.)
 DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,
 PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.
 AT TWO DOLLARS A YEAR.
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 MIDDLETOWN, ORANGE CO., NEW YORK,
 To whom all letters should be addressed, and
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EDITORS:

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

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SIGNS OF THE TIMES.

Entered in the Middletown, N. Y., Post Office as Second Class Mail Matter.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 88.

MIDDLETOWN, N. Y., JUNE 15, 1920.

NO. 12.

CORRESPONDENCE.

HILLSBORO, Texas, March 4, 1920.

DEAR EDITORS:—I am sending you under separate cover a letter that my son, Willis, who is just eighteen years old, wrote to a lady friend in defence of the Old School Baptist doctrine. When I found and read it my heart leaped for joy. If you see any good in it I ask you to publish it. His age, and the fact of his not having the opportunity of hearing a Baptist sermon once a year, make it the more precious to me. He is a student in the Tyler Commercial College.

His father, JOHN C. GUNN.

HILLSBORO, Texas, Oct. 10, 1919.

DEAR FRIEND:—I am going to write you some of the Old School Baptist belief, as you do not know any of it. We both know that this is a very deep subject for a person well posted on the Bible. I am going to ask you to go with me into this important question and these thoughts, and closely study them. They are not man's works and sayings, but God's. Before I start I will tell you that I am getting much advice from writers from different parts of the United States.

I do not expect you to agree with me very much. As I write this I hope that you will not become in the least angry at me, even though you do not agree with me. First, I will give the Primitive Baptists' belief about some things and the belief of other denominations. The Primitive or Old School Baptists are a peculiar people, and their peculiarities are mentioned in the Bible.

1st. They are few in number. Strait and narrow is the way that leads to life, and few there be that find it. The Old Baptists do not boast of numbers. The Lord makes the increase. No big revival meetings to persuade the Lord to add many to his elect. The Lord had a prophet, Elijah, while Baal had four hundred prophets, but Elijah's sacrifice was accepted.

2nd. The Old School Baptists admit they are sinful, and are continually bemoaning their carnal nature, but not able to overcome it. They, like Paul, have the thorn in the flesh, feel their depravity, no inherent merit. Others claim complete ability to do as they please in spiritual things; self-righteous, no thorn in the flesh.

3rd. Another peculiarity: the Baptists

are continually telling what the Lord has done for them; how that he found them deep in sin and folly and showed them the end thereof; how all human efforts to overcome sin are a failure; how God's Holy Spirit quickened them and enabled them to behold Jesus Christ as their Savior. Others are telling what they are doing for the Lord, what good christians they are and how much they are helping in the great work of christianizing the world; how they have done this and that, and will do much more; how they expect to work out their salvation; asking all to pray for them, that they may hold out faithful and win a crown.

4th. Baptists depend upon God, wholly dependent. All they have is given to them by the Giver of all good gifts. Born of the Spirit, not of man. Thank the Lord for food, clothing, health and spiritual guidance, for the plan of salvation not dependent upon poor, weak, sinful man. Others depend upon man. When they want religion they go get it; when their preachers want them to be religious they tell them how they can get saved or save themselves; can put God under obligation to save. God is dependent on man; that is, he stands ready to save, but cannot do it until man gets ready and puts God under obligations to save, according to his promise to save if man accepts Christ as his Savior.

5th. Baptist preachers are called of the Lord and preach God's word to his people. Christ said to Peter, "Feed my sheep; feed my lambs." This is what Baptist preachers try to do: preach to the church, preach for the comfort of those who have been quickened into life by the divine Spirit; to those who have eyes to see, ears to hear and hearts to understand. They do not wait nor work for a stipulated salary. Others are called by a

conference of men, preach for a stipulated salary and watch for a place of larger pay. They preach to wicked sinners, telling them how to make God save them. If the salary should fail, many of them would not think enough of the sinner or the Lord to preach, and thereby show their calling.

6th. Old School Baptists become religious by being born again; spiritual birth of divine origin. Man has no more to do with his spiritual birth than with his natural birth of the flesh. Religion is God manifest in man. This work of the Spirit is like the wind, which bloweth where it listeth; you hear the sound thereof, but know not whence it cometh nor whither it goeth. Others become religious by accepting Christ as their Savior, which the preacher tells the sinner is his own work, the work of man. The one who got religion according to the preacher's instructions is now told that he can lose his religion, and is in great danger of losing it.

7th. Baptists believe that all the names of Christ's redeemed were written in the Lamb's book of life before the world was made—none added since and none erased. When one is quickened by the divine Spirit, and this Spirit reveals Christ to him as his Savior, he is saved by grace, and no power can separate him from God's love. Others believe that names are being added and erased to suit poor, weak, sinful man's whims. The recording angel will write your name in the book of life when you go to Christ, and draw a line through your name when you backslide. John's name was entered and erased four times, and finally the poor fellow died at the wrong time. Mary had about the same experience, but was lucky, so they say.

8th. Baptists believe in only one Savior,

Jesus Christ the righteous. Christ came to do his Father's will, and this is the Father's will, that of all the Father gave him he should lose nothing, but raise it up at the last day. He will do this without man's help or hindrance. Others believe in many saviors: the church, the preacher, the priest, the Sunday-school, the mission system. Parents save their children, children save their parents and church members save their friends. But, dear friend, God saved those who are saved.

9th. Baptists believe in one complete atonement, completed when Christ said, "It is finished." All the sins that Christ atoned for on the cross are blotted out of God's book of remembrance, and will be remembered no more forever. Christ's atonement is not a failure, it is sufficient. Others believe that the atonement does not save anybody, but that it was made, and, as it were, laid up for all who want it bad enough to accept it and live religiously until death; that Christ died, but you are not saved by his agony and death, burial and resurrection, yet you may be saved by your works, by accepting Christ, by living right until death.

10th. Baptists claim no righteousness of their own, but depend on the righteousness of Christ for justification before God. Christ's righteousness will be of use before the great Judge. Others believe in self-righteousness—that man must justify himself before God. You must work yourself into favor with God, put him under obligation to bless and justify you. Christ's righteousness is not enough.

11th. Baptists believe in salvation by grace, by divine power. This salvation, coming from God through Christ the Son, is sure and steadfast. No power can hinder, there will be no failures; this sal-

vation is sure. Others believe in salvation by chance. Christ died, but you may be saved and you may not. You have a chance to be saved, but all depends on what you do. Chance.

12th. Old School Baptists worship a God who is all-wise and all-powerful. He knows the end from the beginning, knows who are saved before they are born; no guesswork with God, no salvation laid up that will not be used, no chance. God is able to do his holy will without help or hindrance. I believe God to be an all-wise God, with all power both in heaven and on earth. "As I have thought, so shall it come to pass."—Isaiah xiv. 24. I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. In creating heaven and earth he saw the end from the beginning. He not only viewed it, but purposed it, yet time and time things were not yet in existence. Wisdom, or foreknowledge, looking upon a creation that was not as though it were, and declaring the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." I have purposed it, I will also do it. God created heaven and earth and all therein; he has all power to save. "No man can come to me, except the Father which hath sent me draw him."—John vi. 44. "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."—Psalms cxxvii. 1. Now, unless the Lord saves you with his divine power (not of your power by asking him to and accepting him) you labor in vain, and except he keeps you, at the last day you will awake in vain. You cannot keep yourself for him by your works. I believe God knew before the world began who would be saved and who would not. "Yea, I have loved thee

with an everlasting love: therefore with lovingkindness have I drawn thee."—Jer. xxxi. 3. He did not say, I love you now and will draw thee, but he said, "I have loved thee;" and as he is an all-wise God he knew who would be saved even before the world began. The Bible tells us that God loves his people, therefore he says, I have loved thee, and in Paul's writing he said, It is not by works of righteousness which we have done, but by his mercy he saved us. "Saved" means of the past; hence God's children were saved in purpose before the world began, but on earth they have to be regenerated by the Spirit of Christ. You believe in regeneration, do you not, dear friend? "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"—2 Cor. xiii. 5. So when you wrote me that you knew you were going to that great home above you were mistaken, were you not? You are only living in "hope" of it.

I have just finished supper, and father has been telling of some of the old times back in Alabama. He has had some times both good and rough. I am a little off of my subject since I ate supper, although I am going to try to put my thoughts together so you may get the meaning. To get started again I will say God chose his people, all the members of his body, which is his church, before the foundation of the world. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 4. You may have doubts or do not believe that God's people were chosen in him before the world began, but the above verse says he hath chosen us, meaning his people, and there is no way out of it. Therefore, as he has already chosen his people, none can be

added nor one taken away. In the world they are to be regenerated and born again, not of the flesh, but of the Spirit. So these big meetings, Sunday-schools, socials, a certain church member saving a certain friend, and so on, are all a fake; there is nothing to it when it comes to saving people or helping to save them. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—Rev. xxi. 27. We have already been told that God has chosen his people, none added or erased, and the above verse says none shall enter except those whose names are written in the Lamb's book of life. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."—Eph. i. 5. Therefore it is according to the good pleasure of his will that we are saved.

I have been trying to show that it is only through God's will we are saved. Now I hope I have offered sufficient proof of the Bible. There are going to be many strive to enter through the strait gate and fail. "Then said one unto him, Lord, are there few that be saved? And he said unto him, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."—Luke xiii. 23, 24. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. vii. 14. Now I am going to ask you to go with me to the second chapter of Ephesians, also read the first chapter. The second verse tells how they walked in sin. Third verse: "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of

the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, [when?] even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." The fourth verse says he loved us. When did he love us? It was before the world began when he chose his people, and now he has quickened them together and made them sit in heavenly places in Christ Jesus. He did not ask them if they wanted to sit in heavenly places, it says he made them sit in heavenly places. So it was not man asking God to save him that saved him, but it was God's great love wherewith he loved him. It does not matter how many big meetings, how many Sunday-schools, socials or what, unless it is the will of God that a man shall be saved, all the teaching, preaching singing and praying absolutely will not lift him up and put him into heaven. If it is God's will that he shall be saved he will be saved, for God's will shall be fulfilled to a jot and tittle. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 8-10. It is not by accepting Christ, not by having faith, not by the work of man, or a Sunday-school, or any religious meeting of any kind, that man is saved. He is saved by grace, through faith, and it is not of himself, it is the gift of God. One Lord, one faith, one baptism. But unto every one of God's people is given grace according to the measure of the gift of

God. Your works on earth (as you say, trying to save souls) will not measure your grace, for it will be measured by the gift of God. Also asking, begging and praying for a person to be saved is all in vain; unless he was chosen before the world began he will not be saved, for none shall be added or erased. That is why I say I do not believe in any of your societies to save souls, for in the sight of God they are nothing. He does not need help in redeeming souls from their lost condition, for he has all power even over all who are claiming that they are trying to save souls. I happen to think of one of Moses' commandments: Stand still and see the salvation of the Lord. Here is some Scripture telling of those who claim to do God's work. "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness."—Ezekiel xxxiii. 31. "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrine the commandments of men." God says they do worship him, but it is in vain, they are called hypocrites. Up here at Mayfield there are many who with their mouth draw nigh to God, and with their lips they honor him, but they are far from him. I could name some who act very religious, yet are far from him, but will not. The Old Baptists say there are black sheep even among them.

I started to write on this just after dinner to-day, and have written ever since, and it is now 11 o'clock. I did not think I would finish it for two or three

weeks, but I had nothing else to do, so I have written a great deal, and I think enough for this time. If you do not see and understand this as I do I will not be angry, for I wrote it of my own accord, so you may know more of my belief and views. I hope you may receive much benefit from this, and if you have any friends you wish to let read this you have my permission. My dear friend, I hope you more clearly understand why I do not believe in your socials, &c., although I do not blame those who do if they see and understand that way, but it is always better to be guided by the Scriptures than to go according to the way some people think. I enjoy reading the Bible and talking on it as far as I know it. If you wish to write me of your belief I will surely appreciate getting it. This is a world of hope, and I will close, hoping God will have mercy on me, a sinner.

J. WILLIS GUNN.

POCA, W. Va., March 4, 1920.

DEAR EDITORS:—I am sending you a letter from brother John D. Wood for publication, if it meets your approval. I fully intended to send it when I first received it, but laid it away and forgot it. To-day while looking over the many letters from the dear ones far and near, I ran across it. Brother Wood is a promising young man, with liberty to exercise in public.

Yours in gospel fellowship,

J. W. McCLANAHAN.

CABIN CREEK, W. Va., May 10, 1919.

DEAR BROTHER McCLANAHAN:—I was surprised and very glad to get your letter upon my return from Roanoke. I have often wondered about you since last fall, and am very glad to know that you are yet spared by the gracious hand of God

to be able to continue to labor among his people. I was sorry to learn of the illness in your family, and trust that all are well and strong again. I attended the association in Roanoke, and can truly say that I enjoyed it more than anything for many a day. There was much preaching, and all in harmony. It seemed to me that surely the Spirit of God was among his people. I often think how good it is that God is with his children even yet in this late day. Does not our faith and hope assure us that he will never forsake us? It was not long ago that I was told by a man, when he learned that I was a "Hardshell" Baptist, that he had heard of the "Hardshells," but thought none of them existed now. How glad I was to know that they yet exist, and could know with assurance that they would always exist. I thought while listening to the wonderful preaching, how glad and thankful we poor creatures should be to God that we, through his mercy and grace, are made to believe in him. O how thankful I sometimes am that, if I am not greatly deceived, I have been made to know the voice of the Shepherd; that he has called me out of darkness into his marvelous light, and that instead of being ignorant of my sinful condition I am made to see myself as I am, and above that he has had mercy upon poor me and given me a hope that I shall be among the redeemed. How softly do I feel to speak of these things as they are concerned in me, for how much of the time do I have anguish in my soul which none other, it seems, can know. I feel to be the very least, if one at all, of God's children. I am often brought to task for having the belief I do. Natural friends often like to point out where I am wrong, but secretly in my heart I know I am not. I do not question whether or not

the Old Baptist doctrine, which is the doctrine of the Bible, is right, but I do often question whether I am one among the redeemed family. It is well that I do not know beyond a hope, for then I might become exalted.

Brother McClanahan, I would like above a great many things to come to your June meeting. I love to be where the people of God are. I find, however, that the first Sunday comes on the first day of the month, and upon that day I am generally expected to work up some reports for the company, and I do not know as yet whether I shall be able to be with you or not. I will let you know later, and if it is at all possible I will try to be there on Sunday. I am glad you wrote me, for I feel the need of correspondence with the brethren, and if you feel to do so I hope you will write me again soon.

Yours in hope,

JOHN D. WOOD.

SIDNEY, N. Y., April 18, 1920.

DEAR BRETHREN:—I see my subscription expires with this number of the SIGNS, and as I do not want to miss a number I inclose two dollars, for which please extend my subscription one year. It seems strange there is no one within several miles of here that I know of I can talk with on spiritual things with any comfort, as they are so different: they have their good works, while I have none. They rejoice in the good they are doing, while I do no good; all my works are as filthy rags. They say they can do good or evil just as they choose, which seems strange, for, as Paul said, The good that I would I do not, but the evil I would not that I do. They glory in their strength, I mourn in my weakness, realizing that in and of myself I have no power. How then could I give my heart

to God and believe on him, as they tell me to do, only by his almighty power working in me both to will and to do of his own good pleasure? So it is not of him that willeth, nor of him that runneth, but of God, that showeth mercy.

As I started to say, it seems strange when in the SIGNS I read from so many different writers what seems good to me, and with which I feel in complete harmony. Who has taught me this way? Surely it was not man, for it is not man's way. Then I have been led by another power, which I humbly hope and trust is Jesus, that power which none can stop, for he speaks and it is done. O what a privilege to be made to believe in such a power and to put no confidence in the flesh, but all confidence in that Power who made all things for himself; yea, even the wicked for the day of evil.

Why I have written this I know not. "Comfort ye, comfort ye my people, saith your God." O that I could write or say something that would comfort God's people as I have been comforted by hearing them talk and in reading their writings, but it seems it is not to be so. God knows why, I do not.

Excuse this poor letter.

E. C. BIRDSSELL.

SILVERTON, Texas, May 22, 1920.

DEAR EDITORS:—If you will allow me just a little space I will say to the beloved and scattered "few" of my Father's house that I have met in days gone by, that I yet hold them in sweet remembrance as I journey on toward that city not made with hands, to that home beyond the river, where there will be no more sorrow, no more grief, but one eternal rest, sweet rest. O how sweet that rest will be.

Yours in a blessed hope,

LYDIA C. RAY.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1920.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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

(ACTS IV. 32-37.)

SPACE forbids us to set down all the Scripture noted above, but our readers, should they be interested, may turn to their Bibles and read it for themselves. Such a wonderful outpouring of the Holy Spirit attended the setting up of the church in its gospel faith and order at the beginning of the gospel dispensation that there has been seen since nothing like it, nor can there ever be again until such urgent need shall again arise as then existed to call forth such a remarkable manifestation of the Spirit of God. The nature of man is such, and has always been such, that all men are selfish, envious, greedy, ambitious, lusting for the exaltation of themselves, seeking to lord it over their fellows, full of strife in order to obtain fame or honor or glory at the hands of the world. Therefore when we read of such a condition as existed in the gospel church in its early days, all the multitude of them that believed being of one heart and one soul, and none saying that anything which he had was his own, but all who had houses or lands selling them and all turning the proceeds of such sales into a common fund for the support of the whole church, to be distributed as the apostles might see fit, we must immediately conclude

that here is something radically contrary to nature, something certainly springing from no inherent principle in man's fallen nature, to be accounted for only upon the basis of that power and that thought which as far exceeds all the conceptions of fallen man as the heavens are higher than the earth. The members of the church were not ordered by the apostles, nor by any individual man or set of men, to sell their possessions and to contribute their money to a common fund for the support of the church. The church did not hold a meeting nor call a meeting at which they either voted or agreed to do this thing. It was by no act of their own, nor by any act or acts of others, that they were made to be of one heart and one soul, nor were they compelled by any law-making body, either in or out of the church, to sell their property and give the money to the church. Farther, the church did not appoint the apostles a committee to receive and distribute this money. The Holy Ghost directed the whole matter. The thirty-first verse tells that they were "all filled with the Holy Ghost;" not simply that the apostles were filled with the Spirit of God, but all the church were so filled. When either an apostle or any one else is filled with the Holy Ghost there is no room for anything else. Every principle of the fleshly nature, at such a time, is in complete subjection and abeyance. This being the condition of the apostolic church (though dissensions crept in afterward, they did not come in then), there was no room for jealousy or selfishness nor envy or greed. Being all of them filled with God's Spirit, they all felt that anything which each of them had belonged not to themselves as individuals, but to the whole church, and were gladly willing to be consecrated to

the body for the good and welfare and service of the whole. Personal or individual ends and aims were lost sight of, because each and all were so completely baptized or immersed in the oneness of heart and soul which prevailed throughout the whole church that there was no occasion or opportunity for self to intrude. For this reason it never occurred to any of the members of the church to question the ability or fairness of the apostles in making distribution of the common fund for the needs of the church. Ordinarily it would be impossible to get together twelve men to justly distribute such a fund among a multitude of thousands without some one raising the charge of fraud and graft against the men entrusted with such a charge. However, in the early church at the time noted above, no such charge did any one make against any of the apostles, nor, since all were filled with the Spirit of God, was there in the minds of any room for such a thought. On the other hand, the apostles themselves never so much as had a thought of appropriating so much as a penny of the fund to their own uses, since they, too, were filled with the Holy Ghost, which, for the time, left no room for selfish thinking. Thus both the second and the fourth chapters of the Acts of the Apostles record instances of successful community-living prevailing in the apostolic church, and such condition prevailed just so long as self was entirely subdued, and self was subdued just so long as all were filled with the Holy Ghost, and the Holy Ghost filled them and consolidated them in one heart and soul just as long as there was a need for it. God never wastes his Spirit nor his grace, he never pours it out profusely nor excessively, but gives it just in the measure it is needed, and he, not our-

selves, is the one competent Judge of what our needs are: their quantity, quality and duration. No community life can ever be successful where self is allowed to assert itself. Hence, communism for its success requires regeneration in order to the conquering and harnessing of self, so that the Christ nature shall be uppermost and prevail to the end that each and all may be willing to spend and be spent in the service of the whole. Russia to-day is trying to establish communism. Land and all forms of private property are being confiscated and distributed professedly among the long oppressed and downtrodden peasantry. The working class is taking into its own hands the reins of government, uprooting all the long established institutions and traditions of the country, driving the prosperous and property-owning middle class and autoocracy out of their belongings. The whole procedure is a wild and fantastic effort to reduce all humanity to one common level, so that one individual shall have no more than another. Nor is the doctrine of communism confined to Russia. Not a country in all Europe but feels the danger eating into its very organs and threatening its very life. Republics, monarchies, empires and kingdoms are all threatened with the insidious disease. This condition arises because the long established governments of the earth have unceasingly abused their powers and privileges, have paid no attention to the cries of the burdened and oppressed. These submerged classes now think they see in communism the promise of the coming of the kingdom of God, that kingdom in which there shall be no rich nor poor, nor high nor low, but in which all shall dwell together on an equal standing. But the doctrine and practice of communism, though professing to be

a light shining in darkness, shall turn out to be nothing but an *ignis fatuus*, or witches' light, luring the world to its ruin. Not simply in Europe, but here in our own country where prevails so much unrest, communism has its preachers and its adherents. The proud display of riches on the part of the wealthy, the profligate waste and extravagance broadcast throughout the land, have filled many restless breasts with desires to be rich also that they might spend and have a good time. Thus hours of work and of production are steadily coming down, while the demand for more and more money, more and more leisure, more and more pleasures and luxuries, is steadily rising. All springing from the one rooted idea which is the mainspring of communism, that A has no right to more money than B, and if A will not voluntarily share what he has with B then there must be instituted some government or some law that will force A to do it whether he is willing or not. Thus we have what is called the dictatorship of the proletariat, or the domination of the few over the many, only that this time it means the domination of the working class, instead of an aristocracy of wealth or of pedigree as formerly. But communism reduced to its simplest terms means nothing more or less than autocracy in an ancient and ugly form. Communism, like all other fantastic dreams of the natural man, fails to take into account human nature. The nature of man is essentially earthly and sensual and devilish, it thinks of self and its own ends first, last and all the time. The only successful community-living, where each and all had no thought for self, and where all delighted in the service and welfare of each other, was a veritable and living fact in the apostolic church

prior to the destruction of Jerusalem. Such a community proved successful because men did not begin nor carry it on either by their own force or ideas, but prospered because the Spirit of God filled the whole church, merging them into one body, with one heart and one soul, so that no one took any thought for the things of self. The reason the Holy Ghost so welded them together was because there existed a necessity for it, and the necessity was two-fold. First, the apostolic church lived in a time of most terrible persecution. These persecutions were from two sources; that is, from the Jews zealous for old rites and ceremonies of the Mosaic law, and from the Romans because the early christians would not confess the divinity of Cæsar or his divine right to rule. The Jews hated the church of the apostles, and persecuted it because the church professed to be free from the law, and in no sense obligated to it, and because they taught Christ's doctrine and followed his commandments, ignoring Moses entirely. Thus we see the early church caught between two blasting and withering winds of persecution which would surely have wiped them out had not God been in their midst so that they could not be moved. Thus arose the necessity for their being filled with the Spirit of God, to the end that they should live together, eat together suffer together, rejoice together and die together. In such dangerous days it would not do for a man to think of his own safety or convenience, else he would become faint-hearted and recreant to the truth. Hence the necessity of all of them being filled with the Holy Ghost, that self should be completely in the background. The second necessity for their being thus spiritually filled and welded together was because the idea prevailed in the early

church that the world was soon coming to an end anyway, and therefore what was the use of owning lands or houses, or possessing any property whatsoever, since it was all so soon to be taken from them? This belief that the end of the world was upon them the christians themselves did not understand, but afterwards they must have seen that it referred to the destruction of Jerusalem and to the end of the Jewish world, the world in which this community-living fell to the lot of the early church, the world which God knew he would shortly destroy, and therefore filled the church with his Spirit that they might rid themselves of earthly encumbrances against that day.

In conclusion, community life, where each and all are to share and share alike, a dwelling together that involves the comfort and well-being of thousands of persons of an infinite variety of likes and dislikes, of differing dispositions and temperaments, can only be successful where God engineers it and imbues it with his all-pervading and all-conquering Spirit, that self may be entirely lost sight of. Such a condition does not exist among God's people in this age of the world. It does not, simply because there is no need for it, and God gives the Spirit of grace only in measure sufficient to meet the needs of the time. We do not claim to be a prophet, or the son of one, but should persecution for the truth's sake ever arise against the church as it did against the apostolic church, God will not fail to pour out his Spirit upon his people to enable them to withstand the blast. We shall then see such oneness of heart and of soul and such unselfishness on the part of the members of the church as we certainly do not see in these days of easy and comfortable and luxurious living now prevailing in our midst. Many, we feel

sure, will flock to the defense of the truth who are now perhaps cold or indifferent or lukewarm in the matter, thinking more of their own ease and prosperity than of the prosperity of Zion. God brings all these things to pass in a most marvelous way, and it is very noticeable in tracing the travel of the church that rarely ever indeed do spiritual growth and prosperity go hand in hand with material or worldly advantages and prosperity. We must be killed on the one hand in order to live in the Spirit. It is as true of the history of the church as it was in the experience of David: "Before I was afflicted I went astray; but now have I kept thy word," and, "It is good for me that I have been afflicted; that I might learn thy statutes." L.

CORRESPONDING LETTERS.

The Baltimore Old School or Primitive Baptist Association, in session with the Harford Church, Harford County, Md., May 19th, 20th and 21st, 1920, to the associations and meetings with which we correspond sendeth greeting in the Lord.

DEAR BROTHERS:—We have been spared by the kind providence of an all-wise God to meet again in sweet fellowship. The gospel has been preached with power during our meeting to our comfort, assuring us that the foundation of God standeth sure. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth.

Our next session will be held with the Baltimore Church, Baltimore city, Md., next year, where we hope to meet your messengers again, if it is the Lord's will.

JOSHUA T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

EDWARD A. JOHNSON, Ass't Clerk.

CIRCULAR LETTERS.

(Written by Elder J. T. Rowe.)

The Baltimore Old School or Primitive Baptist Association, now in session with the Harford Church, Harford County, Md., May 19th, 20th and 21st, 1920, to the several churches of which this association is composed sendeth greeting.

DEAR BRETHREN:—"Thou art all fair, my love; there is no spot in thee."—Song of Solomon iv. 7. This doubtless is Jesus, the beloved and only begotten Son of God, speaking to his bride, redeemed by and washed in the blood of Jesus Christ. How wonderful the thought, that vile sinners, spotted within and without with sin, black as the tents of Kedar, as the curtains of Solomon, not caring for the things of the kingdom or desiring the knowledge of the ways of the King, should be washed in the blood of the Lamb and made white as snow, all glorious within and her clothing of needlework; and when the marks of the Lord Jesus are seen in mortal men how attractive they are and how we desire them as companions, unworthy though we feel to be of the fellowship of such blest persons; and as they are blessed to be thus clothed with the righteousness of Jesus Christ, so those who see them as the bride of Christ are equally blessed, for "Except a man be born again he cannot see the kingdom of God." Jesus said, "Blessed are your eyes, for they see." How good it is to have natural sight, so that in the springtime when the sun by its light and heat has brought forth the beautiful and fragrant flowers we can rejoice in their beauty and fragrance. So when the Sun of Righteousness shines upon his garden and causes the plants to grow, bloom and bear fruit it is a good place to linger and associate with those

who love the Lord and the word of his salvation. Jesus' bride is clothed with the sun, the light of which would reveal the spots, if there were any, but he says, There is no spot in thee. The Father with his all-seeing eye beholds the good and the evil, and says, I see not iniquity in Jacob nor perverseness in Israel, and seeing her in the light of the knowledge of the glory of God in the face of Jesus Christ she is beautiful in his beauty, lovable because of his love, and brought to see these wonderful mercies and blessings upon the church, which is her beauty, we say with Ruth, "Entreat me not to leave thee, or to return from following after thee."

May God bless and keep us unto his everlasting kingdom. Amen.

JOSHUA T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

EDWARD A. JOHNSON, Ass't Clerk.

STOCK OF HYMN BOOKS EXHAUSTED.

OUR supply of Hymn Books (Beebe's collection) is exhausted, and, owing to the unsettled state of the business world, cannot say just when we will have more for sale, but hope we may have them ere long, and when we do receive a new supply of the books will announce the fact in these columns.

MARRIAGES.

By Elder George L. Weaver, at his home, 1309 East 114th St., Cleveland, Ohio, Donald W. Leitch and Miss Olive B. Weaver, both of Cleveland.

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

Mrs. Frances Fuller, Ohio, \$2.00; Thomas H. Scott, Md., \$1.00; O. F. Ballard, N. Y., \$1.00; Mrs. Jennie M. Avery, N. Y., \$3.00; L. Z. Ross, N. Y., \$1.00.

OBITUARY NOTICES.

Elder James L. Lindsey departed this life at the home of W. O. Beene, October 3rd, 1919. He was a son of Elder A. J. Lindsey and the grandson of Elder James Lindsey. At the time of his death he was about forty miles from home, attending the Big Creek Association. He was a firm believer in the doctrine of election, predestination and salvation by grace. His age was 61 years, 7 months and 28 days. He was known far and near for preaching just what he believed to be the doctrine of God our Savior, without the fear of man. He often made the remark that the salvation of God's people was all centered in Jesus. He joined the Old School Baptist Church at Hopewell, Freestone County, Texas, on Saturday before the third Sunday in July, 1881, and was baptized the next day by Elder Samuel Bryant. Just three months later he made his first attempt to preach, and was ordained in September, 1883, by Elders Samuel Bryant and J. S. Collins. He was an ardent admirer of the writings of Elder G. Beebe, and considered them next to the Bible. Just before his death it was arranged for him to preach that night, but just before the time came he was talking on the subject of the resurrection, which was his most delightful theme, for that was all of his hope. He leaves a faithful wife, who is a consistent member of the Old School Baptist Church, and four children to mourn his death.

A cousin,

J. D. SAWYER.

Mrs. Sarah Maria Pitchford passed away at her home in Waterloo, Oregon, Saturday, April 17th, 1920, at the age of 75 years, 10 months and 29 days. Her maiden name was Porter, and she was born in Illinois June 19th, 1844. She moved with her parents to Missouri, and from that state to Oregon by ox-team in 1864. She was married three times, first to James Tennis in 1865, to Elder J. A. Jarnigan in 1874, and to D. T. Pitchford in 1905. Mr. Pitchford, who was a well known resident of this section, died Feb. 20th, 1919. She was the mother of one son, James Henry Jarnigan, who passed away in early life. One of her nephews, Ewen Lafayette Skaggs, made his home with her from infancy until he grew to manhood. She leaves one sister, Mrs. Cordelia Patterson, of Lebanon; two brothers: J. H. Porter, of Douglas County, and M. P. Porter, of California, a half-brother, Mac Porter, of Corvallis, also several stepchildren and a number of nephews and nieces. She embraced christianity in early life, uniting later with the Primitive Baptist denomination. She fell peacefully asleep in the triumph of faith.

Funeral services were conducted by the writer at her late home Monday at 1 o'clock, after which the remains were laid to rest in the Providence Cemetery.

A. HORNER.

Mrs. J. M. Walker, daughter of Mr. and Mrs. R. D. Surles, of Crenshaw County, Ala., was born March 5th, 1851, joined the Primitive Baptist Church at Bethlehem, Montgomery County, Ala., at the tender age of sixteen, being baptized by the late Elder Wm. Findley; was married Sept. 17th, 1868, and died August 11th, 1919. She lived a faithful and devoted Baptist until death, ever adorning her profession by an upright walk and godly conversation. She lived a beautiful christian life, always kind and gentle in her home and to every one with whom she met. She was so afflicted during the last years of her life that she could not attend her meetings, but she bore her afflictions with that christian fortitude and patience which so beautifully characterize a christian life. To know her was to love her, and though dead she yet speaks. Those surviving are her husband, J. M. Walker, two children: Mrs. Lena Brooks and Mrs. B. G. Hilliard, two grandchildren: Lillian Wynette and John William Hilliard, of Rutledge, Ala., and one brother, R. L. Surles, of Lapine, Ala. To her bereaved husband I wish to say, While storms of sorrow and bereavement terrify you, and the darkness of bereavement is hovering around you, your Father is at the helm. Soon the conflict will be over, and the joyful news will come, Child, your Father calls, come home. Children and grandchildren, may God help you to imitate her christian example and heed her many godly admonitions. May your hearts and hands and homes be ever open to the Old Baptists; they were your mother's people.

The funeral services were conducted by her pastor, Elder A. H. Williamson, at the Rutledge church-house. Many sorrowing relatives and friends were at the cemetery.

Written by request of the bereaved children.

A. H. WILLIAMSON.

Ralph W. Fisher was born October 7th, 1857, in Oregon City, Oregon, and died at the home of his son-in-law, L. Van Horn, in Portland Oregon, Sept. 29th, 1919, aged 61 years, 11 months and 17 days. He was married June 1st, 1882, to Miss May A. Parish, to which union a son and daughter were born: Claid M., of Tacoma, Wash., and Mrs. Leroy Van Horn, of Portland, Oregon. He is survived by his wife and children, his aged mother, four brothers and three sisters; all except two sisters and one brother were in attendance at the funeral. Brother Fisher moved with his parents to Linn County, Oregon, in 1867, where he resided until the fall of 1901, when he came to Portland. He was the son of brother and sister E. T. T. Fisher, who were well known throughout the Willamette valley, he having been clerk of the Siloam Association for many years before his death, which occurred twenty years ago. Brother Fisher experienced a hope in Christ many years ago, but a feeling of unworthiness kept him

from joining the church until the fourth Sunday in July, 1919, less than two months before his death. It was the sweet privilege of the writer of this notice to lead him down into the baptismal waters near Sellwood and baptize him, thus constituting him a member of Cedar Creek Church, of which I am the unworthy pastor. His dear wife and mother told me they never saw such a change in any one as came over him after he was baptized; he seemed perfectly happy, and the Scriptures were constantly on his mind. He had been in poor health a long time, but no one, not even the doctor, thought of the end being so near. He was confined to his bed only a few days.

The writer was called to conduct the funeral service, which I tried to do, using for a text 1st Cor. xv. 21, in the presence of a large congregation of relatives and friends, after which the remains were laid to rest in the Rose City Cemetery, there to await the resurrection.
S. B. MOFFITT.

Mrs. Sallie L. Hogg Howell, nee Taylor, was born in Georgia Sept. 23rd, 1850. She was married to Robert O. Hogg Feb. 26th, 1871, to which union were born six children, two boys and four girls, all of whom are still living. Mr. Hogg died April 11th, 1882. She was married to Willis Howell October 10th, 1896. Mr. Howell died May 11th, 1909. On the night that brother Howell died, sister Howell had a vision, or presentiment, in which she was shown that she would live eleven years. She told her people that she would die in eleven years, which proved to be true, for she died at the home of her son, George Hogg, in Fate, Texas, April 22nd, 1920, which only lacked twenty-one days of being exactly eleven years. Sister Howell joined the Old School Baptist Church at Ramah, in Monroe County, Ga., about thirty-five years ago, and was baptized by Elder Head. She came to Texas in 1888, and settled near Fate, in which community she lived until the time of her death. She was strong in the faith of God's elect, and delighted to meet with her brethren and sisters and talk with them of the goodness and mercy of God to poor sinners. She lived a faithful and consistent member of the Old School Baptist Church, and died in the full assurance of a living faith. She leaves a large number of relatives and friends to mourn their loss, to whom we would say, Weep not as others which have no hope.

The writer tried to comfort the bereaved ones at her funeral.
J. C. SIKES.

Davis D. Terrell was born in the year 1838, died April 29th, 1920, at the home of his son, Dr. R. L. Terrell, Cleveland, Ohio. Brother Terrell united with the church about forty years ago, as near as I was able to ascertain, joining the Otego Church, being baptized by Elder Vail. For several years he was afflicted with rheumatism, and was unable to

attend the meetings, but bore his affliction with patience. His widow, sister Terrell, and two sons, Dr. R. L. and David O. Terrell, both of Cleveland, survive.

I was called to conduct his funeral, and spoke briefly to the sorrowing widow and friends. May the Lord bless and reconcile them and enable them to say, Thy will, O Lord, be done.

GEORGE L. WEAVER.

Martin V. Drake, of Ingleside, Steuben Co., N. Y., son of Cornelius and Polly Drake, was born April 4th, 1837, died May 17th, 1920. He was married to Julia Hill Nov. 13th, 1869. Two children were born to them, both dying in infancy. He leaves his wife, one brother, one sister and many friends to mourn. He had lived nearly all his life near where he died. He was a steady attendant at our meetings, and would often come to me with tears in his eyes after I had spoken, saying, "That is God's truth, and will stand." He was not a member of the church, but we believe he was God's own child, and is now in glory.

The funeral was held at the Old School Baptist meetinghouse, the writer officiating. Burial in the cemetery at that place.
D. M. VAIL.

Ross Sparks was born Dec. 28th, 1880, in Prairie County, Ark., the son of Jonas and Anna Sparks, and died Feb. 13th, 1920, of influenza and pneumonia. He was married to Addie Minton in 1904, I do not know the exact date. To that union were born four boys: Noble, Renel, Jonas and Frank. His wife died Feb. 17th, 1916. He was married to Mrs. Lula Rogers Feb. 14th, 1918. To them was born one daughter, Julia Thresa. He leaves a widow and five children, one sister, Mrs. Pearl Phiefer, of Little Rock, and a host of relatives and friends to mourn his death. He was loved by every one who knew him.

Funeral services were conducted by Elder J. H. West. He was laid to rest in Mt. Pleasant Cemetery.
EVA SPARKS.

MEETINGS.

THE Lord willing, there will be a meeting held with the Boulah Old School Baptist Church, near Aberfeldy, Ontario, the third Sunday in June (20th). Conference and business meeting 3 p. m. Saturday. Preaching on Sunday 11 a. m. and 3:30 p. m. All are welcome who desire precious love and fellowship to abound in the church of Jesus Christ.

ARCHIE McALPINE, Church Clerk.

THE Old School Baptist Church at Ingleside, N. Y., will hold a two days meeting Saturday and Sunday, June 26th and 27th. Elder J. M. Fenton is expected to be with us. We hope to see a house full of brethren, sisters and friends present. Those coming by rail will please write to Harvey Graves, Naples, N. Y.,

R. D. 7, or Nelson Nickles, at the same address, who will meet them at Atlanta, N. Y., and convey them to place of meeting. The D., L. & W. R. R., also the Rochester Branch of the Erie Railroad, runs through Atlanta.
D. M. VAIL.

PROVIDENCE permitting, we expect to be with the First Roxbury Church, Vega, N. Y., of which Elder George Rnston is pastor, Wednesday and Thursday, June 23rd and 24th, at a two days meeting appointed by said church.
H. C. KER.

THE Shiloh Old School Baptist Church, of Washington, D. C., holds her meetings on the fourth Sunday in each month, in Pythian Temple, 1012 Ninth St. N. W., at 3 o'clock p. m. Take elevator to fourth floor. All lovers of truth are invited to meet with us.
JOSHUA T. ROWE, Pastor.

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

S. B. MOFFITT, Pastor.

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

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

S. B. MOFFITT, Pastor.

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

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

THE Beulah Old School Baptist Church of Cleveland, Ohio, meets the first and third Sundays of each month at 2 o'clock p. m. A cordial invitation is extended to all lovers of the truth to meet with us. Strangers in the city can call Cyrus Cross, 694 E. 125th St., or Elder George L. Weaver, 1309 East 114th St.

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

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SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 88.

MIDDLETOWN, N. Y., JULY 1, 1920.

NO. 13.

CORRESPONDENCE.

DOUBTS AND FEARS.

THERE are in the world carnal professors of Christ's name, presumptuous men who never question their standing before God and their title to everlasting glory, and yet they have no gospel foundation for their confidence; they are without God and Christ in the world. They proclaim themselves believers, they have no doubts, have no misgivings, but account themselves children of God and sure of heaven. But those who are called by God's grace, the taught of the Lord, are not like these self-sufficient, self-confident hypocrites. As many as are led by the Spirit of God, they are the sons of God; and these loved and called ones learn in due time that God is their salvation, that he is the confidence of all the ends of the earth and of them that are afar off upon the sea. They have been taught to have no confidence in the flesh, but in the gospel of the grace of God is their confidence; and thus they are instructed to hold fast, not to cast away their confidence, which hath great recompense of reward. (Heb. iii. 6; x. 35.) From whence come those distressing, buffeting

doubts? those fears that contradict the evidences of grace in the soul, that mar the rest and blessedness of the children of God? Do they come from the Comforter, the Holy Ghost? Are they his work? Are they the effects of divine teaching? Are they marks of God's grace? Is God's grace the source from whence they spring? Are doubts and fears, misgivings, unbelief, gracious things, lovely, things to be desired, to be cherished? Do they show forth the praises of the Lord? Are they honoring to our gracious God and Savior? Who or what is the promoter of doubts and fears and unbelief in the child of God? They all arise from our flesh and the devil. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."—Heb. iii. 12-14. Christ Jesus is the Apostle and High Priest of our profession, and how graciously instructing is that word in Hebrews iv. 14-16: "Seeing then that we have a great high priest,

that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." It is the very desire, the breathing of the soul of a child of God, that he may have those evidences of his acceptance with God, that he may cry, Abba, Father. O to be in nearness, in companionship with Jesus, that our Savior's dear voice may be saying in our hearts, When ye pray, say, "Our Father, which art in heaven, Hallowed be thy name." For it is only in our intimacy with our Beloved, only by faith in Jesus Christ, that we have the right, the power to believe ourselves to be the children of God. But the child of God finds himself at times assailed with insinuations, with reasonings, with vain imaginations, with thoughts that exalt themselves against the knowledge of our God and Christ, and these opposing things bring forth in us doubts, questionings, unbelief, and they come from the flesh within us and from the devil without. I wish to distinguish between the soul's inquiries after God, the searchings of heart, the yearnings after those tokens of our acceptance, of our sonship, of our election, and the other, that dreadful, deceitful, "evil heart of unbelief." For this deceitful, evil heart can be disguised, can be dressed up as though it were modest, lamblike and beautiful. Yes, an evil heart of unbelief can talk chidingly or commiseratingly, as suits its treacherous designs; but no matter, all the while it is nothing but an "evil heart of unbelief," alluring or driving us to turn away from the God of our

mercy, departing from the living God. "Take heed, brethren," said the apostle. There is a warfare within between the flesh and Spirit, and unbelief and doubts are our foes and war against our souls' rest and blessedness in Christ's gospel. The believer in Jesus is plagued with unbelief, and in these times he is brought into such distress that he is made to entreat the Lord to have mercy upon him in his conflicts with his misgivings, his fears, his doubts, and like to one in Mark ix. 24, to cry out, even "with tears, Lord, I believe; help thou mine unbelief."

Doubts and fears are vexing enemies. O how they plague some dear children of God! Let us not think of them as pretty things, and talk about our doubts as though we were proud of them, and as though the more we had the greater were our experiences, better than the experiences of others; and let us not have mistaken ideas of the origin of these doubts and unbelieving fears. Our tasting, handling, entering into, our experimental knowledge of the things of Christ, is in faith in him. Our doubts starve and famish the soul, rob us of our peace and strength to pursue our pathway; but in believing in Jesus we sit with our King at his table, in his house of wine. For when he comes knocking at the door and our heart waketh, then responding in faith and love our heart is saying, "It is the voice of my beloved that knocketh." Faith opens to our Beloved, and our dear and lovely Savior comes in to us, spreads the table with delicious food, and he sups with us and we with him; and while the King sitteth at his table my spikenard sendeth forth the smell thereof. O, the child of God often has to fight his way through a troop of doubts and fears, and many are the cries of his harassed soul unto the Lord in the battle, and by the

Lord our Savior appearing upon the field to our succor our doubts and unbelief fall down slain; for the war is of God. (1 Chron. v. 20.) There is a conflict between faith and doubt, as in the case of Peter. Let us read the beautiful, instructive narrative: "But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me! And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God." O, little faith can cry, and prevail, too, for Jesus stretched forth his hand and caught him. So little faith was heard and walks with Jesus, held up by the gracious, almighty hand of the Savior, and doubts sink beneath the waves of the troubled sea. Unbelief and doubts go together, and are not fruits of the Spirit. The child of God is made to know the fact that there is an old man and a new man; there is grace and there is corruption; things of faith and its precious fruits, and wretched unbelief, breeding doubts, imaginations and thoughts

that deceitfully, yet arrogantly exalt themselves against the knowledge of Christ. O, it is a mercy indeed that the Holy Ghost in covenant graciousness moves the called of God in this war between the flesh and Spirit to cry, "Lord, increase our faith;" to pour out our confession and petition, "Lord, I believe; help thou mine unbelief." The counsels of unbelief and Satan are in agreement; what one says the other corroborates, and between these foes the subject of God's grace is troubled on every side. If we are to grow, to become stablished, strengthened, settled, there must be a being nourished up in the faith and of good doctrine, and blessed are we to be found looking unto our Head and Savior, who loveth, nourisheth and cherisheth the church. (Eph. v. 29.) "Looking unto Jesus the author and finisher of our faith; 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. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Heb. xii. 2, 3.

FREDERICK W. KEENE.

RALEIGH, N. C.

SANTA CRUZ, Cal., May 20, 1920.

DEAR SISTER RUSHING, THE CHURCH AT LOS ANGELES AND ALL WHO LOVE THE LORD:—I have thought many times recently that I would never write for publication again, but in reading the last number of the SIGNS, this forenoon, there came a long-distance call from Texas, worded this way: "I hope the Lord will put it in the heart of sister Wright, of California, to write again for the SIGNS," and all the love I had ever experienced for His cause and his people surged through my soul, and I thought, Why

should I refrain from writing, when prompted by the Spirit, and when I was told that it was gladly received by some of the little flock who worship Him in spirit and in truth? Her letter was read by me with interest, and I walked with her to the end of it. I sat musing for a while on the mysteries and the goodness of God, of the wonderful love his people feel for the brethren, and of the comfort I had derived when reading their writings, until I reached for my pen, trusting that He would give me a message. If he does not, it will be as sounding brass and a tinkling cymbal. I do not claim to be well versed in the Bible, nor to know one thing which the saved of the Lord do not know and feel, but it may help some poor, doubting, trembling soul to read how I am trusting and rejoicing in the love and promises of our Lord and Savior, and how my love increases for his people as the end grows nearer. Like the rest of you, I tried to be good and to do good, and in the eyes of the world I succeeded, but there came a time when my eyes, by God's grace, were opened to the truth. I found myself in despair, and, actuated by his Spirit, I began to search myself, and to search the Scriptures, to see if I could find the cause. As I read, I found myself a justly condemned sinner, without God and without hope in the world, and I knew not what to do, but I prayed that if it was his will he would show me the way, and this is what he taught me: that the road to eternal life was rough and steep, and that none but the redeemed walked there; that it was through great tribulation that they entered the portals of rest; and, Who could hear these things? Surely not one whose life had been a pathway of roses, who had known no sorrow, and I found that I was not worthy to be numbered among them.

But the roses faded and died, and I found myself in a horrible pit, unable to extricate myself, my good works availed me nothing, and I sorrowed for my sins, which arose like mountains before me, until it was sanctified unto me for my good and his glory; for in his own way and his appointed time he caused me to die to natural things, to believe on the Lord Jesus Christ with all my soul and to love his people with a love which even yet I fail to understand, but it is tender and sweet, assuring me that I have passed from death unto life, and my belief is so well grounded, so firmly fixed on the rock Christ Jesus, that though the world, the flesh and the devil array themselves against me I know that my Redeemer liveth, that he will be with me in deep waters, in fiery trials, and that he will help me to overcome to the end. I have no confidence in myself; by nature I am as sinful as any of Adam's race, but when I was condemned for my sins, when I was helpless, and my case seemed hopeless, I was given evidence, which will last me while reason remains, that I was one for whom Christ died, and it was then that the still small voice spoke in great power, I will be with thee, even unto the end. What most of the children of God need in order to rise above the things of this world is to look away from self, and to him who is the author and finisher of our faith. We are nothing but poor, sinful mortals, and will be until we put on immortality. God is great, is merciful and unchangeable, and will remember us with loving compassion though our sins be as scarlet, and our harps shall not hang on the willows, though Israel may weep beneath the trees. The rejoicing and the weeping are of God; the latter to bring us nearer to him, for when the storm is at its height we

look away to Calvary and remember the precious words: If I be lifted up I will draw all men unto me. O ye of little faith, know ye not that Jesus' love is greater than our sins, that the power of the world is broken, that the yoke of the wicked is cast down, that Jesus hath conquered death and hell, that he alone is wearing a crown of righteousness, but that he has reserved one for all who love his appearing? My constant prayer is that he will tune my heart to sing his praise, that he will consecrate my whole life to his service, that I may not dishonor nor displease him.

I am old; my dear husband was called away nearly four years ago; my children are scattered all over the State, and in a worldly sense I am alone, but thanks be to God, I can see his mercy in it. I am not alone, I am being kept by his power day by day; have more time to reflect on what he did for me in the days of my youth; have realized the certainty of the promise that he would be a present help in time of trouble; have remembered and appreciated more fully that with which he fed me when hungry for the bread of life; more time to give to him in prayer, and a greater willingness to lay down life's heavy burden. Yet I come a long way from walking as becometh my holy calling, far from serving him in spirit and in truth, though I greatly desire to do so. So many times my prayers seem lifeless, almost a mockery, yet it is in my heart to make the attempt. I do not know why these things are, nor do I dare to ask. I must believe he has a purpose in all things, that he does what seemeth right to him, and be willing to lay my mouth in the dust in submission and resignation. Yet I know only too well what it means to fight against the flesh, and if I did not have the promise that as my days so

should my strength be, I could not have continued the warfare. Again, if there were not life in me I would know nothing about such a condition, nothing about the life that is the light of men, nothing about the promise that our light should shine more and more unto the perfect day. The more we know of him the more we love him; the lower in the valley we find ourselves the more we know of his power when again we are raised above the things of time and sense, and the more we desire to exalt him, to crown him Lord of all, to bless and praise his holy name that he is from everlasting to everlasting, and that there is no other but him. Great and marvelous are thy works, Lord God Almighty, and thy ways past finding out! Thy people glory in their nothingness, in being clothed in filthy rags, in being willing to lie at thy feet, because thou didst send thy Son to die for such, promising that thou wouldst make them meet for thy use, promising them a robe of righteousness, and to exalt all those of an humble and contrite spirit. Help us to believe, dear Lord, and to run the race with patience; break down every barrier that would keep us from thee; imbue us with thy love, and make us willing in the day of thy power.

Now a few words to the dear brethren of Liberty Church, in Los Angeles. It is not a year yet since I severed my connection with the church in Virginia to join the one nearer me, and although at present I am separated from them by many miles my heart overflows with love for them, for they took me in and ministered unto me, even as God had done to them. The hearing of the word there, and the meeting and mingling with the dear people, have been a pleasure and a comfort to me, and my love for them increases as I think of the length of time

that must intervene before visiting them again, and it is only by the grace of God that I hope to do so, for life's shores are shifting every year, and the old know that they are drifting with the outgoing tide, but Jesus is at the helm and he will see us safely moored. When I left Los Angeles the church was living in peace and harmony, and I pray that He will command the light to shine upon their paths unto the eternal day; that he will visit them with the outpouring of his Spirit, and continue to add to the church such as shall be saved. May our pastor, with the members, know nothing but Christ crucified; may they realize that if they have been born of God they are a holy, peculiar people, chosen, consecrated and set apart, elect according to the foreknowledge of God the Father, that they are heirs of promise, and that their heritage can never be wrested from them. Understanding the foregoing, and believing it as God has given it to us, we can glory as those never can who contend for a conditional salvation. Let us, as a whole, desire to be as a sheaf of wheat, bound together by the cord of his eternal love.

But I am making this too lengthy for the value it contains, therefore will ask God's richest blessings upon the editors of our family paper, and close. I love both of them, and greatly desire to see them. May they be spared a long time to declare the riches of His glory, and may all who hear be comforted.

In conclusion, may the grace of God rest and abide with each one to whom this is addressed, for his name's sake, and when life's last night shall have come may we feel that it is better to depart, for we shall be with the Lord forever and forever.

Please overlook all that I may have said

amiss. If I have given you the shadow instead of the substance it is not in accordance with what I feel, but in the manner of expressing it.

With love to all the dear household,
your sister,

MARY E. WRIGHT.

SEATTLE, Wash., June 7, 1920.

EDITORS AND READERS OF THE SIGNS:

—While visiting on the Pacific coast I am traveling among the Old School Baptist churches as much as I can. I shall be going the rounds on this work of the ministry most of the time while I remain in this northwest country, the Lord willing. Yesterday in this city I preached on my fifty-first anniversary of my ministry, using the same text which I used fifty-one years ago: John xiv. 1. It was in Warren County, Ohio, on Saturday before the first Sunday in June, 1869, that my uncle, Elder J. C. Beeman, first led me into the high pulpit to speak in the way of preaching. He had been preaching at that time since 1829, forty years. This, added to my poor efforts, reaches back ninety-one years of preaching in the same family, of the same kind of preaching, to wit: predestination, election, vital oneness of Christ and the church, salvation by the grace of God alone, the preservation of every member of "the body" by the power of the Head, and the sure calling of every one included in the everlasting covenant. This same "sure word of prophecy" was publicly declared by my grandfather, Elder Elijah Beeman, of West Virginia, and by my great-grandfather, Elder Amos Mix, a Revolutionary soldier of New York, later of Pennsylvania and Ohio, who was preaching this same old-fashioned doctrine before the year 1800, so that this doctrine has been continually preached

by some member of the same family for more than one hundred and twenty years. I do not expect to repeat here what I said last Sunday, but to-day in reviewing the years of my feeble ministry I cannot say that it has been a success, but as the Lord has preserved my life and given me physical strength above most persons of my age, and hath kept me in fellowship with my brethren for almost sixty years, and permitted me to speak in the way of preaching in his great name for fifty-one years, a longer time than many of my brethren have endured, I do feel grateful to him for his abundant mercy; and now for the last three years I have met many strange faces of the saints of the Lord in different states, which a few years ago I had never expected to see, and for this precious privilege I am made to know and feel that the Lord has favored me specially. This ought to be enough to melt my hard heart and fill me with grateful praise, because I am mindful of the fact that I am an unworthy wretch, that I have a corrupt and wandering mind, full of deceit, "secret sins" and wretchedness, so that daily I cannot do that which I would. I cannot tell in this letter in detail of the churches and brethren I have met on the Pacific coast; however, I may in a general way. I was with the two churches in California. These are the only churches of the Old School Baptists that we know of in that state. I met three Elders while there; two of these I think are "tourists" at present; also I met three licensed ministers. There were a few additions in those churches, and prospects for more. Coming to Oregon two months ago, I have visited a number of places in Washington and Oregon where meetings are held, and though the churches are small in membership, oneness and fellowship seem to

abound and there have been a few additions. Our brethren are much scattered in these two states, but brethren here, as elsewhere, are in the habit of making long trips to get to the kind of meeting that suits them. I have met nine Elders and four licensed ministers in these two states, and six Elders I have not met yet, so if I have counted right there are fifteen Elders in the two great states of Oregon and Washington. Three Elders have died during the past year. As far as I know there are seven churches in each state. The only association is the Siloam, which has five churches. The great distance between the churches in these states prevents the churches from meeting together in associational capacity, yet, "Old Baptist like," most of them know something about one another, although living so far apart. An enemy to the Old School Baptists once said of them, "Why, they have the habit of hunting one another up." I find that it takes a great deal of traveling for me to get to all the churches and scattered brethren. I expect to stay here until about the middle of August, then return to Oklahoma.

A servant, I hope, in hope of immortality,
J. F. BEEMAN.

HOPEWELL, N. J., Jan. 2, 1920.

DEAR BRETHREN AND FRIENDS:—As I take my pen to write a few lines I think of these words: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What a blessing to have such love bestowed upon us! There is nothing to be compared with such love, that love which binds our christian hearts together in one bundle of love, that chain which cannot be broken. It is sweet, it is strong, it is high, it is rich; although we be poor, we are rich in that love. I

love to meditate both day and night upon that great and wonderful love. He hath loved us with an everlasting love, and with loving-kindness he hath drawn us. The mountains shall depart and the hills be removed, but my loving-kindness I will not take from thee. O, if I could but touch the hem of his garment or dwell under the shadow of his wing how happy I would be. He said, I came not to call the righteous, but sinners to repentance. "Remember now thy Creator in the days of thy youth." I hope I have remembered him for over fifty years, but have I remembered him as I should? I fear I have not, although I know that my happiest days have been with the brethren and friends. Jesus said, Ye are my friends, if ye do whatsoever I command you. He said, Ye have not chosen me, but I have chosen you before the foundation of the world. The Lord's portion is his people, a chosen generation out of every kindred, nation and tongue. In the world ye shall have tribulation, but be of good cheer, I have overcome the world. He is a God of truth, without iniquity, just and right is he. He makes no mistakes, we make many; he is too wise to err and too good to be unkind. The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head. Nay but, O man, who art thou that repliest against God? I love to praise him for his wonderful works, and for giving me all things that I need, and for blessing me with good health these many years, nearly eighty-eight. I cannot realize that I have seen so many years. I often think I would like to look back and remember all that has happened in that time. We cannot do that, nor can we look into the future, but can say with Paul, I have learned how to be content in whatever

state I am in and through Christ's strength. Without him I can do nothing. Nothing in my hands I bring, simply to thy cross I cling. He restoreth my soul, he leadeth me in paths of righteousness for his name's sake. Surely goodness and mercy shall follow me all the days of my life. How good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment that ran down from Aaron's beard to the skirts of his garment, like the dew of Hermon and like the dew descending from the mountains of Zion, where the Lord commanded the blessing, even life for evermore. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom; not like the kingdoms of this world, which crumble or are shaken with earthquakes or explosions, such as shake the foundations of men's works. We seek a house not made with hands, eternal in the heavens, where moth and rust doth not corrupt nor thieves break through and steal. At the name of Jesus every knee must bow and every tongue confess. No weapon that is formed against thee shall prosper, and every tongue that confesses against thee shall be condemned, but there is no condemnation to them that are in Christ, who walk not after the flesh, but after the Spirit. We love to worship him in spirit and in truth and have no confidence in the flesh. The carnal mind is enmity against God, but the spiritual mind is joy and peace, that peace which passeth all understanding. How wonderful is the sovereignty of God; he made all things that were made, and they did not have to be altered in any way, they were perfect, the sun, moon, stars and all creeping things. Great is the mystery of godliness; no man can fathom his mysteries. Great and marvelous are thy works, Lord God Almighty;

just and true are thy ways. His ways are not our ways. As high as the heavens are above the earth, so are his ways above our ways. All things work together for good to them that love God, to them who are the called according to his purpose.

To the editors, brethren and friends, a happy and prosperous new year. May you all be blessed with good health. Blessed are they that hunger and thirst after righteousness, for they shall be filled. Blessed are they that mourn, for they shall be comforted.

With christian love,

D. L. BLACKWELL.

SOUTHAMPTON, Pa., June 18, 1920.

DEAR EDITORS:—I wish to say through the SIGNS that I deeply appreciate the prompt and kind replies that I have received to my notice of father's Autobiography and Later Writings. I wanted to acknowledge each one individually, but there have been so many that it is impossible to do so at present. I want you all to know how much they meant to me. For a long time I had felt so lifeless, and as if all hope were dead, then these letters came from all over the country, all speaking the same sweet language. As I read them they revived my hope and brought to my mind again a realization of that blessed tie which binds us all together, we hope, in the bundle of life. I have been filled with wonder and thankfulness that the Lord has bestowed such mercy on the one least deserving of that mercy, as to cause me to rejoice in the truths which I have read in those sweet letters.

The book is now in the hands of the publisher, and will be ready in a few weeks. There will be a limited number of copies, so any who wish the book and who have not ordered before should send

in their orders now. The price is \$2.50; Canada, \$2.75.

Unworthily yours,

MILDRED DURAND GORDY.

CORRESPONDING LETTERS.

The Delaware Association, convened with the Salem Church, at Philadelphia, Pa., May 26th, 27th and 28th, 1920, to the churches and associations with which we correspond sendeth greeting in the Lord.

DEAR BRETHREN:—Once more, according to the abundant mercy of our heavenly Father, we have been gathered together, and have been blessed to have the gospel preached, and in it to rejoice to receive your messengers and messages, and have been encouraged thereby.

Our next session, the Lord willing, will be held with the Bryn Zion Church, Kent County, Delaware, between the third and fourth Sundays in May, 1921, where we hope to meet again and receive your messengers and gospel messages once more.

B. F. COULTER, Moderator.

J. B. MILLER, Clerk.

HYMN BOOKS READY.

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

“FEAST OF FAT THINGS.”

AS we now have to pay three and one-half times as much as we formerly did to have the “Feast of Fat Things” bound in cloth, we are forced to increase our price of the cloth bound book from fifty cents to seventy-five cents. We will for the present continue to supply the book in paper covers at the original price of twenty-five cents.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1920.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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

J. E. BEEBE & CO.,

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MARTHA, MARY AND LAZARUS.

LUKE X. 38-42.

WE shall not occupy space to quote the Scripture cited at the head of this article, but those who desire may read it in connection with what we write. Indeed, it is well at all times to read the chapter in which any text is used, either in writing or preaching, not only for the good and satisfaction of those who read and hear, but it will convince one as to whether the man knows what he is writing or talking about. No one can read the Scriptures too much, but many of us read them too little.

The subject suggested by the three names above is one of interest, and the story is often told children, and it is our desire now to tell it to "little children," the children of God. Such children are anxious to hear of the wonders of God in salvation.

In the lifetime of Jesus as a man he made many journeys on foot doing good, healing the sick, giving sight to the blind and preaching the gospel of the kingdom. As a man he hungered, was often thirsty and often became very weary. His work was arduous and his life a busy one. Sometimes when hungry and weary he was not received into some cities, nor did any home open its doors to him. Often the questions arise, How could such

things be? Who could refuse to take him in? Yet such was the case, and such treatment went to make up that sorrowful life. Now and then, however, he found a pleasant resting-place, and in Bethany the house of Martha was his stopping-place. Evidently the three of that home were believers and were glad to have that strange man come under their roof. We have used the term "strange man," for he was strange, in every sense of the word, and those who followed him and those who entertained him were strange also, and this peculiarity has followed to the present day all who believe in him. On this special occasion when he entered the village this woman named Martha received him into her house, and her sister, called Mary, sat at Jesus' feet and heard his word. How gracious it must have been to Mary to sit at his feet and in the spirit of a little child listen to him tell of the Father sending him into the world to be rejected and despised of men, to suffer and die that sinners might live, and while he may not have told her plainly that she should have part in that salvation, there was, no doubt, something within her that told her he was her Savior. Judging from what Martha said, Mary had forgotten everything else, and seemed to have no interest in anything save the things of Jesus. Such a thing is possible, and many can well remember when such was the case with them, but as we grow older in years the cares of this life occupy much of our time and attention and the things of Jesus are many times last to be considered, and often (how sad to say) the least in our thoughts. O that we all could get back to the place where Mary was, and where we all were in our "first love." Martha seemed more or less vexed because Mary had left her to serve alone, and she came to Jesus and

said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. Jesus answered and said, Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. It can be readily seen that while Martha desired that Mary help her she recognized the Savior's authority, and that if she did help Martha it must be at the command of him. The one thing Martha lacked, Mary had chosen: rest in the word and power of God. It is sometimes said that Marthas are as necessary in the church as Marys. Speaking in figures this is true, but the text does not mean anything of that kind, in our understanding of it. In the church, however, it is always necessary to have some who are anxious about the things of the house and to see that all things needful are attended to. Such characters are called by some Marthas, while on the other hand there are those who seem to have little interest except in the preaching. These are called Marys. But in our understanding Martha, Mary and Lazarus were representative characters. Martha represented the church under the law, Mary represented the church of the gospel dispensation, and Lazarus represented the dead sinner, made alive from the dead, of which characters the gospel church is composed. Martha, or the church under the law, was "cumbered with much serving," observing the rites and ceremonies, feast days and fast days, new moons, sabbath days, and such like. No one was allowed to be idle, but every Israelite pressed into service, beginning with the male children at the age of eight days. In those things the Jewish church had more pleasure, or joy, than in hearing the word of the Lord

by the prophets. The one thing needful for that generation was grace by which it could serve God in spirit and in truth, and rest in Christ was never given it, but God reserved that better thing for the gospel day. Therefore the church under the law, Martha, never ceased to labor and to press others into service. The world is filled with workers to-day, not after the order of the Jews of the old covenant, but those who verily believe that in order to "get right with God" they must work, and after getting right they must continue to work in order to keep right, or to live. This class finds as much fault with those who have ceased from their own works and rest in the finished work of Jesus as did Martha with Mary because she had left her to serve alone. There are those to-day who would press every man, woman and child in the universe into service if they could, but when one reaches the end of the law for righteousness no mortal can ever again induce or compel that one to work, hoping thereby to please God and bring him under obligations to save him. Just now the religious fanatics of this country are trying to make men religious through legislation, taking intoxicating drinks away from them and planning, it is said, to do the same with tobacco, and no doubt later on our diet will be regulated by the same set. It may come into the mind of some one before long to revise the once glorious old song: "The land of the free and the home of the brave." However, all these things are not mere happenings, but are in the number of all things that work together for good to them that love God, who are the called according to his purpose, yet the flesh rebels at bondage. If it were possible to remove every temptation and evil, so that man could not possibly sin with his hands, feet, tongue

or lips, he would still be a sinner in heart, justly condemned, except saved and justified by the grace of God. Sin is inherent, and can never be eradicated by persuasion or law. Yet Martha could not understand this truth, nor can the fanatics of this day, who in a sense are Martha, and will continue to ask the Lord to bid others help. The name Martha signifies that which becomes bitter, and we know of nothing more bitter than the experience of the church of the old covenant, being turned down, trodden underfoot and forsaken of God.

The name Mary signifies exalted. She was found at the feet of Jesus hearing his word, his voice, his doctrine, his commandments; not the law of Moses nor the ten commandments of that covenant. Mary, or the gospel church, is seen in her exaltation having the moon (law) under her feet, clothed with the sun and upon her head a crown of twelve stars. This is her appearance in heaven, the gospel dispensation. She has chosen, as did Solomon, the very thing the Lord prepared for her: rest at his feet. There she abides forever in the bosom of his love. How pleasant to rest from our labors, to have good hope through grace that we have received of the Lord's hand double for all our sins. In John xix. 25, it will be seen that three women named Mary stood by the cross as Jesus was being crucified. They represented the entire church of God being exalted at the same moment. In other words, they represented the whole family of God in Christ Jesus, ordained unto the adoption of children by Jesus Christ. In being raised in him, the law thus being satisfied, they were exalted in the presence of God without spot or blemish.

The resurrection of Lazarus sets forth the work of God in quickening dead sinners into life and the removal of the fetters, that they may go free from bondage. The Son quickeneth whom he will, hence if he wills not to quicken a dead sinner that man will die in his sins. With God are the issues of life and of death. After Lazarus was made alive he was found at the table with Jesus, where all his saints are found. The sickness of Lazarus was not unto death, but that God might be glorified through his life-giving power. So the condemnation of the elect was not unto everlasting death, but that God might be glorified in their resurrection from the dead. He hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ.

We leave the subject with you. K.

CHANGE OF ADDRESS.

Elder W. B. McAdams has changed his address from Columbia, S. C., to Jonesboro, Texas, Route 4, care of C. B.

Elder J. M. Fenton has changed his address from 5128 Master St., Philadelphia, Pa., to 27 S. Maryland Ave., Atlantic City, N. J. Canada address, No. 2 Pieton Apt., London, Ontario.

After June 25th, the address of Elder W. S. Alexander will be 233 Concord Ave., Wilmington, Del., instead of Elsmere, Del.

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

Mrs. S. F. Gandy, N. J., \$1.00; Franklin Terry, N. J., \$1.00; Miss Julia Timmons, Ill., \$2.00; E. B. Ault, Texas, \$3.00; Sarah E. Runkle, Ill., \$1.00.

MARRIAGES.

By Elder C. W. Bond, at his home, La Grande, Oregon, June 14th, 1920, Thomas Williams and Miss Andra Cummins, both of Union County, Oregon.

OBITUARY NOTICES.

William A. Edwards was born in Henry County, Tenn., November 11th, 1841, and moved with his father to Fulton County, Ky., when very young, where he grew to manhood. In 1863 he was married to Irene Roper, sister to the writer, to which union were born six children, five of whom survive him. His wife died in 1880. A year or so later he was married to a sister of his first wife, to which union was born one child. He was baptized in the fellowship of the Primitive Baptist Church of Mud Creek, Fulton Co., Ky., the first Sunday in September, 1869, by Elder D. Murchinson. He departed this life February 19th, 1920, at the age of about 79 years. He was a great lover of the truth, and always contended for the unlimited power of God in the salvation of his people, having no compromise with those who might differ on the subject of God's predestination and final preservation of the saints unto glory. He was a greatly beloved, useful and faithful Baptist. His house was ever a home for the Baptists, and many of those who have visited old Mud Creek in the last fifty years will remember his loving hospitality and cheerful manner of dispensing it. He left a poor, feeble and disconsolate companion and children, many friends, with the church, to mourn the loss of one greatly beloved, but we sorrow not as those who have no hope.

The funeral services were conducted by Elders J. T. Prince and A. J. Luther, after which he was laid to rest in Rush Creek Cemetery with father, mother, wife and other friends.

ALSO,

Lucretia McClellan, sister of the wives of the above named brother, was born August 1st, 1841, in Fulton County, Ky., and died March 15th, 1920, aged about 79 years. She was married to A. J. McClellan in 1865, he dying in 1875. Four children were born to that union, three of whom survive her. She joined the Methodists in early life, but in God's time saw her error, and had not for many years affiliated with them. Though she never united with the Baptists she was a firm believer in salvation by grace and grace alone, and seemed to always feel her imperfections and unworthiness. She made her home at our house the greater part of her time for a year or more. She had been in feeble health for several years and suffered a great deal, but murmured little, and seemed to be resigned to the will of the Lord. She loved to go to Old Baptist meetings, enjoyed the preaching and the company of the Baptists, and in many ways

gave evidence of the love she had for the doctrine as taught and believed by Baptists of the SIGNS OF THE TIMES order. The brothers, sisters, children and many friends and numerous relatives feel that she has gone home to her reward, never to know any more grief or sorrow.

W. B. ROPER.

Troy Mordecai was born August 19th, 1916, and died June 8th, 1919, making his stay on earth 2 years, 9 months and 20 days. Little Troy was sick eleven days, and all was done for him that loving hands could do, but it pleased the Lord to take him from us. God's will be done, not ours. He leaves father, mother and one sister, together with a number of relatives and friends, to mourn for him. He bore his suffering with patience, and talked sweetly most all of his last fifteen hours. He called his father and mother, grandfather and grandmother, and said, "Come and go home with me." Loved ones, your loss is his eternal gain, for we know Jesus said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven. We know it is hard to give him up, but God is able to do better by him than you could. He took him home to heaven. He died begging to go home. He was like a beautiful flower springing up, but was soon cut down and withered away.

The funeral service was conducted by Elder E. J. Sanders, and his body was laid in Walnut Cemetery to await the resurrection morn.

ALSO,

Zell Mordecai was born March 14th, 1911, and died June 24th, 1919, making her stay on earth 8 years, 3 months and 10 days. Little Zell was the daughter of Mr. and Mrs. John Mordecai, of Melborne, Ala. She was sick only three weeks of influenza, as was her little brother, who preceded her on the 8th of the same month. She bore her sufferings with patience, and said she would not get well. All was done for her that loving hands could do, but God, who knows best, called her from us; so we weep not, but try to say with Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." She was a beautiful little child, and will be missed in her home and by all who knew her. Jesus took the little children in his arms and blessed them. Dear father and mother, loved ones and friends, this should be a comfort to you all, for she is gone from the evil to come. A few minutes before she died she called her Aunt Lula to wash her face, and said to her little brother, who died sixteen days before, "Troy, I will soon be there." She fell asleep in Jesus at 5 o'clock. Her mother was unable to go to the cemetery.

The funeral was conducted at the home by Elder W. M. Dorris, after which her body was laid in Walnut Cemetery, by the side of her little brother, to await the resurrection morn, when they shall come forth to meet the Lord in the air.

Her uncle,

JOE MORDECAI.

Emma J. Kelly, daughter of the late John P. and Sarah J. Kelly, was born Sept. 15th, 1857, and died Nov. 20th, 1919, aged 62 years, 2 months and 5 days. Her mother, three brothers, a half-brother and half-sister survive her. Sister Emma united with the Old School Baptist Church at Black Rock, Baltimore Co., Md., and was baptized by the late Elder F. A. Chick the first Sunday in July, 1889. She was a beautiful christian character, and manifested the same by her walk and conversation. She was a constant sufferer for more than two years before her death, yet in it all she showed that patience which can only be manifest in those who have a precious hope beyond all the cares and trials of this life. It was indeed a pleasure to meet and converse with her. Her mind seemed to be constantly on things above, and even though she was a sufferer, as long as it was possible she would ride seven miles to meeting and back in order that she might mingle with those of like precious faith. It was my privilege, in company with brother Frank Scott, to visit her just a few days before the end came, to talk with her, sing with her, and to behold in her that patient waiting for the end which she knew must soon come. She realized that the time had now come for her to lay down this life. In the same quiet manner she gave directions as to how she wished to be laid away, who the bearers should be, and in fact made all the arrangements for her own funeral. In evidence of the high esteem in which she was held, not only by the members of the church, but by neighbors and friends, was the large gathering that attended her funeral, mourning the loss of a friend indeed.

The funeral services were conducted by the writer, and I feel to say with them all, We miss her, but are sure our loss is her eternal gain, and that she has gone to be where Jesus is, where there is no more sorrow or pain. May the gracious Master bless and comfort those who are left to mourn, and grant them that consolation which only is his to give.

W. S. ALEXANDER.

Mary A. Ransdell Chilton was born in Henry County, Ky., March 7th, 1835, and departed this life May 10th, 1920, in the 86th year of her age. She was married to B. F. Chilton December 22nd, 1857. To them were born two children, one son and one daughter, Robert and Dora, the latter having preceded her to the grave some thirty or more years, leaving one son, Mat Lindsey, of Des Moines, Iowa. Our dear sister united with the church at Turners the second Saturday in October, 1885. I think she and our dear old brother were received and baptized at the same time, and they were true Baptists indeed, walking hand in hand in the real faith of the gospel, always at the meetings unless providentially hindered, and their house was a precious, dear home for the Baptists and all lovers of the truth as it is in Christ.

For the past thirty years or more it has been my sweet privilege to mingle with them at the dear old home. It can be truly said of them that they were given to hospitality. Our dear sister was of a meek, humble, contrite spirit, adorning the profession she had made. She had been a great sufferer for the past few years, but bore all with becoming patience, bade the family farewell and calmly and sweetly fell asleep in Jesus. She leaves to mourn their loss our dear aged brother, with whom we deeply sympathize, his only son, Robert J., and his wife, one sister and eight grandchildren. May the dear Lord comfort their hearts and instruct them in all the way.

The funeral was largely attended at the meeting-house in Turners on the 12th, conducted by the writer. Burial was in the old Turner family burying-ground.

P. W. SAWIN.

George W. Simson was born August 8th, 1842, at Zanesville, Ohio, and moved in early life to Nebraska, where he resided until 1902, when he moved to Boliver, Mo. About the year 1905 he was baptized in the fellowship of the Primitive Baptist Church called Harmony, by Elder Agee. In 1905 he was united in marriage to Mrs. Mullen, who, with eight children by a former marriage, survives him. Soon after moving to Riverside, in 1913, he united with the Little Flock Predestinarian Baptist Church of southern California by letter, where he lived a life consistent with the faith of that order until the time of his departure, which occurred on the 28th day of November, 1919. He was laid to rest in the cemetery at Riverside, there to await the coming of the Lord and his angels, in accordance with the convictions he earnestly contended for.

By request of his bereaved widow.

OLIVER P. SPEIRS.

Jacob L. Rounds was born February 15th, 1863, and died at his home near Salisbury, Md., May 22nd, 1920, aged 57 years, 3 months and 7 days. He was united in marriage to Ella M. Givan January 14th, 1890, who survives him, together with five brothers and five sisters, to mourn. He was a kind, affectionate husband. O how I miss him wherever I go, but I hope to meet him in heaven. He never made an open profession of religion, but was a firm believer in the doctrine of salvation by grace, and was always ready to go the meetings and talk of his appreciation of the doctrine preached, and enjoyed the hymns very much, and had talked to me of going before the church. During his last illness he would look at me and smile, and seemed to lay all his cares aside. He had had stomach trouble since he was nineteen years of age. He bore his sufferings with much patience.

His widow,

ELLA M. ROUNDS.

Mr. Rounds was a fine man, and stood high in his community, respected by all who know him. He

came of Old Baptist stock, and was proud to be associated with that denomination, though not a member. He knew the joyful sound, and walked uprightly before God and man. Two of his brothers are deacons of the Salisbury Church, Maryland, which church our esteemed friend attended. The writer conducted the funeral services in the Salisbury meetinghouse, assisted by Elder J. C. Mellott. The text used on the occasion was 1 Cor. xv. 57. One of his favorite hymns, No. 68 (Beebe's collection), was read. The services were largely attended, thus showing the esteem in which he was held. Interment took place in Parsons Cemetery, Salisbury, Md. May the Lord sustain the family, especially the lonely widow.

K.

Mrs. Mary H. Crowder, nee Loving, was born near Huntsville, Ala., July 2nd, 1833, and died at her home in Quanah, Texas, April 15th, 1920, aged 86 years, 9 months and 13 days. Her mind was perfectly clear until the end, and her last words were a prayer for all of her relatives and friends. She came to Texas with her father, Migginson Loving, in 1840, and settled near the town of Dangerfield, Morris Co. She was married to Josse Moon about the year 1843, to which union several children were born, all of whom are deceased except S. L. Moon. Her husband joined the Confederate army in 1860, and died while in service in southern Louisiana. Her second marriage was to T. M. Crowder, December 27th, 1866, to which union several children were born, all deceased except Mrs. J. W. Bolin and R. V. Crowder. Besides these she leaves several grandchildren and a host of relatives and friends to mourn her death, but we mourn not as those who have no hope. She received a hope during the Civil War, and soon thereafter united with the church at Spring Hill, where her membership remained until her death, and where she was laid to await the resurrection after funeral services conducted by her pastor, Elder W. B. Robertson, April 17th. Sister Crowder was always faithful to every duty, was a devoted member of the church and much loved by all who knew her. It is our desire that the rich blessings of our heavenly Father may rest upon all who are left to mourn.

W. B. ROBERTSON.

Mrs. Matilda Brown Buck, widow of Captain Chas. Albert Buck, died at her home in Hartford, Conn., December 7th, 1919, after a long sickness. She was born in Maromas, Conn., February 8th, 1853, and was married to Captain Buck in 1872. They lived in Dorchester, Canada, where she joined the Old School Baptist Church. In 1887 they moved to Hartford, Conn. She is survived by one son and three daughters. Until her death she was a devoted reader of the SIGNS OF THE TIMES and a sincere believer in the teachings of her church.

Her daughter, LILLY BUCK.

MEMORIALS.

WHEREAS, it has pleased our heavenly Father to call our beloved brother, **Elder A. B. Francis**, from his labors to rest with Jesus in the paradise of God, the Baltimore Association desires to give some expression of their appreciation of his many visits to us for more than fifty years, and also of our sorrow that we shall see his face no more on earth nor hear his voice, to which we have many times listened with delight as he so ably preached Jesus and the resurrection. Truly a man of God has fallen, one who ever earnestly contended for the faith which was once delivered unto the saints without new or disturbing things. He was content to teach according to the word of God as given in the Old and New Testament Scriptures. We extend sympathy to his churches whom he faithfully served, and trust the Lord will give them another who will be true and faithful. We sympathize also with his children, but most of all with his bereaved widow, our dear sister, and pray our heavenly Father to comfort her in this great sorrow.

J. T. ROWE, Moderator.

FRANK G. SCOTT, Clerk.

EDWARD A. JOHNSON, Ass't Clerk.

MEETINGS.

THE Siloam Association of Predestinarian Baptists will be held with Sulphur Creek Church, near Riffe, Wash., beginning Friday, August 6th, 1920, at 10 o'clock a. m., and continuing the two following days. All lovers of the truth are invited. Those coming via Morton will be met Thursday p. m. with conveyance. Those coming via Chehalis take auto stage leaving Chehalis 7:30 a. m. and 2 p. m., arriving at Riffe 1 and 5 p. m. For further particulars write me.

ROSA COLEMAN, Clerk.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

MATTHEW XIX. 16.

“WHAT good thing shall I do, that I may have eternal life?”

Many of us have asked this question. We want a hard and fast rule between right and wrong. We complain that the Scriptures are not explicit enough on some point that is troubling us. Do we realize what such thoughts mean—that we desire to be brought again into bondage? Jesus answered, “If thou wilt enter into life, keep the commandments.” Did he mean that a formal observance of these commandments would bring a reward of eternal life? “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” “Beware ye of the leaven of the Pharisees.” “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Do we ask, “What good thing shall I do?” How much shall we give to the Lord? Will it suffice to lay aside one tenth of our wealth, or part of the surplus we do not

require, as a sacrifice? Is that self-denial? Let us read on in the chapter, Romans xii. 3: “For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think.” Pride is as inherent in man as any other fleshly lust. Do we think to say to ourselves that we have done such and such a good deed and are better than others who have not done it, or perhaps with more apparent humility, we are better than we would be if we had not done it? This, brethren, is the leaven of the Pharisee; it is pride before God, self-righteousness, which is an abomination in his sight. If we want to set limitations on what is required of us we find little satisfaction in the word of God. How much shall I give? Give all that thou hast. To whom shall I lend? To every one that asks, and that with no security or thought of receiving it back. How often shall I pray? Pray without ceasing. How much shall I render to the Lord? All. “Present your bodies a living sacrifice.” Do you feel this is more than you can do? I hope so. The Lord intended that you should realize this very thing. Do you begin to feel as did the disciples, “It is

not good to marry"? Do you feel the fear that fell on those around when Ananias and Sapphira were carried out? Brethren, you cannot live too soberly, too temperately, too righteously. You cannot be too hospitable, too charitable, too full of unfeigned love for your brethren. But does the Lord require hard things of you? O no, he is teaching you, who would be under the law, who want to become righteous through the deeds of the law, who would pride yourselves that you are not as other men, a lesson you have not yet fully learned. The last verse of the thirteenth chapter of Romans sums up the matter in few words: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof."

Is nothing then required of God's children? We can hardly think that. But one thing is not required, and that is self-righteousness. Have we not all realized that the cares of this life, the lusts of the flesh and all things which are of our carnal nature are barren of spiritual fruit? This is not confined to the "thou shalt nots" of the law of Moses. There are many things which are lawful in themselves, which are not condemned, yet they do not profit us spiritually, but rather tend to rob us of the joys of heavenly things. Eating and drinking are not forbidden, marriage is honorable, honest labor and diligence in business are commended, but soberness, temperance in all things, continuance in prayer, assembling often for the worship of God, brotherly love, and everything that is holy and good and true, are especially enjoined on believers. We are children of the day; let us not walk as in the night. The true light now shineth; let us not think to stand on the bare ground of our church membership. Were we

obedient in baptism? That is well, but it is only the beginning of our profession of Christ. O that we were more faithful in prayer. Do we lack wisdom? Let us ask of the Lord. Are we dull and lifeless? Do we feel enmity and bitterness toward a brother? Is our life so taken up with worldly cares and enjoyments that we find neither time nor inclination to attend to the worship of God? Go into the secret chamber, where none but God can hear, and pray for forgiveness, confessing our sins. Do not wait until we are clean and free from sense of guilt. Pray always. Nothing is too trifling, nothing too great for the Lord's direction. If we only could live more in prayer we would find more sweetness in it.

Dear brethren, when I write to you it is not through a sense of superior knowledge, but to tell you what I myself have experienced, with the hope that you may find comfort in having your pure minds stirred up by way of remembrance, that the name of Jesus may be exalted among us, that we may rejoice in him and give him all the honor and glory forever.

Your brother in hope,

GILBERT B. McCOLL.

WARFORDSBURG, Pa., June 9, 1920.

DEAR BROTHER LEFFERTS:—Answering yours of May 13th, we were glad to learn you all reached home safely and well, and we hope all of you are enjoying the blessings of life. I feel at home when in the company of Old Baptists, where one can talk of the church and of God's power, of his wisdom and his plan of salvation by grace, of his foreknowledge and predestination of all things, for it is all so true and so plain. There are many enemies to that doctrine around here. As for my experience, I must go

back about fifty-two years. I was about eighteen years of age when the Lord gave me to see and to know that I was a sinful creature in his sight. I felt I was the most wicked of all creatures in the whole world, and thought, What can I do to be saved? I thought to be saved I must do it all myself, for I could hear no other preaching around me than that which said, Repent, believe and be baptized. Feeling to do anything if only I could rid myself of sin, I would set times to be baptized, but would fail when the times came. Several times I did this. At last it seemed to me that if I should make another promise to God and not fulfill it he would surely cut me down in my sins, for I thought I was lying unto the Lord, which seemed infinitely worse than lying unto men. There was to be a big meeting at a certain place, and I made up my mind that I would no longer lie unto the Lord, that this time I would be baptized. I remember yet the text that was taken that night: "That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."—Luke xii. 47. This seemed to strike me so forcibly that when the invitation was given I was the first one at the mourners' bench, where they were said to pray their sins away. But I could not pray mine away. I could think of nothing but Lord, save a poor sinner; Lord, have mercy on me, a sinner. I knew not what was my Master's will, unless it was to be baptized, so I allowed myself to be baptized into membership with the Christian, or Campbellite, denomination, remaining with them for several years. I soon came to see, however, that their foundation was all made up of their own works. They taught that they themselves had power to convert sinners.

They told me to go out in the congregation and talk to sinners and convert them, but I told them I could not and would not do it, for some one else must do that, though I did not tell them who that some One else was. I remained with the Christian people as long as I could, but the longer I stayed there the more and more I became convinced I could not believe with them, they had so much of worldly things mixed up with their church order. I came to a standstill for about ten years, wondering where I would find the true church of God's doctrine. I went to several different denominations, but theirs was all that self-saving religion, and made me think of what I had read: "And if the blind lead the blind, both shall fall into the ditch." I did not know what to do. I could not find the true church myself, and I asked the Lord if it were his will to show me the right way and lead me in it. He answered me, and led me to the Old School Baptists. I had long felt a warmth in my heart for the Old Baptists, and it would kindle whenever I heard them preach. I desired to be with them, but felt for a long time it would be wrong for me to be baptized again. I was shown, however, that my former baptism was no baptism at all, that it was even as the doctrine of the Cambellites, altogether of self and not of grace. Now I wanted to be baptized by the Old Baptists and live with them, and I felt willing to go down into the water the coldest day that ever was if I could only be one with them. I feel that in God's own appointed time and way he did grant me that blessed privilege, and though it was winter, he cleared the water of all ice, and it seemed to me did not leave it even cold.

From one who loves the truth,

MARY GARLAND.

COLUMBUS, Ga., June 21, 1920.

DEAR ELDER LEFFERTS AND FAMILY: —I am thinking to-night of you all, and of what a pleasant stay we had in your home. You so kindly entertained us and were thoughtful of our every comfort. I am thinking, too, of all God's dear people who are scattered throughout the different States, especially those I met face to face and abode with in their pleasant homes while attending the associations convening the last of May and the first of this month (June) in the States of Maryland, Pennsylvania and New Jersey. I shall ever remember those dear brethren and sisters, and the joyful time spent among them. There is no place one-half so dear to me as to be in the company of this favored people. There was much preaching, all in harmony, proclaiming the gospel's joyful tidings, sweetly sounding salvation by grace alone, cheering and comforting the Lord's afflicted and poor while sojourning here. I feel utterly destitute of fitting words to express the gratitude of my heart for the privilege of meeting so many dear Old Baptists and, I hope, joining with them in praising our Lord and Savior Jesus Christ, and mingling our voices in singing the songs of Zion. It was soul-cheering so see such sweet fellowship and unity, so firm and unwavering in the faith and doctrine. May one so unworthy as I call these precious children of the Most High my brethren? I feel so unworthy a place among God's people that I sometimes fear I am not born again, yet I cannot give up the little hope I have cherished so long a time, though at times it appears so little that I have to hope I have a hope. But there is none other to look to except Jesus, for it is said in the blessed word, Neither is there salvation in any other; for there is none other

name under heaven given among men whereby we must be saved. O how sweet if we can trust him in every case, look to him for every help, carry every burden to him and leaning thus move along. Kind are the words that Jesus speaks: My grace is sufficient for you, though nature's powers may faint. There have been times with me that I have felt my heart glow and burn with love at the thought of being entirely in the hands of the Lord in all things. Every way I turn he meets me there in his power, saying, I am the Lord, and beside me there is none other; and I have at times felt the sweetness of this enveloping power, and been constrained to sing a hymn of praise and thankfulness, feeling the blessed assurance within me that he hath all power, and we have nowhere else to flee. He has taught us there is no help outside of him. We think how pleasant it would have been if it had pleased our Lord to set the bounds of the people so that the children of God might have been near each other, and able to speak often one to another, instead of being scattered abroad, two of a city and one of a family, among those who hate them and would banish them from the face of the earth if they dared. But they are kept by God's power and love. "Ye are the salt of the earth," and it is not good for the salt to be all in one place, but to be scattered throughout the whole earth to properly preserve it. In our loneliness and longing for the company of those of like precious faith we cannot know what we are to those about us. We know that wherever the salt is there will be a blessing, even life for evermore; not eternal, but for all time to come until the salt, the elect, is gathered in, then it will be preserved no longer, for it is only for the elect's sake that the world stands. How

grand and wonderful are the ways and plans of almighty God, who works all things for his glory and for good to his chosen generation.

Now, dear brother, I will close. I only felt to tell you how I enjoyed the meetings, and being with you all. It may be I shall never meet with you all again, but I hope it may be the Lord's will that I may some time again go to the same associations; but if not, the past meeting will be an oasis in memory, refreshing, so long as I shall live. Remember me to the dear Baptists at Mt. Zion Church. I shall think often of them. I was glad to be with them at their meeting.

"I hope you'll all remember me
If you on earth no more I see;
An interest in your prayers I crave,
That we may meet beyond the grave."

May God bless us all, keep us humble, walking according to his will and purpose in Christ Jesus, trusting alone in the blood of our Savior for peace and rest beyond the grave. Love to all your dear ones.

Yours in christian love,
(MRS.) F. J. NORRIS.

ELKINS, W. Va., Feb. 29, 1920.

DEAR BRETHREN:—I am sending you two dollars for the SIGNS OF THE TIMES. I used to take it years ago, and while visiting one of my old aunts, who is now in her ninety-fourth year, she handed me a copy, and I read so many precious letters and truths in them from our brethren and sisters, especially some I know well, it made my heart leap for joy to hear from them from all parts of the country. I have belonged to the Old School Baptist Church for twenty-four years, and have for twenty years been clerk of the Valley Church, and ordained deacon since my dear old father died, who belonged to that church for about

fifty years, and was a faithful member until his death. I believe God has a people chosen in him before the foundation of the world, and they will follow him whithersoever he goeth, for he says, My sheep know my voice, and they follow me, and I give unto them eternal life—a life his own, that never dies. Dear brethren and sisters throughout this wide world, I am glad to see so many writing for the SIGNS, and know that I am not left alone. O how I would love to visit my brethren and sisters in all parts of the country, but I am getting old, will soon be sixty-two years. When I read the many precious letters in the SIGNS it makes me want to see all the writers. I feel sometimes that I have no hope at all, that I am a poor lost sinner in the sight of a holy and just God, but the blessed Savior says he is the Shepherd of his sheep, and he is able to take care of them, no matter where they are. Many doubts and fears come to me, but at times I can lay aside all of this in my weakness and look to Christ as my Lord and my Savior, who says, By grace are ye saved through faith, and that not of yourselves, it is the gift of God, and if he gives us this gift no one can take it from us. Every good and perfect gift cometh from God. When I am at my daily work I often think of the blessed Savior saying, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. I have had many ups and downs in my life, but praise the Lord both day and night that I stand firm in the faith of our Lord and Savior Jesus Christ and of the dear Old School Baptists, whom I believe to be the planting of his right hand. There was no other people with whom I could find a home, and I hope to live and to die with them. I think Christ's sermon on the mount is very profitable to read.

Dear brethren, you can publish this in the SIGNS if you think it worthy, or cast it into the waste-basket and all will be well.

May the grace of our Lord and Savior Jesus Christ be with you all. Amen.

D. B. CANFIELD.

CLARKS SUMMIT, Pa., June 28, 1920.

DEAR EDITORS:—In my letter in the June 1st SIGNS I said I had no appointments in Canada now. The Brooke Church has no pastor at present. I sent my resignation to them a long time ago, and supposed they had accepted it, but when I was at their two days meeting this month I was told they had not, therefore action is deferred until later. The meeting was well attended, and all seemed to have a good, quiet, peaceful, happy time, and the little Brooke Church desires it known that their meetinghouse and their homes are open to any God-called, qualified and sent preachers who come that way to come and preach for them. This is a standing invitation to those who are thus minded. Elder Fenton supplies them on the fifth Sundays, and they greatly enjoy his preaching. God bless the little church in well doing and in doing well, is my prayer for Jesus' sake.

Yours in hope, D. M. VAIL.

POCA, W. Va., June 7, 1920.

DEAR BRETHREN:—Inclosed find four dollars and twenty-five cents, four dollars for a new subscriber for two years, and twenty-five cents for a "Feast of Fat Things." I try to get a new subscriber every time I get out, for I feel it to be my duty, as you have been so kind to me, and not for that alone, but to get the SIGNS out among our people.

J. W. McCLANAHAN.

3804 65th St., PORTLAND, Ore., June 14, 1920.

DEAR BRETHREN:—"Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." With this Scripture in mind I have set about the task of providing a permanent meeting place for old Cedar Creek Church, in which I was received at the April meeting, by letter from Elgin. With the Lord's help I hope to accomplish this task although my means are limited. Pray for me, brethren, that my efforts may not be in vain.

Our all day meetings, with lunch at noon, have the Master's sanction, as the church is prosperous and in peace.

J. M. AMSBARY.

INFORMATION WANTED.

I WOULD like to inquire through the SIGNS whether there are any Baptists of our order in the lower Rio Grande valley of Texas or anywhere north near San Antonio. I would like to meet or communicate with any Baptists of our order. My post-office address is Mercedes, Texas.
CHARLES C. CONAWAY.

HYMN BOOKS READY.

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

"FEAST OF FAT THINGS."

AS we now have to pay three and one-half times as much as we formerly did to have the "Feast of Fat Things" bound in cloth, we are forced to increase our price of the cloth bound book from fifty cents to seventy-five cents. We will for the present continue to supply the book in paper covers at the original price of twenty-five cents.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1920.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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

J. E. BEEBE & CO.,

Middletown, Orange Co., N. Y.

MALACHI III. 17.

“AND they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.”

There are so many opinions of the Scriptures in these days, and so many seem possessed with the spirit to antagonize every suggestion that does not coincide with their view, that really there is left but little pleasure in writing for publication. However, we can only do our best, as we see and understand, and leave the result with the Lord. Ministers and good brethren often condemn the views of others without careful examination of the subject, clinging to some traditional idea. This is unfair and unjust both to themselves and the writer or speaker with whom they disagree. At other times the views of writers and speakers are criticised because they differ from those of Elder So-and-so, in whom the critics have utmost confidence. Let none of us think man infallible, the wisest and greatest err, and we all are more often in error concerning the Scriptures, perhaps, than in anything else, yet each one thinks his view correct. We have thus prefaced this article because of the different views held of it, and whatever we may write will not be in the spirit of controversy, but rather to give a plain, simple exposi-

tion of the subject as it seems to us, and hope that no one will feel we mean to hurt them by what we say. Neither writing nor preaching should be done in the spirit of lordship, nor with effort to display superior knowledge or wisdom, but in the spirit of love, with desire to comfort the children of God and establish them in the truth, regardless of any pet hobby any of us may have. Hobbies long ridden become rickety and often bring disaster to the rider and also to those who hear him.

Now to the subject, with the desire above expressed. This text is in the last book of the Old Testament, and next to the last chapter of the old Bible; this however makes it no less prophecy than though it were in any other part of the Old Testament, and should be regarded as such or its import will be lost. No prophecy should ever be considered from the standpoint of a New Testament declaration. “The law and the prophets were until John, since then the kingdom of heaven is preached.” Hence it matters not what part of the old Bible is used, either in preaching or writing, it must be treated as prophecy, concerning the coming of Jesus, his sufferings and the glory which followed. There is a vast difference between prophecy and the fulfillment of it, and it behooves us all who handle the word of God to rightly divide that word. Everything had, and still has, its time and place. Winter does not take the place or exchange seasons with summer; seedtime and harvest are different, and it is just as impossible to make law and gospel one as it is to change the seasons. If any one will take the time to read this short prophecy by Malachi it will be seen very readily what he was writing about as moved by the Holy Ghost. In the third chapter and

first verse, the coming of John the Baptist is declared, in the office of the messenger of God, to prepare the way before Jesus Christ, the messenger of the new covenant, who should suddenly come to his temple. Because of sin and iniquity in the hosts of Israel the questions are asked, "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." This quotation establishes the fact that the book of Malachi is a testimony of the coming of Jesus and what he should do in accomplishing the will of the Father who sent him.

In this third chapter it will be seen that some of that age of the world among the Jews were stout against the Lord, saying it was vain to serve the Lord, and that others who did not serve him at all were blessed above them who had served him, and they considered the wicked happy, or, in other words, prosperous. The Lord rebuked those who thought they had been serving him, and told them they had robbed him, in that they had not brought all the tithes into the storehouse. Even then, however, there were those who feared the Lord and spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name. Regardless of what any of us think, write or preach, the above characters were those who should be his when he made up his jewels. The special difference of opinion in this matter is the time when the jewels were or are to be made up. Some take the matter even

beyond the gospel dispensation to the end of the world, but for our part we shall continue to affirm that the text is prophecy and declares the work that Jesus should do in the flesh as the Redeemer of sinners and as the purifier of gold and silver. He should purge the sons of Levi, the priesthood, that they, all the children of God, priests unto him through the blood of his Son, should offer sacrifices in righteousness; something never done under the law. The term, "They shall be mine," signifies that Jesus would pay the price with his own blood, redeeming them unto God. Paul tells us that we are not our own, but are bought with a price, the precious blood of Jesus. Therefore the whole man, soul, body and spirit, belongs to the Lord in fulfillment of his word, "They shall be mine." The term, "In that day," means the same as in most every other place where it is used in the Old Testament. For instance, It shall come to pass in that day that the great trumpet shall be blown, and they which are ready to perish shall come and shall worship the Lord in the holy mount at Jerusalem. So far as we know no one doubts the above expression as referring to the gospel day, in which the Lord gathers his sons from far and his daughters from the ends of the earth to sit down in his kingdom with Abraham, Isaac and Jacob. Therefore in that day he, Jesus, the messenger of the new covenant, should come to make up his jewels, gathering them of all nations under heaven, putting his law in their hearts and minds, making another covenant with them, thus manifesting them as his children (jewels), partakers of the divine nature and possessors of eternal life. So the church is a royal diadem in the hand of God. Therefore the text before us, being prophecy concerning the work of Jesus in his

incarnation, full of grace and truth, has no reference to the resurrection of the dead except in the sense of lifting sinners up from the curse and condemnation of the law. The doctrine of the resurrection is New Testament doctrine, and is full of comfort and assurance to those who have hope therein. Jesus taught it, the apostles affirmed it; we need not go to the Old Testament to find it, whether in Malachi or elsewhere.

The latter part of our text: "And I will spare them as a man spareth his son that serveth him," establishes the fact that the Lord by Malachi was declaring gospel things, including the service of the jewels, are gospel subjects. The law of Moses did not "spare" any one under it, but exacted the last farthing, full payment for every transgression, and full six days labor without cessation; nothing could be omitted demanded by that law, no mercy whatever in it. Even Jesus must fulfill, or keep, the law in every jot and tittle; his service was unto death, no sparing, because the law demanded it. But now in the gospel dispensation the children of God are not under Moses, or the law, but are under law to Christ, and as a father pitieth his children, so the Lord pitieth them that fear him and serve him. Surely it is now, not after death, that the subjects of the kingdom of God serve him, and his sparing them (having mercy upon them) as a man spareth his own son that serveth him, is made manifest in the forgetfulness, backslidings and wanderings of his sons and daughters. The man in sparing his son never exacts more than he is able to perform, so the Lord exacts nothing more of his jewels than he gives them strength and grace to perform, working in them both to will and to do of his good pleasure.

In conclusion, we will say that while we believe in the resurrection of the dead, and that we wait, to wit, the redemption of our body, and are sure that the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God, we would not select the text at the head of this article if we felt impressed to treat upon that subject, but we have had some comfort and pleasure for many years in believing and finding that the Old Testament Scriptures are the testimony of Jesus, as he said they were, and when led by the Spirit into the things written by holy men of old, one always beholds Jesus the Son of God coming as was declared of him, to bring life and immortality to the objects of God's love. The Lord keep us all in his love and in the order of his house blameless.

K.

CIRCULAR LETTERS.

(Written by Thomas Meredith.)

The Delaware Old School Baptist Association, convened with the Salem Church, at Philadelphia, Pa., May 26th, 27th and 28th, 1920, sends love in the Lord.

DEARLY BELOVED IN CHRIST:—In compliance with an order of the association at her last session, and in accordance also with previous custom, we select for the theme of our Circular Letter, Grace and the love of God, believing it to be calculated to comfort and encourage the children of Zion. "Grace be unto you, and peace, from God our Father." It is grace that first must be received, then comes peace which passeth all understanding; not for extra obedience of the sinner as a debt due him, but it comes from God our Father and the Lord Jesus Christ. The apostle says, God sending

forth the Spirit of his Son into the heart, crying, "Abba, Father;" for without this the awakened child dare not claim the relationship. Carnal professors, ignorant of themselves and God in his divine perfections, may presumptuously call God "Father," but for a soul quickened by God's grace to call God "Father" is more than he could presume to do; his language is, I am not worthy to be called thy son. The law brings him to the knowledge of sin, and what he in his native ignorance thought was ordained to life he finds to be unto death. To believe there is hope for him he dare not; he sees no way of escape; he strives with all his might to better his condition, yet when he would do good he cannot, for nothing but evil is present with him; he feels unfit to appear before the throne, nor can anything give him peace without coming from God his Father through the Lord Jesus Christ. Thus the poor soul is tossed until his only plea is, "God be merciful to me a sinner." All hope is cut off from any other quarter. He knows it must be an act of free grace or he is lost forever; the demands of justice are great, and he has nothing to pay, nor prospects of getting any. Now when the Holy Spirit breathes into his soul, "Grace be unto you," there will be peace in a moment, causing him to love, wonder and adore; he finds hope springing up in his mind that he is a child of God, not by works of righteousness of his own, for he is led to see the channel through which the mercy proceeds, and that it is the Lord Jesus Christ; he is filled with love, joy and peace. How surprising that God, whose purity cannot behold sin and who is independently happy in himself, should set his love on such poor, vile and sinful creatures, who were by nature children of wrath and enemies to him by wicked

works; who never sought his favor until conquered by his grace and drawn to him by cords of love. They were predestinated to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace. This love is free; not free to all the human family to take up or lay aside at pleasure, as some have vainly asserted, but free because it is freely bestowed without price upon all for whom it was provided. He never loses sight of the objects of his love, not even when in their lost condition running in the broad road with the giddy multitude, pursuing the desires of the flesh and of the mind. He always delights in the children of his grace, and calls his church his love, his dove, his undefiled. It is written, God so loved the world that he gave his only begotten Son. It was love that moved the Father to give his beloved Son that he might redeem his church and save his people from their sins. What heavenly beauty we see in this glorious plan of salvation, which flows from the fountain of God's everlasting love, through the precious Redeemer, to lost and perishing sinners. Dear brethren, we feel that this is a comforting and consoling doctrine, though it discovers to us what poor self-nothing worms of the dust we are under the care of an all-wise God, who has so wonderfully displayed his wisdom, power and love in the plan which he has devised for the salvation of his church and people on earth. We are led to honor and adore the riches of his grace, who devised the plan for such poor helpless creatures as we are.

As the conclusion of our remarks we will quote the precious words of the disciple Jude: "Now unto him that is able to keep you from falling, and to present

you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

B. F. COULTER, Moderator.

J. B. MILLER, Clerk.

(Written by Elder C. W. Vaughn.)

The Delaware River Old School Baptist Association, in session with the Kingwood Church, at Locktown, Hunterdon Co., N. J., June 2nd, 3rd and 4th, 1920, to the several churches of which it is composed, greeting.

DEARLY BELOVED:—In thus addressing you by way of a Circular Letter, we desire to express the love and appreciation we trust is in our hearts for you and the saints everywhere. In this meditation we have the quotation which is quoted in the gospel according to Luke, fourteenth chapter and eleventh verse: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." This was quoted by Jesus while in conversation with the Pharisees and lawyers, who were in conversation with him at the time a certain man was healed of dropsy. The two characters herein under consideration bring to mind the sinner dead in trespasses and sin and also the sinner that is afflicted because of sin. The first is the one who exalts himself, and represents the first Adam. We note according to the Scripture he by the conception of iniquity desired to be as wise as God, knowing good and evil, and exalting himself to take of the forbidden fruit, and the result was death. In this conception we find man continually exalting himself, and would if possible take the kingdom of God and thereby dishonor God and take the glory to himself. We note, as is quoted by Jesus in the parable just previous to the above quoted, he speaks in few words the fruits of the carnal man,

in quoting in regard to doing things by which we would have a rebound to himself equal to that he bestowed, if not greater, and thereby he would be exalted. The one that is born of the Spirit is made to see and know the end of this one which is to be abased.

Now we come to consider the one that humbleth himself. It is not in the first Adam to humble himself, but all the time exalt himself. So there must be a man that is not of the first Adam. We come now to Jesus, the He that humbleth himself, and the humility he expressed in all he manifested and taught. In the expressions of doing to others that we thereby would be profited, we know is in a true sense the nature of all men, but Jesus took the lame, the halt, the blind, the sick and all manner of afflicted, especially when they were poor and had nothing to pay. In this we see the wonderful way by which he was made poor that we should be made rich. We are made to realize the afflictions of the Lord's people, which afflictions are so great that there is no soundness in them. We might enumerate many expressions which would show his humility, but the quickened sinner magnifies him humbled to come into this low ground of sin and sorrow to suffer, bleed and die for his people, and then by the glorified power of the Father exalted at the right hand of the Father a Prince and Savior to make intercession for all whom he died, and by the power of him the poor sinner is raised up and glorified together with him. How wonderfully we are made to see the humbleness of Jesus manifested in his children as they are led by the Spirit. The Spirit humbleth, but the flesh puffeth up. When the Spirit is leading the children of grace, humility, meekness, gentleness and long-suffering are manifested, and then we are made to say, "How good and how pleasant it is for brethren to dwell together in unity." Christ Jesus being in them

brings them together in a oneness in spirit and truth as the bride of Christ.

Dear brethren, we are made to sit together in heavenly places in Christ and rejoice together in hope of salvation through Christ Jesus. This association, together with its correspondence, has been wonderfully favored of the Lord for many generations past, and we hope by the grace of God to press on toward the mark of the prize of the high calling in Christ Jesus, ever looking unto him who is the author and finisher of the christian's faith. Brethren, we as soldiers of the cross and followers of the Lamb are to press on because of his love that constraineth us. May it please him to thus manifest his power in us now and evermore.

D. M. VAIL, Moderator.

D. M. VOORHEES, Clerk.

CORRESPONDING LETTERS.

The Delaware River Old School Baptist Association, convened with Kingwood Church, Locktown, N. J., June 2nd, 3rd and 4th, 1920, to the associations and meetings with which we correspond sends greetings and love in the Lord.

DEARLY BELOVED IN THE LORD:—We are glad that by the love and mercy of a covenant-keeping God we are again permitted to meet in the capacity of an association, and that his messengers have been sent to us laden with the good things of the kingdom of God, and that we have been made to sit down together in the kingdom of our God with Abraham, Isaac and Jacob.

Our next meeting of the association will be held at Southampton, Bucks Co., Pa., Wednesday, Thursday and Friday before the first Sunday in June, 1921, at 10:30 a. m., when we hope to meet you all again in love and fellowship of the people of God.

D. M. VAIL, Moderator.

D. M. VOORHEES, Clerk.

OBITUARY NOTICES.

Cornelia Harvey was born June 21st, 1836, and departed this life December 17th, 1919, aged 83 years, 5 months and 25 days. She was married to Z. Harvey Feb. 8th, 1854. Fourteen children were born to them, seven of whom are living, four boys and three girls. For several years before her death she was a believer in the Old School Baptist faith, but never joined the church. Often have I heard her speak of the mercies of Jesus. She was a firm believer in the eternal purposes of the great King of kings. Her house was a home for the children of God. I was called to conduct the funeral of brother Z. Harvey, also that of her son, brother James Harvey. She is done with trouble here. How sweet to realize that Jesus came to put away sin by the sacrifice of himself. If Jesus put away sin who can condemn? It is said in holy writ, I am Alpha and Omega, the beginning and the end, and that all his people were chosen in him before the foundation of the world. Known unto God are all his works from the foundation of the world. He is God, and changes not, but controls all created things. In every thing he has a purpose; he works all things after the counsel of his own will; created all things, from the smallest insect to the angels around his throne. He predestinated all things, yea, even the wicked for the day of evil. It is the will of God that all the Father gave him shall come unto him, and he that cometh will in no wise be cast out. This is the doctrine she loved and firmly believed. Much more might be said of her, but space will not allow. May God be with the children and lead them to glory, and with their dear mother join that blood-washed throng and sing the song of sweet deliverance to all eternity.

J. R. HATCHER.

Joseph Theodore Hastings was born near Delmar, Del., September 22nd, 1857, died at his home in New Castle, Del., May 11th, 1920, aged 62 years, 7 months and 19 days. Though far from well, he started to his work as usual on Tuesday morning, and before reaching the trolley line he was suffering with a hard chill, so turned back, calling at the doctor's office for medicine. He prescribed for him, then took him home, as he was too sick to walk. Though he watched the case closely, in two days pneumonia developed, and he advised notifying his people, which was done. But the doctor's skill, with all that loving hearts and hands could do, could not stay the hand of death, for his days were numbered, so he passed away the following Tuesday, just one week from the day he was taken with the chill. The subject of this notice was twice married, first in February, 1882, to Miss Ella Matthews, an estimable young lady, who lived less than a year to bless their happy home. After more than three years of loneliness he

was again married, on April 4th, 1866, to Miss Mame Melvin, who is left to mourn an irreparable loss, also one son, Theodore Hastings, Jr., and one grandchild. He also left three brothers: James, Minos and Ananias, and two sisters: Mrs. A. C. Holloway and Mrs. J. B. McGee, many nephews and nieces and a host of friends. While Theodore did not have a name on our church-book, we feel to hope he loved the assembly of the saints, and we do know he had nothing against the doctrine of God our Savior. He was an exceptionally kind and affectionate husband and father, poor in this world's goods, but we feel to hope he had treasures in heaven. His trials were many through life. Four times his wife has been laid upon the operating table, and he likewise had four times suffered from the effects of the surgical knife, but was always patient; a meek and lowly spirit always manifest. Indeed, his very life said, "I am dumb before thy throne, nor dare dispute thy will." It was my privilege to talk with him about two years ago, and to hear his own lips make this confession: "I love to go among this people, and believe they are the Lord's people, but have always been given to feel that I am not worthy to have a place among them; not worthy to be called thy son, but let me be as one of thy hired servants." Precious testimony indeed.

The writer was called to conduct the funeral service by his request. We were friends indeed. May the gracious Master comfort those who are left to mourn with these thoughts. The foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

W. S. ALEXANDER.

Sarah Francisco departed this life at her home, 45 Down St., Kingston, N. Y., April 22nd, 1920. She was the daughter of David W. and Hulda Hubbell, late of Halcottville, N. Y. She was 52 years of age, and survived her husband, John Francisco, just four months. She leaves to mourn their loss, two sisters and two brothers, one sister, Miss Mary Hubbell, having cared for her during her long and painful illness. Mrs. Francisco was a great sufferer, having been afflicted for over fourteen years, yet through it all she tried to be cheerful, and though she had much to distress and discourage her, yet she bore it patiently, and ever had a heart to listen to and sympathize with others. She was a firm believer in salvation by grace, and found comfort in an exalted Savior. Her patience and resignation to her heavenly Father's will have been a living testimony to the efficacy of his grace. She had a lively hope, and was turned from the things that are seen to look upon the things that are unseen, and when the writer visited her a few days before she passed away she was sweetly resting upon all-sufficient grace.

The funeral was held at her late home, and interment was in the cemetery at Kelly Corners.

GEORGE RUSTON.

Mrs. Nancy Johnston was born in the township of Lobo, Ont., in the year 1836, and departed this life May 8th, 1920. She was the eldest daughter of Donald and Catherine Graham, who came from Scotland many years ago. She was married to my father, Richard Johnston, of Highgate, in April, 1884, by Elder William Pollard, living happily together. Father died in 1897, leaving her with two stepchildren. My brother was married in June, 1905, and died in August, 1908. Mother and I came to London, where we lived at our home until her death. She was in excellent health until a short time before her death, when she contracted pneumonia and only lived a short time. During her illness mother made all her own funeral arrangements and requests, one of which was that Elder J. M. Fenton conduct the funeral services, which he did, and spoke comforting words from the twentieth chapter of Revelation. On Thursday night before her death she prayed and praised her Savior from 12:30 a. m. until 5 a. m., and the last we understood her to say she was repeating the last of the Lord's prayer, and at 9 o'clock she passed peacefully away. She had been a member of the Covenanted Baptist Church of Canada for over forty years. My father was also a member, both being baptized by Elder William Pollard. Mother loved the company of God's dear people, and her door was always opened with a smile and cheery word of welcome to all her brethren and sisters in the church, as well as her many friends who loved her. She was of a bright, sunny and cheerful disposition, making friends wherever she went. Her Bible and the SIGNS were her constant companions. She is survived by her stepdaughter, Catherine, who lived with her, also her two sisters, Mrs. Thomas Comer, of Poplar Hill, and Mrs. Dan Johnston, of Curlew, Iowa.

Interment was made in Mt. Pleasant Cemetery, London, Ontario.

CATHERINE JOHNSTON.

Vienna Solt, wife of the late John R. Solt, was born February 22nd, 1848, and died in the township of Walnut, Ohio, at the home of her daughter, Laura Baker, April 10th, 1920, at the age of 72 years, 1 month and 17 days. She was the eighth daughter of the late Absalom and Famah Peters. On September 1st, 1867, she was married to John R. Solt, who died January 6th, 1911. That union was blessed with eleven children, ten of whom are living. She lived a true, exemplary life, always scattering sunshine that those about her might be happier. The deceased was a long and very patient sufferer, never complaining, but bearing her suffering with the greatest fortitude, exemplifying our Savior, Christ the Lord, who suffered and died that we might live the life eternal. One daughter, Louie Alice Nicholson, died ten years ago last December. Ten children are left to mourn

the loss of a loving and affectionate mother. Thirty-seven grandchildren will miss their dear grandmother. She also leaves three sisters and many other relatives and friends to mourn her departure. She was not a member of the church, but enjoyed reading the SIGNS, giving evidence of understanding the things of the Spirit.

Funeral services were held at Hedges Chapel, conducted by Elder W. H. Shoemaker. Burial in Reher Hill Cemetery.

EDWIN NEWTON.

Alvin Holloway Johnson, son of B. A. and Ethel F. Johnson, of Salisbury, Md., was born July 31st, 1916, died Dec. 7th, 1919, aged 3 years, 4 months and 7 days. We visited the family the fifth Sunday in November, and Alvin went with us to meeting and seemed well and happy. That evening he was taken with a fever and a doctor was called; measles developed, complications followed and another doctor was called in consultation, but their combined skill, with all that loving hearts and hands could do, could not stay the hand of death, and early Sunday morning, just a week from the day he was taken sick, his little form lay cold in death. We believe he was taken from the evil to come, and that his spirit is now with God who gave it. Jesus said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." He was an unusually bright child, a favorite with all who knew him, and had so entwined himself about our hearts we find it hard indeed to say, Thy will, not ours, be done.

Elders A. B. Francis and J. C. Mellott spoke words of comfort on the following Tuesday at the home to a large gathering of relatives and friends, after which the little body was laid to rest in Parsons Cemetery by four little boys, playmates of Alvin's.

MARTHA E. HOLLOWAY.

William J. Snoddgrass passed away at the Lebanon hospital April 26th, at the age of 57 years and 9 months. Death was caused by a stroke of paralysis received about eight days before. The deceased was born in Texas, but moved to Oregon with his parents when quite young, and had been a resident of Lebanon and vicinity for a number of years. He was long engaged in the stock business, both as buyer and raiser. He leaves a wife and daughter, who reside in Seattle. His widow, Mrs. Mae Snoddgrass, was with him when he passed away. He also leaves his mother, Mrs. Eunice Snoddgrass, who resides in Tallman, and two brothers and five sisters: Robert, of Clackamas County, Roy, of Lebanon, Mrs. M. W. Yeoman, of Brogan, Mrs. M. E. Jarnigan and Mrs. Lee Jarnigan, of Coburg, Mrs. W. D. Busey, of Lebanon, and Miss Rose Snoddgrass, of Tallman.

Funeral services were conducted by Elder A. Horner, after which the remains were laid to rest in the Masonic Cemetery.

A FRIEND.

Jesse Elmer Strawser, son of Samuel and Dortha Strawser, was born in Delaware County, Ohio, January 28th, 1867, and died April 30th, 1920, at the age of 53 years, 3 months and 2 days, of a complication of diseases. He leaves to mourn their loss, a wife, one son, one daughter, a daughter-in-law, one granddaughter, his mother, one brother, one sister and a host of relatives and friends. He was a loving son, husband and father. He was a contractor and carpenter at Marion, Ohio, and many buildings stand as monuments of his conscientious dealings with his fellow-men. While he never united with the church, he was a lover and ardent reader of the SIGNS, and gave every evidence of being in possession of that faith which was once delivered unto the saints. May we be enabled to bow in humble submission to the will of Him who rules all things after the counsel of his own will and for the good of them that love him.

Funeral services were conducted by the writer at the Pleasant Hill meetinghouse. Burial in Pleasant Hill Cemetery.

C. E. JACKSON.

MEMORIALS.

(DELAWARE ASSOCIATION.)

WHEREAS, God in infinite wisdom has by death called to a close the labors of our beloved brother and minister of the gospel of Christ, **Elder A. B. Francis**, and

WHEREAS, this Association feels the loss of a brother so esteemed for the truth and so beloved of the Lord; be it

RESOLVED, that we spread upon our Minutes an expression of our deep sympathy for the churches in their loss, and for his family in their deep bereavement, and of our deep appreciation of the all-wise purpose of a covenant-keeping God that our loss is gain to our brother. And be it further

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

Adopted May 26, 1920.

B. F. COULTER, Moderator.

J. B. MILLER, Clerk.

APPOINTMENTS.

THE Lord willing, Elder J. M. Fenton will visit and preach among brethren and friends as follows:

Jefferson, N. Y., July 17th and 18th; Charlotteville, 19th, 3 p. m.; Howe Cave, 20th, 3 p. m.; Middleburg, 21st, 3 p. m.; Central Bridge, 8 p. m.; Albany, 22nd, 11 a. m.; Troy, 2 p. m.; Greenwich, 8 p. m.; Schoharie, 24th and 25th.

E. R. KINNEY.

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

Elder S. M. Dickens, Texas, \$1.00; Mrs. L. Stewart,
N. Y., \$3.00.

M E E T I N G S .

THE twenty-fifth annual session of the New Harmony Association of the Regular Predestinarian Baptist faith and order, will be held with the Macedonia Church, seven miles southwest of Rising Star, Eastland County, Texas, commencing on Friday before and embracing the second Sunday in August. All lovers of the truth are cordially invited to attend. Those coming by rail will please notify J. I. Foster, Rising Star, Texas, at which point conveyances will meet train on Thursday evening before.

J. C. KILGORE, Moderator.

W. G. GREEN, Clerk.

THE Siloam Association of Predestinarian Baptists will be held with Sulphur Creek Church, near Riffe, Wash., beginning Friday, August 6th, 1920, at 10 o'clock a. m., and continuing the two following days. All lovers of the truth are invited. Those coming via Morton will be met Thursday p. m. with conveyance. Those coming via Chehalis take auto stage leaving Chehalis 7:30 a. m. and 2 p. m., arriving at Riffe 1 and 5 p. m. For further particulars write me.

ROSA COLEMAN, Clerk.

RIFFE, Wash.

THE Old School Predestinarian or Primitive Baptist Association will meet, the Lord willing, on Friday before the third Sunday in August with Elm Ridge Church, at Elmo, Texas, on the Texas and Pacific R. R., seven miles east of Terrel, Texas. The church-house is about three hundred yards southeast of the depot. All God-fearing people are invited, especially ministers of our faith and order.

S. M. DICKENS.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 88. MIDDLETOWN, N. Y., AUGUST 1, 1920. NO. 15.

CORRESPONDENCE.

PREDESTINATION.

THERE is a diversity of opinions in regard to God's predestination even among Primitive Baptists. Some believe God predestinated all things, some think he predestinated some things, others do not think he predestinated anything, but that all things happen by chance. Israel's God is a God of purpose, and holy writ teaches us that he works all things in all worlds after the counsel of his own will. David, who was a prophet and king in Israel, said that whatsoever the Lord pleased that he did in heaven, in earth and all deep places. Man, like the balance of God's creation, was created good, but not perfect. By the disobedience of one man (Adam) sin entered the world. Adam's Creator gave him a law, the violation of which meant death; he violated that law willingly, knowing the penalty would be death. One of the most mysterious questions of this or any other age is, Did God predestinate that Adam should violate said law, and that sin, with its ruinous consequences, should enter the world? This is the subject on my mind for discussion, or consideration, at

this time. We learn in the word of truth that Christ came into the world to save sinners; we also learn by the same authority that the covenant ordered in all things and sure antedated the creation. Christ was God manifest in the flesh. In the great plan of redemption there was a counsel held in eternity before the foundation of the world, in which God resolved himself into a three-one God which should bear record as Father, Son and Holy Ghost, and these three should be one. In the creation God said, Let us make man. The pronoun "us" evidently means the second person in the Trinity. The Father chose, the Son redeemed, and the Holy Ghost has in all ages made the application, or quickened into life. The Son said, I must go away, that the Comforter may come and take the things of mine and show them unto you (his people). There would have been no need for a Savior if there had been nothing to save. An angel sent from God said to Mary, the mother of Christ, before he was conceived, His name shall be called Jesus (the same is Christ), for he shall save his people from their sins. Just before the crucifixion the Son said to the Father, Glorify thy Son, that thy

Son may glorify thee, as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him; and this is life eternal, that they might know thee, whom to know is eternal life. The inhabitants of the entire world sprang from the first Adam. Paul says, Of one blood God made all nations of people to inhabit all the world. Climate, habits, and perhaps other things, have caused the great difference in color, and otherwise, consequently one is just as good as another by nature. It was by a decree from God that Joshua destroyed Jericho, men, women and children; by the same authority Saul, the first king of national Israel, destroyed Ai and Amalek, two wicked cities, with all their inhabitants. God rained down fire from heaven and burned the cities of Sodom and Gomorrah, and all the regions round about, for their sins, or as a punishment therefor, and who will venture the assertion that they were more wicked than the world is to-day? I hold that the Scriptures teach God's predestination is just as broad as his purpose, and that his power is as wide as his knowledge. Known unto God are his works from the foundation of the world. He saved us and called us with a holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ before the foundation of the world. The word of God is not bound, neither is it limited; it is sharper than a two-edged sword. When God called Abraham out of a heathen country he showed him the land he would give him for his posterity, and told him that they would be in bondage four hundred years before they would come into possession of it. Abraham had no children, but God gave him faith to believe all he told him; even so when he calls one of his elect out

of the same kind of a land he believes, and that, too, by the same kind of faith: a God-given faith. All unregenerate people are heathens, in a gospel sense, no matter how much they know of the wisdom of the world. The way God protected Joseph, and his purpose in the same, and also Moses, is beyond the comprehension of human wisdom. But there is a hidden wisdom which the wise of this world have never known, which is only known by divine revelation, a highway that the lion's whelp has never trod, nor has the vulture's eye ever seen. The lion is the king of beasts and represents power. The vulture, though now extinct, had the keenest vision of anything. The prophet uses the figure to prove what the apostle Paul afterwards by divine revelation wrote, to wit, The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. From a natural, or human, standpoint it cannot be seen how that God in justice should or did have the land of Canaan or Palestine depopulated and put the descendants of Abraham in possession of the same, but there is one thing we do know: that it was the purpose of God to do that thing when he gave the land to Abraham. We also know that it was the purpose of God to destroy Pharaoh and his host in the Red Sea. They could have gone a nearer route and evaded the Red Sea, but God had said to him, For this same cause have I raised thee up, that I might show forth my power in thee. On one occasion I asked a man who hates the doctrine of predestination as much as any one I ever knew, if God could have prevented sin from entering the world, and in consequence thereof all the heinous crimes that have been perpetrated in all ages of the world. His

answer was that if it had been his purpose he could. That is just what I believe in, his purposes, notwithstanding he was a full-fledged Arminian and I an absolute predestinarian. The Savior said, nearly two thousand years ago, There shall be wars, and rumors of wars, but the end is not yet. We should remember that God's ways and thoughts are as high above ours as the heavens above the earth. We only know in part and see in part; see, as it were, through a glass dimly, but when that which is in part is done away we shall see as we are seen and know as we are known. I have wondered many times why African slavery was tolerated in the United States when it was the cause of so much bloodshed, but God evidently had a purpose in it; the same way with the world war which lately came to an end. Secret things belong to God, revealed things to us and our children forever.

May God bless his dear people the world over with a proper understanding of the Scriptures, is my sincere prayer.

JAMES M. SIMMONS.

PARIS, Texas, May 14, 1920.

BISMARCK, Missouri.

DEAR BRETHREN:—I was born in the city of New York, March 14th, 1831, and remember going from there to Cleveland, then to Zanesville, Ohio, in the spring of 1834, on a canal boat, a slow way to travel compared to railroads, automobiles or airships. I lived in Zanesville six years, then moved to Meigs County, on the Ohio River, and lived there for fifteen years; then moved to Marion County, Iowa, in May, 1855, and lived there twenty-two years. In September, 1859, at the Western Association, in Watkin's Grove, I met with the Primitive or Old School Baptists for the first

time in my life. I heard Elder John Shanks first, then Elder Cobb, then Elder D. S. Tannehill, next and last Bonham M. Hester, and they were able preachers. I knew the ring of the apostles' doctrine. David said, Blessed are the people who know the joyful sound. In the spring of 1860 I joined the Little Flock Church, at their first meeting. After I joined I was licensed to preach. In 1866 I was ordained; the presbytery consisted of Elders David Wortman, Bonham Hester and David Layman. I first joined the Free Will Baptists, in Ohio, but did not believe their doctrine; I was deceived in them. In 1852 they gave me license to preach. I preached three Apostolic Baptist sermons, the last one my text was, "We preach Christ crucified, unto the Jews a stumblingblock, 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."—1 Cor. i. 23, 24. One of the Elders found fault with it, and another said the members did not like it. Well, I said, did I not prove what I preached by Scripture? He said, Yes, you preached too much Scripture. I left them and never went back to their "do and live" meetings any more. I plainly saw they could not endure sound doctrine; they liked the old Babylonish doctrine much better. From the time I left the "Free Willers" until I joined the Primitive Baptist Church I felt it to be my duty to preach wherever I had an opportunity. I preached the same as I do now: salvation through Christ alone; immortal and eternal life comes through Christ alone. God Almighty made me a minister of Jesus Christ, and only the Old Baptists indorsed and approved of what God had done; they simply said, Amen. Before I went to Missouri I for many years regu-

larly visited six churches in Iowa, two in Marion County: Little Flock and North Cedar; Ebenezer, in Mahaska County; Harmony, in Warren County; Providence, in Polk County; Zion, Jasper County. In October, 1877, I, at the earnest call of five churches in southeast Missouri, went there with my family, bought four hundred acres of land in Saint Francois County and lived there twenty-five years. I had the care of five churches all that time, they were located in Iron, Reynolds and Madison counties. I came back to Iowa in 1902 and united with Sharon Church, Guthrie County, where my membership now is. I never kept account of the number of miles I have traveled in Missouri and Iowa by private conveyance, but it would amount to many thousands. Ever since I commenced preaching I have had plenty of this world's goods. I made my financial start in this world by hard work and good management. The Lord has always blessed me with plenty, and I never had to beg, or in any way ask for help. On leaving home I always left plenty for my family and had money enough with me to take me wherever I was going and return. If the brethren gave me anything (which they seldom did) they did it voluntarily and of their own good will. The brethren generally paid my traveling expenses when I went by railroad. I have visited churches in Iowa and Missouri through cold and heat, rain and snow. I am now nearly ninety years of age, and feel as if life's journey is nearly through, but I have a hope through Christ alone of eternal life in the next world. Eternal life, immortality, Christ gives to his sheep alone, so they will never perish. He never gave the goats eternal life, so they will all perish, they will be punished with everlasting de-

struction. (See John x. 28.) "For, behold, the day cometh, [at the end of this world, not in the next] that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, [so it must be true, for God cannot lie] that it shall leave them neither root nor branch. [What does he say of his sheep that fear his name?] But unto you that fear my name shall the Sun of righteousness [Christ] arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." There is no uncertain sound in what the Lord of hosts says. Christ has put the amen to this in Revelation xx. 14, 15: "And death and hell were cast into the lake of fire." Christ says, "This is the second death," so it must be so. Who are put into that lake? "And whosoever was not found written in the book of life was cast into the lake of fire." "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. xxi. 8. "And to you who are troubled, rest with us; when 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; when he shall come to be glorified in his saints, and to be admired in all them that believe." "Let no man deceive you by any

means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: [If Satan be consumed and destroyed, how much of him is left?] even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all [that were not written in the book of life] might be damned who believed not the truth." We get natural, mortal life from the first Adam by natural birth, without our consent; we had no choice, were not consulted whether we were willing to be born or not. We knew nothing of this world until we were born of the flesh, so likewise we knew nothing of a spiritual birth until born of the Spirit, born of God. That which is born of the flesh is flesh, not part flesh and part Spirit; and that which is born of the Spirit is spirit. Christ said, "The wind bloweth where it listeth, [the way God sends it] and thou hearest the sound thereof, but

canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nothing can be plainer than this; then what presumption in man to try to explain what Christ made so plain that a wayfaring man, though a fool, cannot err therein, and he that runneth can read.

I came here the 17th of April. As I wrote you before, my wife and eldest son died on the same day, April 7th. I now feel that this is my last communication for the SIGNS. I thank you for publishing my writings in the past.

Farewell. Yours truly,

R. S. BANKS.

THE KINGDOM OF GOD.

DEAR EDITORS:—Will you let me address you by letter, one so ignorant as I feel myself to be, on a Bible subject which is found in 1st Corinthians iv. 20? "For the kingdom of God is not in word, but in power." If the kingdom then is of God, it is not of man, and if it is in power, then it is not in weakness. God has all power, both in heaven and in earth, so the kingdom is his, the power is his, and he is the Governor, the Ruler and the Builder of his own kingdom. It cannot help being in power, because God has all power, both in heaven and in earth. There is no more power than all power, and the powers that be are ordained of God. He is above all, he rules over all, and what he doeth is forever. He saw all things, he knew all things, he was before all things, he created all things, and by him all things consist. He made a choice, and selected his own bride. Thine they were, and thou gavest them me; and then he will say, Here they are, those whom thou hast given to me. Thine are mine, and mine are thine. What is the kingdom of God? Behold, the king-

dom of God is within you. It is Christ in you the hope of glory, the work of God in the hearts of his children. I will write my law in their hearts and put it in their minds, and I will be to them a God and they shall be to me a people. I am King, and I work in you to do of my good pleasure. I gave my dear Son for you, to save you, and he is the Builder of my church, or my kingdom, as I showed my servant Daniel. In the days of these kings the God of heaven shall set up a kingdom that shall never be destroyed, and it shall stand forever. It is not left to other people, for this is God's kingdom, and it is for those for whom it is prepared, and it is not left to other people to do something, as we are often told they must, in order to receive it. O no, because this kingdom of God is not in word, and what they say about it is only in word, and not in power at all, because they say and do not; but God's kingdom is in power. He speaks and it is done, he commands and it stands fast; he just writes his law in their hearts and puts it in their minds. He does his strange work, his mighty work, in them; he does terrible things, and his servants shall see his strange and mighty works, because the secret of the Lord is with them that fear him. Here is his kingdom within you. The fear of the Lord is within you, that ye shall not depart from him. His dwelling-place is within you. I will lead you by my Spirit, and I will cause you, O house of Israel, to walk in my statutes and my judgments; ye shall do them; and be it known unto you, O house of Israel, that I do not do this for your sakes, but for my own sake, even for my mercy's sake. So the kingdom of God is not in word, but in power. I will bring the blind (and the blind are the subjects of this kingdom) by a way which they

knew not, I will make rough places smooth unto them and crooked things straight; these are the things I will do for them, and not forsake them. Now read the eighteenth verse of this chapter: "Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power." Then comes my text: "For the kingdom of God is not in word, but in power." There are many to-day who are puffed up and say as those did then, that Paul did not come alone by the power of God, and what they do is only in word; they just say, but they do not, but Paul said, I will come if God will. See how he showed wherein his power was: it laid in the will of God; not in word, but in the power of God, who works all things after the counsel of his own will and none can hinder. Those who are puffed up do not know his mighty power in his children's hearts, and that they must obey his command, because the kingdom of God is in power, and not in word. The eternal God called Paul and chose him for to preach his power, and to testify of his kingdom, and to reprove the people of their words that the kingdom of God does not stand in these things, but in his everlasting power. He is the Savior of all them that do believe, he hath obtained eternal redemption for those who are the subjects of his kingdom. Where is the beginning of God's everlasting kingdom? His kingdom began before the foundation of the world. Who began the work of his kingdom? God himself. He first made choice of his subjects, then he sent his Son into the world to save, and set up his kingdom; he chose a certain part of the human race, and those whom he chose were in his Son before the foundation of

the world, and are the same people that Daniel spoke of when he said, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed;" and that kingdom should not be left to other people, but be given to that certain people who were chosen in Christ Jesus before the world began. So the kingdom of God is not in word, but in power. He began the work, and he will finish his own work, and it is so strange that the world cannot behold it. We enter into it by the power of God. The kingdom of God is within you, and yet ye are in it, and here are the mysteries of the kingdom, which were given unto the disciples and unto God's children. This is strange and mighty, and it is God's work; for it shall be said that this man and that man were born in her—in Zion. This is the work of God, the power of God, the wisdom of God, this kingdom of God which is not in word, but in power. It is in you, it is round about you, and you are in it. His power is everywhere. David said, "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me." The word of man says, Ye are not dead, but have a spark of life. There is no truth in the words of man. Christ said of them, Ye are of your father the devil, and the works of him ye will do. He told the woman in the garden that she should not die, and his children are still following in his footsteps, saying unto the people that they are not dead, but that they have a spark of life within them, and all they have to do is to kindle it into a flame. All this is only in word, and not in power, because they are without strength, without power; and they

know not what is right, because they set evil for good and good for evil. "Some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power." The wicked go forth speaking lies as soon as they are born; the wicked shall do wickedly, and none shall understand; but my children shall understand, for unto you it is given, but unto them it is not given, and all they say or all they do is only in word, and not in power, and if the blind lead the blind they both shall fall into the ditch. "Ye must be born again." This is in power, and God is the only power.

Yours,

JAMES W. LINN.

SUMAS, Wash., Jan. 17, 1920.

DEAR BRETHREN AND SISTERS:—"It is finished," said Christ, "and gave up the ghost." What was finished? His life's work here on earth was finished, and there was nothing left undone that should have been done of the work which he came to do; and we find by reading the Scriptures that his work was to seek and to save that which was lost. Now, to find out what was lost we must go to the root of the matter, and we find that by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. As in Adam all die, even so in Christ shall all be made alive. Now, this covenant was entered into between the Father and Son in the ancients of eternity, as we can see by reading Ephesians i. 3-5, which reads: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: accord-

ing as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." O how comforting it is to know that this is God's testimony, and not man's. What he has said, will he not do it? or is his arm shortened, that he cannot save, or fulfill his promises? Let us see. "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." —John vi. 37-39, 44. The forty-seventh verse is the capsheaf that covers it all, and is the foundation of our hope, for he says, "Verily, verily, I say unto you, He that believeth on me hath everlasting life," or eternal life. My dear brethren and sisters, do we believe on him? Is there a secret joy within which sometimes causes tears of joy to flow, when that something within us like a well of living water overflows, causing us to praise God with all our heart, soul and body? a love over which we have no control, nor do we wish to have, but wish it would flow on and on forever without ceasing. There is an overwhelming love for the children of God, no matter how poor or weak they are, and there is a feeling that we are the poorest in spirit and weakest in faith of any, even so weak that we fear we are not of his, yet we love him and wish we could praise him as

we ought, but fear our praise is so contaminated with sin that it is not acceptable; and when he leaves us to ourselves, and we seek him, but cannot find him, do we mourn and sometimes weep because he tarries so long? If we do, there must be a reason. Is it not because we love him? For if we did not love him we would not want him near us. Were you ever sick nigh unto death and he came to you in the dark hours of night so close that you could feel his very presence, causing a great love to envelop your whole being and your tears of joy to flow, and you to forget your pain and suffering? Dear ones, do you know him? Sometimes I think I do, and can testify to his comforting presence when none but God is nigh, and when I am happy in him December is as pleasant as May. Do we believe on him that he finished the work of redemption, that every one for whom he died is saved with an everlasting salvation, without anything for us to do? and do we believe that Christ is coming again, and although our body may have lain for thousands of years in the tomb, it will by his power be raised an incorruptible body, like unto his glorious body, and that we shall see him as he is and be satisfied? Now, if we do believe on him there must be spiritual life dwelling in us, for the natural man receiveth not the things of the Spirit of God, neither can he know them; they are foolishness unto him, for they are spiritually discerned.

In conclusion, I will say that my mind has been a blank in spiritual things so long that I have been afraid to try to write for the SIGNS, and even now I would not have made the attempt, but wanted to send in my remittance to the paper, which comes to me regularly, laden with precious food to me, who am the least of all. DAVIS BURCH.

GREENWICH, N. Y., June 13, 1920.

DEAR EDITORS:—Please find inclosed two dollars to pay for the dear SIGNS, which has been of much comfort to me for more than sixty years. I realize that half of the year has already passed, and feel to ask your pardon for my delay in remitting. It has been a great comfort to me for the last seven months, as I have been far from any of like precious faith, and have heard but one sermon in that length of time, but have had many precious sermons from the pens of ready writers which made me feel that my Father hath given me many tokens of his love. In looking over the way I have been led, I feel that he has been a present help in all he has called me to pass through. Many have been the bright spots along the way, and I can say, I know in whom I have trusted and believed. He will be with me to the end of my journey in this world, which I feel will be but a little while at the longest, as I have already passed my eighty-third birthday. What a long life, but how quickly passed, as a tale that is told, and how little of it has been passed to the praise of him who has been, as I hope, my Savior; but one comfort is, he knows me far better than I know myself.

I will close by again thanking you for sending my dear paper. Please continue sending it to the same address.

Your sister in hope,

(MRS.) P. S. KINNEY.

DELANSON, N. Y., June 23, 1919.

DEAR BRETHREN:—I feel I cannot do without the SIGNS while I can read, which may not be long, for I feel my race is nearly run, as I am nearly eighty-four years of age. The writers tell my mind better than I can, and it is all the preaching I have, and what my soul craves, if I

know anything about it, as I hope I do. I have experienced that in my heart which is not of nature, I am persuaded, but feel poor, needy and ignorant, and need His loving and guiding hand every hour. His watchful and loving care has been over me from youth to old age, blessings without number are showered upon me, and what do I render to my God for all his benefits to me, unworthy of the least of his mercies, if indeed one of his children, the least of all? Underneath me are his everlasting arms that have sustained and supported me through all the vicissitudes and trials of this life, and my trust is in him who is able to save; to him be all the praise. It has been fifty years since he was revealed to me as my Savior, the One altogether lovely. I love his name, I love his cause and desire to live as a follower of the lowly Jesus' blessed name.

(MRS.) P. L. BILLINGS.

HYMN BOOKS READY.

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

“FEAST OF FAT THINGS.”

As we now have to pay three and one-half times as much as we formerly did to have the “Feast of Fat Things” bound in cloth, we are forced to increase our price of the cloth bound book from fifty cents to seventy-five cents. We will for the present continue to supply the book in paper covers at the original price of twenty-five cents.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1920.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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

It seems necessary at this time that the editors of the SIGNS OF THE TIMES reaffirm their faith and hope in the resurrection of the dead, as we see and hear from some quarters false statements and accusations of us regarding this subject. But of two things we assure our readers: we absolutely refuse to be drawn into unpleasant controversy on the subject, and to adopt the phraseology used by some in expressing themselves. Our objection to controversy is because the resurrection is a mystery known only to God, hence it is foolish for men to fight and try to kill each other about it. The prophets, when testifying concerning the coming of Jesus, did not understand how such things as they declared could be, nor did they know when those things should take place. (1 Peter i. 10-12.) That glory, or knowledge, was reserved for those who lived and now live in the gospel dispensation. So also the resurrection being glory beyond this life, all men must wait until it is experienced by them before they can understand how it shall be.

Our reason for refusing to use the language adopted by some of our brethren is because such language is unwarranted by the Scriptures. We cannot therefore consistently nor conscientiously use it in expressing our views of the resurrection.

It does not seem enough to some for the editors of the SIGNS to constantly affirm their belief in the resurrection of the dead, but our false accusers want us to declare that we believe in the resurrection of a "natural" or "mortal body." This we now, once for all, refuse to do, let the result be what it may. Whatever the resurrection is, or shall be, it is entirely spiritual, nothing natural or mortal about it, if the Scriptures be true, and we believe they are, and shall stand unmovable by them, regardless of what any man since the apostles' day has said, does say or shall ever say. The "body is sown a natural body: it is raised a spiritual body." "It is sown in corruption; it is raised in incorruption." "It is sown in dishonor; it is raised in glory." These statements are by Paul, the servant of Jesus Christ by the will of God the Father. He makes the distinction very positive between the natural body and the spiritual, saying, "There is a natural body and there is a spiritual body." There is no connection, or relation, between the natural body and the spiritual body. There is no relationship between corruption and incorruption, nor is there likeness between dishonor and glory. While the editors of the SIGNS object to being told over and over again that the dead are raised natural, both in body and form, (which assertion cannot be sustained by the Scriptures) they make no fuss about it, never make the slightest reference to it, except when driven to do so by persecution and false accusations. We do not like to fight, but when there is no way out of it we can and shall, and our enemies may depend upon it. We do not propose to sit idle always and allow ourselves to be misrepresented and slandered to the sacrifice of ourselves and our subscribers, who love us and the SIGNS for the truth's

sake. We are glad to say to our readers that most of the hard and hateful things said of us are said by those who are either very friendly toward or editors of some other paper published in defence of the Old Baptist cause, so said. These are enemies of the SIGNS OF THE TIMES, and would gladly sacrifice it and its editors in building up the publications with which they are associated. This is the underlying principle that is prompting much of the persecution of the SIGNS and its editors, and not that they care so much as to what the editors believe, preach or write. The SIGNS OF THE TIMES has lived longer than any medium of correspondence of its kind in this country. Many others, like gourds, have sprung up, as it were, in a night, and been cut down in about the same length of time. The chief reason we have for believing the Lord is with the SIGNS is that it stands and has ever stood all the assaults of its enemies. There are some at the present time who are connected with other Baptist papers, either as editors or often contributors, in different parts of the country, who have never stood for the declarations of the Black Rock Convention in 1832, nor have they stood with the "SIGNS Baptists," but are known as "Clark Baptists," who would now champion the doctrine advocated by Elder Gilbert Beebe on the resurrection of the dead, but they are quite silent on the doctrine of "absolute predestination of all things," "eternal vital unity of Christ and the church," "the new birth," &c., as Elder Gilbert Beebe believed, wrote and preached. Their leader, Elder John Clark, of Virginia, long since dead, and Elder Gilbert Beebe declared nonfellowship for each other because of differences of opinion on such points of doctrine long before some of these, now wise men, were

born. Bars of nonfellowship were raised by these people many years ago against the Beebe or SIGNS Baptists. Because of the wide differences on doctrine not one of these men would be received, nor put up to preach, in what are call by them Beebe Baptist churches, anywhere from Virginia to Maine. How strange that they should persecute the editors of the SIGNS when they have no use for them nor for the principles of doctrine they advocate! One of these men, now located in California, wrote us last spring, asking if we subscribed to a certain editorial written by Elder Gilbert Beebe on the resurrection of the dead. We, in reply, asked him if he subscribed to the views of Elder Gilbert Beebe on "absolute predestination of all things," "eternal vital unity of Christ and the church," "the new birth," and so on, and remarked that when he answered us we would answer him. When he acknowledged our letter he said if we did not care to answer his question we need not do it, and that he was not alone in the desire to know, but he failed to make mention of our questions, much less to answer them by saying one thing or the other. He never has stood with the "SIGNS Baptists," though now, strange to say, is preaching for some of them. We wonder how long they will stand "Clark Baptist doctrine." We have no pleasure in writing such things, and have tried our best for several years to avoid it, but when pressed, repressed and trampled upon we have to defend ourselves, and shall endeavor to do so in such a way that there will be no mistake as to where we stand and what we believe.

Regarding the resurrection of the dead, all men should remember that it is but one point of doctrine, and if all who do not use Elder Gilbert Beebe's words in

presenting their view are heretics, let it be remembered that all who deny other fundamental principles of the doctrine advocated by him, and sustained by the word of God, are heretics also, hence why should one heretic denounce another? "Consistency, thou art a jewel." Why should men declare nonfellowship for each other because they cannot see and understand the unfathomable mystery? Another thing that should be remembered is that because a man preaches the resurrection of "the natural bodies of the saints," it is no reason that he should be regarded as being an overly sound Old School Baptist, because the rankest Arminians in the world believe it and preach it. If the resurrection is a literal thing, in other words, if a natural body is raised, then the Arminians are not dead in sins and to the doctrine of God, for they have sight to behold what Paul and John did not see, therefore must be regarded as the children of God with special revelation.

We, the editors of the SIGNS, object to the expressions, "this identical body" and "this mortal body" in speaking of the resurrection of the dead, and absolutely refuse to use them in expressing ourselves on this subject, for the reason that the Bible nowhere uses them when speaking of the body that shall be raised. The word "identical" means "the same, not different;" hence the resurrected body is not the identical body that is sown, because it is changed and raised spiritual. The word "mortal" means "subject to death, destined to die; as, man is mortal." Therefore the body after death is not mortal, for the reason the life that made it mortal, subject to death, has taken its flight. The definitions of the above words are not a fancy of the mind of a heretic, but that of authority on the English lan-

guage. When Paul in Romans viii. 11, speaks of the Spirit of him that raised up Christ from the dead quickening the mortal bodies of the saints, if so be that God dwells in them, he had in mind an experience in time, as it seems to us, more than the resurrection of the dead at some future time. None of us should forget his statement in chapter seven, verses eighteen to twenty-five inclusive. Here he speaks of the two men, inward and outward man; that he, according to the flesh, and with the flesh, served the law of sin, but with the mind (of Christ) he served the law of God. He longed to be delivered from the body of death, or, in other words, "the dead body because of sin." The body of Paul and the bodies of the Romans were then dead because of the sentence of death upon them, and the bodies of the saints now are no less dead for the same reason. When a man is condemned and sentenced to die by the law, in the eyes of the law he is already dead; so also the sentence of God's law being upon sinners, their bodies are dead (yet mortal) as Paul said, because of sin, condemnation and judgment of the law. But he said the Spirit is life because of righteousness, and by the Spirit those dead bodies should be quickened that they should serve God and rejoice, as Paul did from time to time, in the hope of the glory of God. David in his day realized the deadness and nothingness of the flesh, and asked the Lord to quicken him that he might be quickened and run after God.

It is because the editors of the SIGNS do not use the expressions, "identical body" and "this mortal body," as being raised, that we are accused of not believing in the resurrection of the dead. We do, however, believe most firmly and assuredly in the resurrection of the dead,

for without it there can be no salvation; but we much prefer the use of Bible language in expressing ourselves. Such language will stand all the assaults of our enemies. If some of them dared they would accuse Paul and John of being nonresurrectionists, inasmuch as they use the "identical" language we adopt. The resurrection was a mystery to Paul, and it is to the editors of the SIGNS. John saw and handled the resurrected body of Jesus, yet he said, It doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is; not as when he saw and handled him. It has not appeared as yet to the editors of the SIGNS as to what we shall be, hence we must leave it to those to whom it has been revealed to tell the people how the dead are raised. Paul, however, stamped the man who would ask such a question as a "fool."

It has been, and still is, our desire to give our readers a clean sheet of unadulterated gospel, not one of strife, contention and bloodshed. The SIGNS is about the only paper of its kind in the United States to-day that is free from controversy, backbiting and murder. We desire to continue along the same lines of love, peace and unity. Truth always condemns error, and to contend for the faith once delivered unto the saints, means to continue in the doctrine, to be steadfast, unmovable, always abounding in the work of the Lord, preach the truth, write the truth and stand pat on Bible language and proper definitions of language; and inasmuch as our Bible is written in the "English language," let us at all times give to the people what the language means, regardless of men's notions and ideas, let them be what they may. K.

MEMORIALS.

WHEREAS, it has pleased divine Providence to remove by death **Elder A. B. Francis**, for thirty-one years a supply and pastor of this church, and for twelve years the president of our board of trustees; therefore be it

RESOLVED, that while we bow in submission to the divine will, we mourn the loss of one whose devotion to this church and whose wise counsel will be sadly missed.

RESOLVED, that this resolution be entered on our minutes, and a copy sent to the family of our dear pastor and fellow-worker, and to the SIGNS OF THE TIMES.

Done by order of the London Tract Church at her church meeting June 26th, 1920.

M. B. GALLOWAY, Church Clerk.

OBITUARY NOTICES.

Elder A. B. Francis was born in Fauquier County, Va., May 14th, 1842, and died April 17th, 1920, making his stay on earth 77 years, 11 months and 3 days. He grew to manhood and was drafted and served his State during the Civil War as a soldier. During the time of the war he professed a hope in Christ and united with the Upper Broad Run Church, being baptized by the pastor, Elder R. C. Leachman, about the year 1864, after which such a great love for the service and worship of God was manifested in his heart that he would often speak to his soldier companions of his feelings. In a short time he was licensed to exercise in a public way the gift his brethren felt God had committed to him, and he was ordained to the full functions of the gospel ministry the third Sunday in August, 1868. He served different churches as a minister, and was either pastor or supply, always doing his duty faithfully, preaching the truth without the fear or favor of men. The churches of his last charge were served by him for thirty-one years and eight months, and the high esteem in which he was held was manifested the day of his interment, the brethren, sisters and friends coming from far and near, together with the large floral tribute which decorated his casket, principally the flowers of his choice. Thus ended the long and useful life of a man who was not ashamed of the gospel of Christ. The doctrine he preached was salvation by grace, the foreordination, predestination and election of God and the full redemption of all for whom Christ died. He proclaimed the full redemption of the sinner, embracing soul, body and spirit, in that glorification of the saints. His life was one above reproach, as to morals and uprightness. He was twice married, his first marriage being to Miss Laura P. Middleton, of Loudoun County, Va., August, 1870. To that union were born eight

children, five of whom survive their father, the other three and their mother preceding him. Mrs. Francis died Sept. 15th, 1897, and in January, 1899, he was married to Miss Fannie Cole, of Black Rock, Md., and to that union was born one son, Lewis Francis, who, together with sister Francis and the five children by the first marriage, survives to mourn, with the brethren and sisters of the churches he served and all who knew him best. Much more could be written to his memory, but to be brief I will close by saying to all younger ministers, May we desire to thus walk and talk, that we shall be regarded faithful in the gospel of Christ our Savior.

C. W. VAUGHN.

M. B. F. Jones, of Decatur, Texas, departed this life July 8th, 1920, at the age of 75 years, 4 months and 23 days. He united with the Primitive Baptists in early life, and was baptized by Elder Potter, of Perry County, Ill., his membership being with the old Nine Mile Church. Later on he moved to Texas, and united with the Primitive Baptists at Garretts Creek Church, in Wise County, known as the Prodestinarian Baptist Church of Christ. He was a lovely brother, always esteemed others better than himself, and as a believer in the doctrine of predestination and salvation by grace there were few his equal. His greatest delight was in hearing and talking of God's loving and tender mercy to poor sinners. His house was a home for the Baptists, and nothing that he possessed was too good for them. He was an exceptional father, and as a citizen of his country there was none better. It was the pleasure of the writer to know him many years, and to know him was to love him. He was an old writer for the SIGNS OF THE TIMES. He was able in the Scriptures, and his articles were read by many of the saints with much comfort and pleasure. We mourn our loss; we have lost an able defender of the truth, but we should sorrow not as others which have no hope. We pray God's loving and tender mercy upon his children. May it please our heavenly Father to remember them in this hour of deep mourning, and comfort and keep them as he did their father.

A. M. McDONALD.

George E. Mills departed this life June 1st, 1920, aged 69 years, 7 months and 11 days. He was the son of Bradley and Rebecca Mills, of Marion County, Ill. He was united in marriage to Nancy E. Alvis April 22nd, 1875. To that union were born nine children, one dying in infancy. Curtis B., George Edker, Jr., Tyra A., Cloyd, William Norman, Hattie Ethel, Clarence Arthur and Nettie Orra, with the devoted wife and mother, a sister, Mrs. Elizabeth J. Atteberry, of Marshall, Mich., and one brother, W. J. Moore, of Dahlgren, Ill., survive to mourn their irreparable loss. He was an affectionate husband and

father, an honest, upright citizen, and much loved and respected by all who knew him. Father obtained a hope in Christ at the age of twenty-seven years. He was a firm believer in salvation by grace, and grace alone, and was a member of Little Flock Primitive Baptist Church of Wayne County, Ill., at which place he heard such able ministers as Elders Joe Dobbs, Lemuel Potter, B. F. Query and others. He very much enjoyed the fellowship of his beloved brethren and sisters in Christ, and faithfully attended the Regular Baptist associations within his reach. He was a constant student of the Bible, which he firmly believed. He was a reader of the SIGNS for forty years, and it was his favorite paper. Father had been a sufferer for nearly a year, yet complained but little, and was perfectly conscious until the end. He told his family a few days before death came that he was perfectly resigned to his condition, and wished only to go home.

The funeral was conducted at the home by Elder George W. Inyart, of Olney, Ill., who spoke on the resurrection of the body. His words were indeed comforting to the bereaved. Brother Inyart was a much esteemed personal friend of the deceased, and one whom father regarded as eminently worthy of his calling. The body was laid to rest in the family burying-ground June 2nd. Father will be greatly missed by us all, but we desire to be submissive to God's will, feeling that our loss is his eternal gain.

His son,

CURTIS B. MILLS.

Catherine Dooley was born October 4th, 1879, and died January 29th, 1920. She was the daughter of brother and sister G. A. Dean, of Stephens County, Texas. This dear sister Dooley was a very lovely, mild and timid woman. She was baptized by Elder S. N. Stephens during the session of Mount Zion Association here at my home church several years ago. She often expressed a feeling of unworthiness to be counted among the saints of God. She was greatly loved and respected by all her neighbors and acquaintances, and probably there never was a woman more confided in as a true christian than Catherine Dooley. She leaves a husband and several children to mourn her departure. We believe that her purified spirit is at rest with God, while the body is sleeping in the grave; yet also we believe that the body will be brought forth in that great reunion morning in the image of Jesus. She was a member of Shiloh Church, in Stephens County, to which I preach in my weakness, and it is with sadness that we give her up. She was living at Gerrard, Texas, when she passed away.

J. H. FISHER.

APPOINTMENTS.

The Lord willing, Elder J. M. Fenton will preach at Justus, Pa., my home church, Sunday, August 8th, at 11 o'clock a. m.

D. M. VAIL.

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M E E T I N G S .

The twenty-fifth annual session of the New Harmony Association of the Regular Predestinarian Baptist faith and order, will be held with the Macedonia Church, seven miles southwest of Rising Star, Eastland County, Texas, commencing on Friday before and embracing the second Sunday in August. All lovers of the truth are cordially invited to attend. Those coming by rail will please notify J. I. Foster, Rising Star, Texas, at which point conveyances will meet train on Thursday evening before.

J. C. KILGORE, Moderator.

W. G. GREEN, Clerk.

The Siloam Association of Predestinarian Baptists will be held with Sulphur Creek Church, near Riffe, Wash., beginning Friday, August 6th, 1920, at 10 o'clock a. m., and continuing the two following days. All lovers of the truth are invited. Those coming via Morton will be met Thursday p. m. with conveyance. Those coming via Chehalis take auto stage leaving Chehalis 7:30 a. m. and 2 p. m., arriving at Riffe 1 and 5 p. m. For further particulars write me.

ROSA COLEMAN, Clerk.

RIFFE, Wash.

The Old School Predestinarian or Primitive Baptist Association will meet, the Lord willing, on Friday before the third Sunday in August with Elm Ridge Church, at Elmo, Texas, on the Texas and Pacific R. R., seven miles east of Terrel, Texas. The church-house is about three hundred yards southeast of the depot. All God-fearing people are invited, especially ministers of our faith and order.

S. M. DICKENS.

The Hazel Creek Association of Regular Predestinarian Baptists will meet in her sixty-sixth annual session with Providence Church, about five miles northwest of Plano, Appanoose Co., Iowa, on Wednesday after the fourth Sunday in August, 1920, and continue the two following days. Those coming by rail will be met at Plano, on the Burling R. R., on Wednesday.

W. T. WALTERS, Moderator, Stahl, Mo.

J. M. CATE, Clerk.

The sixty-first annual session of the Trinity River Old School Predestinarian Baptist Association will meet with Salem Church, at Godley, Johnson Co., Texas, beginning on Friday before the second Sunday in September, 1920, and continuing three days. All lovers of the truth, and especially ministers of our faith and order, are invited to attend.

W. W. COCHRAN, Clerk.

The Roxbury Old School Baptist Association is appointed to be held with the Second Church of Roxbury, at Roxbury, N. Y., on Wednesday and Thursday, September 15th and 16th, 1920. A cordial invitation is extended to all lovers of the truth. Trains will be met Tuesday night and Wednesday morning at Roxbury and Halcottville.

MARIETTA MEAD, Church Clerk.

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 88. MIDDLETOWN, N. Y., AUGUST 15, 1920. NO. 16.

CORRESPONDENCE.

MYSTERY.

“BEHOLD, I shew you a mystery: We shall not all sleep, but we shall all be changed.”—1 Cor. xv. 51.

The subject of this sentence is preceded by the word “behold,” calling special attention to the important fact of a mystery yet in the future, which he is able to show by words setting forth two conditions of the saints in future ages, or in a certain age, which age has never been revealed to men; “even angels have desired to look into.” This mystery is shown by the words of the apostle, which tell us of the things that shall come to pass, yet the mystery remains unexplained, and shall forever be a mystery unto mortals, for this is one of “the secret things [which] belong unto the Lord our God.”—Deut. xxix. 29. The words of Paul on this subject do not explain the mystery; he does not tell us why the Lord makes such a vast distinction between saints, that some are to be highly favored, while others are very much less favored. This looks like a “choosing by the Lord,” an election within election. As all are elected to eternal life, some of these are elected to “remain” on the earth, and are the real “salt of the earth,”

keepers of the earth, in the last dispensation given unto the children of men on earth; but these keepers, or “salt” of the earth, have the “one likeness” of the others that have preceded them, and they are “as if a wheel had been in the midst of a wheel,” for they are the very elect who hold on their way, that shall not be deceived by the power of men and devils. It seems plain that there is no doubt in the mind of Paul about these that shall not sleep as being specially elected to “remain unto the coming of the Lord,” and the fact of their being alive in the flesh “shall not prevent them which are asleep” from rising to immortality. I feel sure that Paul was speaking to believers and of believers, for they all have “one likeness” and are of the same family. He stands solidly on this ground, and no argument is able to move his words from this line of thought. He uses the pronoun “we,” meaning all saints, himself included. “We shall not all sleep.” He speaks of that sleep to be in the future, and he does mean nothing else, only the death of the bodies of the saints. Some places in his writings he has softened the word “death” by using the word “sleep,” in connection with the

death of Lazarus, telling the disciples that Lazarus "sleepeth;" and when his disciples understood him not he plainly told them that he was dead. Nowhere do the holy writers speak of the death of the wicked as a sleep, but many times it is recorded of the saints as falling asleep and sleeping, which shows the condition of the "dead in Christ." Let me ask myself, What is this mystery of the text? Can I answer it? No, I cannot tell it, but I may use Paul's words, which show the conditions surrounding the saints "at the last time." They are, that we shall not all sleep; that is, we shall not all die a mortal death. Not all the saints are going to die. This of itself is a mystery to every mortal that has been quickened by the Spirit of God. We all are taught by Scripture, and know also by observation, that every descendant of Adam has the seeds of death in his body. Our ancestors have all died except Enoch and Elijah, but we now have the words of Paul, who says, "We shall not all sleep" (die). Something out of the ordinary is going to take place, and this is a mystery. This makes it look to me that some of the saints are going to be more highly favored than a great majority of other saints. Many thousands of saints, yea, millions, have died (are sleeping) through the ages that have passed. These all fell asleep in Jesus; "these all died in faith, and confessed that they were strangers and pilgrims on the earth," and rested in "the hope and resurrection of the dead;" they hoped for "a change," a glorious change. Holy men in the centuries that have passed looked for this change to come, a most wonderful change that shall bring them into the glory world. It is glorification, the last and crowning work of the great Redeemer of men. These all knew that a certain sleep must fall

over them, and that they had no power to prevent it nor any power to waken out of that sleep, but realized that the seal of God had been placed in their consciences, which they believed shall hold them secure "until the redemption of the purchased possession, unto the praise of his glory." This is "the faith of God's elect." No faith or belief can be like it: to believe that God shall change "dust" into "glory;" change mortal bodies into immortal bodies. Natural minds cannot comprehend nor believe anything like this, but faith can, and those who have the faith of God's elect rest in the sure mercies of David and sleep sweetly in the embrace of Jesus until the "appointed time of the Father." It is mysterious that God should decree that some of his saints, who are no better by nature or practice than others of his children, should be spared the pains and pangs of death, to live a natural life and never sleep at all, while their fathers shall sleep for thousands of years, some for hundreds, some for tens and some for a few years only, and perhaps some for a few days only; for until his coming the world keeps on its natural course the same as in the days of Noah. It is God's way to come suddenly upon the children of men; however, there is going to be a rich display of his mercy and grace to mortals, who carry the seeds of death in their flesh, that they shall not taste death nor see corruption. This is the mystery: elected to the end of time, while millions are sleeping. I have no doubt in my mind about that sleep as being anything except a peaceful rest in the Lord. Time as a weary waiting shall not be marked on our minds, consciences, souls or spirits—whatever it is that exists after our bodies die. There is "a set time," set by the Father, and it is not for men or angels to

know when it shall come to pass. Among the last words of Jesus after his resurrection is a positive assertion to his disciples: "It is not given for you to know the times or the seasons, which the Father hath put in his own power."—Acts i. 7. This "set time" shall come exactly in the order that all things do, as this was as well known before the world began as anything else, and it is by God's decree. It is a mystery to us that some of the saints shall not sleep, while so many shall sleep, but this is according to the arrangement of the Lord, and I believe it is by his decree that a "remnant" shall remain unto his coming. Are these the very elect? Happy are the few who remain until His coming, until the "last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Those who are specially blessed shall not realize that they were specially elected to not see death until the day is dawned upon them. Grace shall make them faithful to watch and pray for his coming, also it makes them "ready to be revealed in the last time." We cannot go beyond what the Scriptures teach, but we may consistently use Scripture that is left for us on this subject and do no violence to the written word. I have no disposition to make all Scripture have a spiritual interpretation, as some seem to try to do. I feel sure that I have only one "if" in regard to this subject, and that "if" is, if the Scriptures be true, there is a set time for Christ's coming, and he is sure to come, else Paul would not have said, "We shall not all sleep" (die). Saints from old have lived as if they were "waiting for the coming of our Lord Jesus Christ." "Christ the first fruits: ["of them that slept"] afterward they that are Christ's

at his coming." Again, "And to wait for his Son from heaven;" and, "At the coming of our Lord Jesus Christ with all his saints;" and, "We which are alive and remain unto the coming of the Lord;" and, "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: [before the living are changed] 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." These words are to be words of comfort, they belong to the gospel of Christ, so the apostle continues, "Wherefore comfort one another with these words." Peter bears testimony of that day by saying, "Which God hath spoken by the mouth of all his holy prophets since the world began." It does not seem necessary to refer to any more Scripture for proof of Christ's coming, because the proofs submitted are clear, without a cloud of doubt in the teaching of the apostles, for the saints shall not receive their full inheritance until that day comes, which is, "That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. i. 10.

As ever, firmly in hope that I shall hear the "last trump," and "my eyes shall behold, and not another," to "see him as he is, at his appearing and his kingdom," for I am now looking for "the glorious appearing of the great God and our Savior Jesus Christ."—Titus ii. 13.

In hope of immortality,

J. F. BEEMAN.

EUGENE, Oregon, July 20, 1920.

HEBREWS VII. 4.

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils."

DEAR EDITORS:—I am thinking of some few features in the above text; they have been lingering in my mind for several weeks, but I did not get full consent of my mind until this evening (July 8th) to express a few of the many thoughts and send them to you to publish in the SIGNS, if you should judge them worthy. Of course, owing to my age (eighty-four), shortness of sight in the Scriptures and spiritual things, no one can expect much from me, neither in matter nor manner, for I am poor and imperfect, so that I cannot do the things which I would or the things I wish to do, but have had a mind for some time to write at least one more article for the dear old family (the family of God) paper, but having so many and such great fears that I was being actuated by the flesh, I have put it off until now, and even now I have doubts attending me; for it is with me a matter of great seriousness to presume to unfold the Scriptures, or to speak or write of their blessed truth and sacredness. Notwithstanding all these things, I hope the Lord in his wonderful mercy will give me light and liberty to write a few thoughts of this great man Melchisedec in harmony with the teaching of the Scriptures of eternal truth, for I have heard so many different views of this great man whom we are told to consider, with which views I shall not aim to interfere, but just simply suggest some of my own of this typical man Melchisedec, who met Abraham returning from the slaughter of the kings and blessed him, and without all contradiction the lesser is blessed the greater. We will first consider this great man as a man, but shall not attempt to

trace his ancestry, yet want to consider him in his typical character, and will say that I hope to prayerfully consider that Melchisedec is the type of which Christ is the antitype. Well might we say, What a wonderful type, a type of Christ. It is said of this great man, this wonderful type, that he was without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a priest continually. (Verse 3.) "Not after the law of a carnal commandment, but after the power of an endless life."—Verse 16. I cannot believe for one moment that this Scripture means this typical man, Melchisedec, had no earthly father, mother, descent, &c., but that he had no priestly father, priestly mother, no priestly descent, no beginning of priestly days nor end of priestly life, according to the law regulating the priesthood, but had an earthly father, mother, descent, beginning of days and end of life the same as we have. The sixth verse of this seventh chapter is the key to this point of the subject: "But he whose descent is not counted from them [that is, from the Levitical priests and priesthood, verse 5,] received tithes of Abraham, and blessed him that had the promises." This wonderful and great man Melchisedec was a bright and shining type of the Lord Jesus Christ, our dear Redeemer, the High Priest of our profession, who by one offering, when he offered himself without spot unto God, perfected forever them that are sanctified, or set apart (Heb. x. 14,) unto obedience and sprinkling of the blood of Jesus Christ, (1 Peter i. 2,) but was not a priest after the order of Aaron, therefore had no priestly father, mother, descent, &c., neither did he ever officiate as a priest,

except that one time, in which he offered himself without spot unto God.

Now, as I have briefly suggested some thoughts of this great typical man, who was great in very deed, yet a type or shadow, therefore I want to speak a few things of the superiority of the antitype, Christ, over the type, Melchisedec. Christ, according to the covenant of eternal redemption, was our Surety and covenant Head, and thereby stood good for, or rather bound in covenant obligations for all the Father's family's dealings, and in this relation was eyes to the blind and feet to the lame and a Father to the poor; in fact, he was the everything that any or all of the elect family did or could need, both for time and eternity, and did amply satisfy every jot and tittle that the law required or justice demanded for the transgression of all Israel. Well might it be and is said in the Scriptures, "Happy art thou, O Israel: who [none] is like unto thee, O people saved by the Lord?" Dear brethren and readers of the wonderful medium of our long and lasting correspondence, there is no people in existence like the Israel of God, a people saved by the Lord; therefore they are without fault before the throne of God, but poor, helpless sinners while on time's side of eternity; that is, in our Adamic nature.

Yours unworthily,

W. J. MAY.

SOUTHAMPTON, Pa., July 6, 1920.

DEAR EDITORS:—I am sending you a letter from brother Gilbert McColl. It was so great a comfort to me that I want to share it with the readers of our family paper.

Yours in a precious hope,

MILDRED DURAND GORDY.

WINNIPEG, Manitoba, June 7, 1920.

DEAR MILDRED:—Your letter reached me to-day, and I will try and answer briefly to-night, or at least start a letter to you. Charity is the first and all-important gift, without which all other gifts are unprofitable, and it is not so much in evidence as I would like to see it among the brethren. It is not necessary that all should see eye to eye in every point of doctrine or order. No man has a full and complete knowledge of all things pertaining to Jesus Christ, and if one thinks he has full understanding he knows nothing yet as he ought to know it. I would not have any man violate his own conscience in order to agree with my views, nor do I feel that I have the right to force my opinions on another in violence to his own conscience before God. If I speak of the things of Jesus I desire to speak to his honor, and I am not ready to compromise the truth to please anybody; but though I may be sure and zealous after my own belief, and endeavor to point out what I feel to be true, it is not to injure or destroy my brother. I have good reason to know I may be wrong, and when I am wrong I will be the most emphatic. We often learn much from a gentle answer. I recall a letter I wrote your father when I was much wrought upon over certain questions, and his mild, kindly answer, confessing that he might be wrong, yet telling what he believed to be right and true. Such a spirit is the most effective in turning a brother from error and in establishing the truth in love. I have never felt angry at a sincere rebuke, given in love, but rather humbled and ashamed of my own hasty action. How often a spirit of bitterness creeps into the church, and it is the cause of most of the trials the church has to pass through. I

do not feel inclined to judge our brethren one way or the other on hearsay evidence. False witness may be borne on both sides. Our personal likes and dislikes are a big factor. I am sure of one thing, however, and that is, if our hearts and minds are fixed on the Lord Jesus there will be less room for faultfinding among ourselves. Doctrine should be sound, the testimony of Jesus Christ as recorded in the Scriptures of truth and written in the fleshly tables of our hearts. We should be careful to observe the order he has directed us in, remembering that the root of the commandment new and old is to love God, and our brother as ourself. You cannot love and hate at the same time. I often think we (remember I include myself in all these things) do not take our religion seriously enough. We neglect prayer and thanksgiving in a most shameful way. We do not give enough time to assembling ourselves for worship, to reading and meditation, to the works of love and righteousness. The knowledge of God's eternal power and purposes, of his unchanging love, of the sufficiency of his work of salvation in Jesus Christ, is not a reason to forego prayer, but is the very reason for prayer. The knowledge that the blood of Christ cleanses us from all sin is no reason for carelessness or license, but is a great reason for holiness of walk and desire. Antinomianism is not to be tolerated by a christian, for it is dishonoring to the Lord, who bought us with a price. There is too much neglect among us of sound doctrine in our walk and conversation. The Scriptures are full of warning and admonition on these points. Perhaps I am falling away myself from the truth. I have had some sweet evidences of God's mercy, and would bless him for his goodness to me. When Annie was sick every

one was hopeless of her recovery, yet I had such a feeling of assurance in prayer that I had to speak of it at Reed's. I could but feel that all was well, though my reason doubted and denied the possibility of what I felt. It was another occasion that I have proved that He would not cause me to seek his face in vain. I kept thinking of the words, "Be not faithless, but believing." I see a wider horizon at times than I have in the past; a universe filled with God's love and mercy. I find myself a poor sinner, weak and dependent on him for everything, but I also see him a glorious God and Savior, and in this I rejoice. I want to praise and bless him forever, but know without the Spirit's guidance I can do nothing but evil.

With love, in gospel fellowship your brother,
GILBERT MCCOLL.

HOPWELL, N. J., July 4, 1920.

DEAR BRETHREN:—I have said within myself, I will never write a letter for publication again, but somehow I am starting to write, and do not know whether it will be finished. I have in mind a people who, I believe, are God's own people, called by grace, a peculiar people, chosen in Christ. Some time ago I opened to this Scripture, which you will find in Luke ix. 62: "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." At that time I thought I could probably write something about this Scripture, and the Bible laid open upon my desk for some time, but at last I closed it. The brethren, and also ministers and myself, are continually looking back, more so to-day than did those forty years ago. Is not this so? It seems so to me. I have read of the old members years back going through thick and

stormy trials in all kinds of weather. This kingdom is not far above our heads; Jesus is speaking of the kingdom within us. Now I will leave this for you to think upon and go to another portion of Scripture found in Song of Solomon i. 8, 9: "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents. I have compared thee, O my love, to a company of horses in Pharaoh's chariots." This text also was in view upon my desk, and I would read it over and over, and think I would like to have one of the editors of the SIGNS write upon it, it would make no difference which. If I should say one of the readers, probably one would wait for the other. The Old School Baptists are of an inquiring mind, are continually wanting to know the way, and also those not in the church, but all of the church, whether baptized or not, are a chosen people. It is good to see them following in the footsteps of the flock. Now I will go back to Genesis iii. 19. This, too, has been before me to-day, and I have been studying it and pondering it over in my heart: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." I have thought upon this Scripture often during the past week, and it seems a blank to me. I know what it is to earn bread naturally by the sweat of the brow, but it seems here to be setting forth something spiritual. We, in nature, want to do something that is forbidden. We ask, Why did not God make man different, to be at all times upright, reaching out for good and not evil? But that is the mysterious way of God. God's thoughts are far from man's thoughts.

In our experience we eat our spiritual bread. Some one will say, How is this? Dear child, have you not been cast down, troubled in all points, almost felt lost, at the point of giving up, but could not give up, for God kept you? You have eaten of the forbidden fruit, and through trials and tribulation you are forgiven. If at all times we walked right and did right then it would not be necessary to be in the Scriptures, "Little children, keep yourselves from idols." This is a command from God, our loving Father, to his children. Through love we obey, not of ourselves, but it is worked in us by his power. What is natural man in his best estate? Nothing but dust, and he returns to the dust from whence he was taken. Man in nature wants to cover himself and hide his sin from God, but what a poor covering is a fig leaf; nothing can be hidden from God. We are of the earth, earthy, and have two natures, one of earth, the other of the Lord from heaven; so this makes the warfare, the one against the other. This at times gives me some comfort, to know a great battle is being fought within me. I believe every child of God has this trouble, and will ask, "Am I his, or am I not?"

I have only hinted at these things, they are too deep for me, I cannot reach the depth. As I have been writing I have thought it a shame to waste so much paper to try to express my thoughts, but God's will be done.

I will close and leave this with the brethren. Love and fellowship to you all, and may there be some word for those who have asked me to write for the SIGNS. I hope I am a brother; it is sweet to be in the fellowship of the brethren.

GEORGE M. CONNER.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1920.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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

DESIRING to follow brother Ker on the subject of the resurrection, that our readers may see and know that we stand together, have decided to republish the following article, which was first published October 1st, 1915. The views therein set forth are what we believed then, and what we believe now, and we doubt if we could make onrself clearer should we attempt to write an article now on the subject. Brother Ker and onrself have long been persecuted and ridiculed by some who differ with us, in expression at least, if nothing more, but we have borne it in silence. Now, however, we feel that we must defend onrself, and the many subscribers of the SIGNS OF THE TIMES who agree with us, that the Bible declares plainly and positively that "the body sown natural" "is raised spiritual," that "mortality is swallowed up of life," and that "he who hath wrought us for the selfsame thing is God." We have so affirmed always, and shall continue to affirm exactly what the Bible says about the resurrection, and leave it to our brethren generally to decide whether the Bible is right, or the views of a few men of this day who seem to have set themselves up as judges in Israel. We are willing to, and verily shall, take the word of God as the man of our counsel, let others do and say what they may.

L.

"The faith of God's elect viewing the resurrection, as described by the apostle Paul in 1 Corinthians xv., your views in connection therewith, on a better resurrection, as in Hebrews xi. 35, and the first resurrection as in Revelation xx. 5, 6, are solicited through the SIGNS OF THE TIMES."

A brother who lives in Texas sends the above request to us. This is not the first request of this nature we have had, but have deferred complying with any of them until we felt more at liberty to write upon this subject of the resurrection. The brethren, we feel, have a right to such views as we have upon any subject, and such views as we have we hope we are willing to share with the brethren. If any one has sent us a request for views upon any subject with which we have not complied, it is because we have no views to give them. It is not worth while for us to try to write about something that we know nothing about. As to the resurrection, it is a most glorious subject, and one that we love to think and to talk about, always to edification, never for the sake of argument or controversy. As to our having any cast-iron, unbending opinions or views to lay down upon this subject for the consideration of our readers, we have none. It is comforting to walk round about this glorious truth of the resurrection and to survey it in its various aspects, but to plunge into the depths of it and to fathom its mysteries, no mortal ever has done it, nor ever will this side of eternity. So much of the resurrection as we have already experienced, we are thereof a witness and are free to talk about; so much of it as is yet beyond our present experience we know nothing, except as it is set forth in the Bible. Right here we want to say that we positively do believe all that the Bible says

upon the subject of the resurrection, but we do not claim to understand it all, nor to be able to explain it all. In speaking or writing of this matter we have wanted to adhere closely to the Scriptures and the scriptural manner of expression. One of the things about Old School Baptists that first drew us to them in our early experience, was that we saw they were the people that adhered strictly to the Scriptures in all matters of doctrine, faith and practice. Thus it has always been our desire to reject anything in the way of doctrine that did not have a "thus saith the Lord" for it. When we endeavor to clothe scriptural truths in phraseology of our own, we very often change the import of a text by using our own modes of expression instead of quoting the exact Scripture language. This often leads to confusion in the minds of the hearers as to just what this or that preacher means upon any given subject. We would like our readers to know just how we feel about this matter of the resurrection, and shall try to be clear in our expression, but if any one reads this expecting to have the "mystery" solved for them, they will be disappointed before they read very far. We deem it is a mistake to think that nothing is known of the resurrection until after we pass out of this life, that it begins simply with the ending of mortality. If we know nothing of heaven while here in the flesh, what assurance or hope have we that we shall ever hereafter know anything about it? Upon what is our hope based if not upon the earnest of the Spirit, that earnest which the Spirit brings to the subjects of grace of that inheritance incorruptible and undefiled, reserved for the elect of God? It is a heaven below the Redeemer to know, and when the knowledge of Christ and his salvation is revealed to our faith it is a fore-

taste of glory. It is then that heaven comes down our souls to greet. These revelations which God brings by the Spirit unto his people, afford the basis of their hope. Therefore it seems to us that the hope of heaven is based upon heaven itself, the hope of the resurrection is based upon the resurrection itself. Jesus says, I am the resurrection and the life. This being so, then every manifestation of Jesus in the lives of his people is a manifestation of "the power of the resurrection," and just as we can never know all about Jesus until we see him face to face, without a veil between, just so we shall never know the fullness of the resurrection until then. The life that we now live in the flesh, we live by the faith of the Son of God. This life of the christian being the manifestation of the life of Jesus in his mortal body, then it must follow that God's people, even while in this world, live the life of the resurrection. "You hath he quickened, who were dead in trespasses and sins." With what did he quicken them? He quickened them by the Spirit and with the life of Christ. This quickening of the Spirit is the entrance of eternal life. Is not this eternal life the very life of Christ, and is not Christ the resurrection? Then that which quickens those who were dead in sin is the power of the resurrection. If we may be permitted to speak of such things having a beginning, we would say that the resurrection life begins with each individual subject of grace the very moment he is quickened by the Spirit, and from that moment it continues on and on and on through all the travel of the believer, until it is consummated, or shall be consummated, in the full revelation of the infinite glory of God beyond the bounds of mortality. Belief itself is a manifestation of the power of the resur-

rection. Does not Paul say we believe according to the working of the mighty power which raised Christ from the dead? (See Ephesians i. 19, 20.) Thus, it takes the same power to make one a believer that it took to raise Christ from the dead. Is not, then, belief an effect of the resurrection power? What did God do with those whom he quickened from the death in sin? He raised them up together and made them sit together in heavenly places in Christ Jesus. Are not these heavenly places all the privileges and the blessings of the gospel covenant? It seems so to us. Then to enjoy the gospel in any sense whatever, and to whatever extent, there must be a raising of the subject up from death in sin and from under the curse and dominion of the law of sin, and what is this raising up but a further manifestation of "the first resurrection?" The more we think about this matter the more we feel the impossibility of setting bounds to the resurrection, and saying it begins here and ends there, it includes this or does not include that. The whole life of the believer as a believer and as a manifest child of God is based upon the fact that Christ is risen from the dead, and not only risen himself, but came forth bringing his sheaves with him; that is, all that the Father gave unto him before the foundation of the world. The head did not rise without the body, but both the head and the body, so Christ rose from the dead with all his church. "Thy dead men shall live, together with my dead body shall they arise." "Even when we were dead in sins, hath quickened us together with Christ." Had Christ not risen from the dead there never could have been the gospel, the church, faith, hope, love, prayer or praise. All these things have their roots in "the first resurrection," and the very resurrection

life maintains them. Peter never could, at the day of Pentecost, or any other time, have interpreted Joel's prophecy and the Psalms of David had he not been partaker of the life of the resurrection. Read the eleventh chapter of Hebrews, and the list there given of all the trials of the people of God. These things they never could have endured except they had that victory that overcometh death. This victory Jesus is, so by faith in him they counted not their lives dear unto themselves. It seems that here must have been a sense, at least, in which mortality was swallowed up of life, since they lost their interest in their mortal lives through the measure of the Christlife given unto them. We have derived great comfort in cloudy days from being able to think that even now Christ is with and within his people, and that having Christ in them, they are already the "children of the resurrection." But we must not lose sight of the fact that there is a future aspect of the resurrection. As regards this futurity of the resurrection we must let the Scriptures bear witness. God has left on record by the pen of inspiration such information concerning what is yet ahead of us as he deemed necessary for us to know, and what God has not disclosed in his written word regarding this matter it is not worth while theorizing or speculating about. We can now know no more about it than the Scriptures declare. "But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the

same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." Note how all through this language the Spirit is all the time distinguishing between the earthly and the heavenly, the natural and the spiritual. Never are the two confused or mingled, but always kept separate and distinct. The same "it" that is sown a natural body is raised a spiritual body. Then in the forty-fifth verse we are told what these two bodies are: "The first man Adam was made a living soul; the last Adam was made a quickening spirit." "The first man is of the earth, earthy [the natural body]: the second man is the Lord from heaven [the spiritual body]." "And as we have borne the image of the earthy [the first man Adam], we shall also bear the image of the heavenly [the Lord Jesus Christ]." The same "we" that bear the first earthy image shall bear the second heavenly image, but there are two distinct images. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." No need to cavil over these words, for nothing could be more distinct than the separation made by the Spirit in this fifteenth chapter of first Corinthians be-

tween flesh and Spirit. Now comes the mystery which no man on earth can ever explain: "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," &c. All of this language we do most certainly believe with all our heart, but as Paul did not go on and explain it, neither can we. John says, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." What more can we wish to know than this: that we shall be satisfied, when we awake, with His likeness? Whatever it takes to make up that complete and infinite satisfaction we are assured God will give us. But as to what that spiritual body is, how it looks, how it is made, who knows? We do not, and we do not care for any one to try to tell us. Why try to pry into that which God has not seen fit to disclose? The time is coming when we shall know as we are known and see as we are seen, when that which is in part shall be done away and we shall see face to face. Until then, let us wait. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Very often brethren in quoting this, say "vile bodies," instead of "vile body." We do not know why they persist in doing this, for the Spirit doubtless used the right word in saying "body" instead of "bodies." "Our vile body," signifying many members, but all one body. Something like it it occurs in Ephesians iv. 13: "Till we

all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Notice that the "all," meaning many, are to be conformed to the one end: the measure of the stature of the fullness of Christ, the perfect man. Nothing is said about their ever becoming perfect men or perfect women, but coming unto the "perfect man." This agrees with Romans viii. 29: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." Here, again, the all or many are to be brought forth in the one image. Again, in Romans viii. 23, we have: "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Here it is also "our body," not "our bodies," as is so often quoted. It sets forth the many in one, the many members of the one body. As to the "better resurrection" in Hebrews xi. 35, the connection is, "And others were tortured, not accepting deliverance; that they might obtain a better resurrection." To be delivered from torture meant that they would have to die again at some later time, and they preferred to have it all over with at once in hope of that "better" or real resurrection in all its fullness which can never be broken. Lazarus was raised from the dead, but he was simply brought back to natural life, and had to die again at some later day, therefore his resurrection was not unto eternity, and was not spiritual. The "better" resurrection is the resurrection of the spiritual body which Paul talks about in Corinthians, which is unto eternal glory, and which death can never end. Thus these martyrs for the faith described in Hebrews xi. 35, who were delivered over to be put to death for the truth's sake, did not wish to be delivered from that torture at the hands of men, and thus receive a temporary resurrection, but preferred to depart and be with Christ,

which is far "better." As to the "first resurrection" in Rev. xx. 6, this reads, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Christ was the firstborn from the dead, the first to rise from the dead to die no more. The resurrection of Christ is, therefore, the first resurrection. Those who have part in this resurrection are those who were chosen in him before the foundation of the world, and for whom he died and rose from the dead. These are risen with Christ and cannot die any more, because he has abolished death and brought life and immortality to light through the gospel. Those for whom Christ died cannot die, they have everlasting life. The second death, the death of the mortal body, has no power over them, for while their mortal bodies do die and return to dust, the spirit, or life, cannot die. He that liveth and believeth in me shall never die, but hath everlasting life. When the earthly house of this tabernacle is dissolved, they shall be clothed upon with that building of God, an house not made with hands, eternal in the heavens. Two different houses, but the same child of God that now lives in this earthly house shall also dwell in that other house not made with hands, the building of God. "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living: for all live unto him."—Matt. xxii. 31, 32. Thus we see that Abraham, Isaac and Jacob, while dead to us as men, are living unto God, and are not really dead at all. All God's people are just this way: none of them die. Christ having risen from the dead, and they being partakers of this "first resurrection," the second, or corporeal death, can have no power over them.

L.

NOTICE.

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

L. B. FORD.

OBITUARY NOTICES.

Elder John L. Scott died at his home, 125 West Adams St., Springfield, Ill., June 9th, 1920, aged 55 years. He was the son of the late Francis M. and Mary Scott, of Pleasant Plains, Ill. The parents passed away some years ago. The subject of this sketch grew to manhood on the old homestead, commencing his education at a country school nearby. From there he passed on to the Springfield High School, the Indiana Normal and Millikin University of Decatur, thus qualifying himself for educational work, with which he was identified up to the time of his last illness, which terminated fifteen years of satisfying service in the Springfield High School. In the early nineties he was united in marriage to Miss Emma Barker. To that union were born Jessie, wife of Orville C. Smith, of Mt. Vernon, Ill., and Mary E., wife of M. Everett Mills, of Divernon, Ill., who, with the faithful wife and mother and grandmother, survive and will greatly miss the tender, watchful care of the husband and father. Brother Scott received a precious hope in Christ quite early in life. This good hope, through grace, became to him an anchor of the soul, sure and steadfast, and realizing his duty to his heavenly Master, at the July meeting in 1884 he offered himself to the church at Yatesville, Ill., near his old home, was received, and baptized by the late Elder C. C. Purvines. His sister Anna, who saw the ordinance performed, said as he was being led up out of the baptismal water his face was aglow with a divine or heavenly radiance. This reminds the writer what he and others have seen in his preaching when the Spirit gave him utterance, and his very soul seemed lifted above the earth at the transcendent beauty of things heavenly and divine, while his face would light up with a translucent fervor that told the story of his inner or soul thoughts better than words could. His mind became exercised on the subject of the ministry soon after or about the time he united with the church. These impressions continued, and led up to his ordination at the January meeting of the church in 1893. The writer's personal acquaintance with him began nearly twenty-five years ago. During this time it was my privilege to be often in his company at meetings in many sections of the country. His labors of

love in preaching Christ and him crucified were always attentively listened to by lovers of the truth. Notwithstanding the heavy demands on his time, occasioned by his school work, he found time to answer many Macedonian calls for the word of truth and righteousness. In 1904 he was called to serve the Salem-Sugar Creek Church, the home of the late Deacon Philemon Stout, as pastor. He served the church faithfully up to the time he was prevented by his last illness. He was loved and esteemed by all who heard his earnest advocacy of the sovereignty of God and the blessed truths of the Bible. He is greatly missed by the church.

At the request of the family the writer conducted the funeral service at the Central Baptist church-house, Springfield, in the afternoon of June 11th, in the presence of a large gathering of relatives, friends, neighbors and associates in educational work, who came to pay their last tribute of respect to one whose life had been an open book before them. The text for the occasion were the words of Paul in 2 Timothy iv. 7: "I have fought a good fight, I have finished my course, I have kept the faith." Next to the last time I saw him alive he assured me of the comforting presence of that faith which had stood for his spiritual welfare all his life. That he kept the faith and died in the faith we have no doubt, and the words in Rev. xiv. 13: "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," seem very appropriate.

May God enable us all to bow in meek submission to his divine will in all things, and be a very present help in every time of need, is the sincere desire of the unworthy writer.

JOHN G. SAWIN.

Mrs. Susan Lane was born Feb. 15th, 1835, and departed this life March 31st, 1920, at the advanced age of 85 years. She was the sister of the late James W. and Newton C. Ratliff, of Bath County, Ky., and was married to the late James G. Lane July 4th, 1849. To that union were born thirteen children, ten of whom were living and present when she passed away. Sister Lane professed hope in Christ and joined the church while yet in her girlhood years, and as the years passed on she grew and strengthened in the principles of the doctrine of salvation by grace, and for many years maintained in faith and verity a place among the chief women and mothers in Israel. As she passed along through the different degrees in the progress of life she measured well up to the apostolic standard. As a young wife she loved her husband, as a mother and keeper at home she loved her children, and in their rearing so imbued them with the principles of correct living, as reflected in her own life and character, as to make of them honorable and useful men and women, and to her a crown of rejoicing as she sat in their midst in

the full ripeness of old age. It was my appreciable privilege to know sister Lane and to be nominally her pastor for more than thirty years, and for a number of years preached to the little church at Mt. Sterling as it gathered in her home. She was clear and firm in the doctrine and faithful and true to her profession. For several years she left off house-keeping and dwelt with her daughters, and in the affections of all, and in the sweetness and beauty of godliness with contentment, which was to her great gain and to them great pleasure. To those who love the beauty and charm of a life well rounded up and bringing forth fruit in old age, it was a great pleasure to visit with her in her absolute retirement from the cares of life to a peaceful waiting to be gathered with the saints in the paradise of God. No doubt she has realized this gracious gathering and has entered into everlasting rest. I love to linger in memory with such gracious characters and treat of those characteristics in them which so beautifully portray and so richly magnify that grace by which they are what they are: sinners saved by grace. But mortal powers fail and spiritual gifts only serve in part in describing the manifestations of the riches of grace in the salvation of sinners.

It was my privilege to join with the family and brethren and friends in worshiping God in memory of this dear sister, and to bury her remains with those of her loved ones who had gone on before in the beautiful grounds at Sharpsburg. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

P. G. LESTER.

Elizabeth McTaggart was born December 18th, 1855, in the township of Southold, Ontario, Canada, the daughter of Alexander and Christena McAlpin, and departed this life January 22nd, 1920, in the 65th year of her age. Sister McTaggart was received into the fellowship of the Covenanted Baptist Church May 9th, at the quarterly meeting held in Dunwich, and baptized by Elder W. I. Carnell. She lived a devoted life to the church, and her faithful walk showed the fruits of the Spirit of her blessed Master. She was sorely afflicted, being sick for three years, but bore her affliction without murmuring and always had a pleasant word for those who came to visit her during her long illness. It was my privilege to visit her often, and nearly every time found her mind exercised upon God's word, and she would talk of his goodness to her, a poor sinner. Her faithful and dutiful daughter did everything that could possibly be done for her mother's comfort, and did it cheerfully. They were very near each other, being not only mother and daughter, but companions in the hope and faith of the saints of God.

The funeral was held from the home of her daughter, 46 Mitchell St., conducted by the writer, and was largely attended. The three deacons of the

church and her three nephews bore her body to its last resting-place in St. Thomas cemetery to await the second coming of our Lord Jesus Christ, who shall change and raise her vile body and fashion it like unto his spiritual body, which is the final victory over the grave. May the dear Lord comfort her lonely daughter by his presence, and give unto all who mourn their loss reconciled spirits.

J. B. SLAUSON.

Helen Merne Remington was born in Lima, Montana, March 17th, 1902, and after a brief illness of meningitis passed away at her mother's home May 30th, 1920, giving her but 18 short years with us here. When she was about three years of age her parents moved to Marion, where she later entered the public schools, completing the grammar course most creditably. Merne possessed qualities of character and grace far beyond her years. She was kind and true, sympathetic and thoughtful, always thinking for the best and looking on the brighter side of life, therefore to know her was to love her. She was especially devoted to her widowed and heartbroken mother and a great comfort to some who survive her. The father and an older sister, Norma Lucille, preceded her in death. Three sisters, Blanche Elizabeth, Carol Louise and Cecil Margaret, a half-sister, Mrs. Hazel Carpenter, a half-brother, Elton Remington, together with uncles, aunts and cousins and a host of loyal, brokenhearted friends share the grief of this irreparable loss. Merne never made a public profession of Christ, but privately expressed a desire to follow her Savior in the beautiful ordinance of baptism, thus testifying to the Spirit's silent, sovereign work of grace in the heart, fitting the soul for peaceful entrance and presence in the Father's house and the Father's home.

Funeral services were conducted at the home in Marion Tuesday, 1:30 p. m., by Elder B. L. Nay, of Waterloo, Iowa. Pall-bearers were cousins and half-brothers of deceased, also six girl friends acted and preceded as honorary pall-bearers.

Her mother,

LURA REMINGTON.

Siotha J. Moffitt, daughter of Josiah and Martha Ann Van Buskirk, was born near Fillmore, Mo., Sept. 26th, 1869. She was married to J. M. Moffitt Dec. 8th, 1887, to which union was born one son, Levi B., who survives her. She also leaves her mother, one sister, Viola Brand, of Savannah, Mo., and two half-sisters, Katie Howard, of Youcalla, Oregon, and Alice Watts, of Allen, Kansas. She with her husband united with the Three Forks of Nodaway Primitive Baptist Church, in Nodaway County, in 1893, under the pastorate of the late Elder R. M. Simmons, and was baptized by the late Elder R. M. Thomas. She was taken ill Saturday, Feb. 21st, 1920, and passed away Wednesday at the Noyes

hospital, in St. Joseph, after three days of intense suffering.

The funeral was held in the Primitivo Baptist church-house in Savannah, conducted by her pastor, Elder C. C. Ware, and the body was laid to rest in Mt. Carmel Cemetery to await the resurrection of the just. May we be able to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Her son,

LEVI B. MOFFITT.

CHANGE OF ADDRESS.

AFTER August 1st, Elder J. F. Beeman's address will be Claremore, Okla., instead of Seattle, Wash.

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

G. D. Peters, Ohio, \$1.00.

M E E T I N G S .

The Old School Predestinarian or Primitivo Baptist Association will meet, the Lord willing, on Friday before the third Sunday in August with Elm Ridge Church, at Elmo, Texas, on the Texas and Pacific R. R., seven miles east of Terrel, Texas. The church-house is about three hundred yards southeast of the depot. All God-fearing people are invited, especially ministers of our faith and order.

S. M. DICKENS.

The Hazel Creek Association of Regular Predestinarian Baptists will meet in her sixty-sixth annual session with Providence Church, about five miles northwest of Plano, Appanoose Co., Iowa, on Wednesday after the fourth Sunday in August, 1920, and continue the two following days. Those coming by rail will be met at Plano, on the Burling R. R., on Wednesday.

W. T. WALTERS, Moderator, Stahl, Mo.

J. M. CATE, Clerk.

The Maine Association of Old School Baptists will meet, the Lord willing, with the Bowdoinham Church, at Bowdoinham, Maine, on Friday before the second Monday in September (10th, 11th and 12th), 1920. All who love the truth are cordially invited.

GEO. R. TEDFORD.

The sixty-first annual session of the Trinity River Old School Predestinarian Baptist Association will meet with Salem Church, at Godley, Johnson Co., Texas, beginning on Friday before the second Sunday in September, 1920, and continuing three days. All lovers of the truth, and especially ministers of our faith and order, are invited to attend.

W. W. COCHRAN, Clerk.

The Roxhury Old School Baptist Association is appointed to be held with the Second Church of Roxhury, at Roxhury, N. Y., on Wednesday and Thursday, September 15th and 16th, 1920. A cordial invitation is extended to all lovers of the truth. Trains will be met Tuesday night and Wednesday morning at Roxhury and Halcottville.

MARIETTA MEAD, Church Clerk.

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

IN

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

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SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 88. MIDDLETOWN, N. Y., SEPTEMBER 1, 1920. NO. 17.

CORRESPONDENCE.

URTON, New Mexico.

DEAR BRETHREN:—In 1 Samuel xvii. 29, it is written, “Is there not a cause?” This was David’s reply to his brother Eliab when Eliab and all Israel were afraid and dismayed at the challenge Goliath gave to Israel. “And Eliab’s anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.” David answered and said, “Is there not a cause?” A cause means the same as, What made you do that? What reason have you for acting as you do? I do not see what caused you to go there or come here. Before this time Samuel had anointed David to be king over Israel in Saul’s place. As soon as David was anointed, the Bible says, “And the Spirit of the Lord came upon David from that day forward.” This Spirit caused this boy to be willing and anxious to go fight Goliath, and he said, “Who is this uncircumcised Philistine, that he should defy the armies of

the living God?” Again he said, “Let no man’s heart fail because of him: thy servant will go and fight with this Philistine.” Saul said, “Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth.” Then David told Saul how he slew the lion and the bear, and took a lamb out of their mouths, and said, “The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.” Then Saul said, “Go, and the Lord be with thee.” David gave all the glory to the Lord. He heard Goliath tell how he would kill him and give his flesh to the beasts of the field, but this almighty Spirit caused David not to fear, and he answered and said, “Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand,” and so he did. David took Goliath’s own sword and cut off his head. Certain conditions surrounding us, or some power in us, causes us to act the way we do. “Daniel was preferred above the presi-

dents and princes, because an excellent spirit was in him." Because what? "Because an excellent spirit was in him." The text is, "Is there not a cause?" "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."—Ezekiel xxxvi. 27. Again, it is written, "I will cause you to pass under the rod, and I will bring thee into the bond of the covenant." I have no doubt that thousands of good brethren think it is just with them whether they will sow to the flesh or sow to the Spirit, whether they will neglect their duty or not, and many use such texts as this to prove it: "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" Paul says, "As many as are led by the Spirit of God, they are the sons of God." Just as long as God leads you, that long you will attend to your duty, and no longer. It is just as true that if you neglect your obligations you will be chastened; if you go astray you will be punished, for it is written, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." We differ honestly, and there is a cause for that. Some say the Lord foreknew all things, great and small, but did not predestinate all things, and that we could leave off doing a great many sins if we would. If God foreknew you would do a certain thing you will surely do it, or he was mistaken and did not know it would be done. If he foreknew an act would be committed by you, do you think you could do something else? Others say God predestinated all things, but predestination is not causative. When the Savior was crucified it reads, "Him, being delivered

by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." The predestination did not cause these wicked men to kill the Savior, but they "hated him without a cause," and their hatred caused them to take him and crucify him, and while they were doing that which they delighted to do, they were carrying out the purpose of God. One party says, God foreknew all things, but does not cause men to do those things he knew they would do, and others say God predestinated all things, but does not actuate, influence or cause them to do those things which carry out his purposes. 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 lusts, and enticed." Now how much difference is there in the two positions? One says God foreknew all things, but does not cause men to do wickedly, and others say God predestinated all things, but does not cause men to do wrong. I am sure there is not a child of God on earth but what would be free from sin if they could, but they are like Paul: "I am carnal, sold under sin." Then if you are "sold under sin" you surely are not free. He says, Romans vii. 15: "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I." Again, "For the good that I would, I do not: but the evil which I would not, that I do." The Savior said to the disciples after he came back in the garden from praying, "Could ye not watch with me one hour?" "The spirit indeed is willing, but the flesh is weak." Again, "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness

of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." If you walk after the Spirit it is because God worketh in you both to will and to do of his good pleasure; then do not take the credit to yourself. Let us have another witness, Hebrews xiii. 20, 21: "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." What does Paul say in this text? "Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight." Then God works in you, causing you to do his will. What does Peter say? "To an inheritance incorruptible, and undefiled, and that fadeth not away; reserved in heaven for you, who are kept by the power of God," &c. God leads by his Spirit and love; God works in us, and sometimes when in our stiffneckedness we go on in our hard-headed way under the influence of Satan, it becomes necessary for God to use his rod. In Psalm lxxxix. 30-32, it is written, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquities with stripes." Sometimes he is slow to manifest his anger, and lets us go a long time, but he knows how to deliver the godly out of temptation, only I do not seem to be one of the godly. Severe enough is the chastening, and lasts for years and years. Hear David as he laments having Uriah killed. He says, "My sore ran in the night." Yes, David,

all of the people of God have sores on them. That old sore never healed, but sent forth an offence in your nostrils as long as you lived, and caused you many a sigh, and when it was dark as midnight to you, and your hope seemed to be gone, you would cry out, Is his mercy clean gone forever? Hath the Lord forgotten to be gracious? Will he no more be entreated? I am cut down and withered like grass. There is a great cause for our getting out of the way. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." We are as helpless in his hands as a new-born babe in the jaws of the most terrible tiger or lion. In Job it is written, "He esteemeth iron as straw, and brass as rotten wood," and Paul says he transforms himself into an angel of light. Do you wonder now that we get in error and do wrong, and that God watches over his people and protects them? The Savior said to Peter, "Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat: but I have prayed for thee, that thy faith fail not." Peter said, "Though all men deny thee, yet will I not," then denied him. There is a cause for your wanting to be free from sin. You mourn on account of your unworthiness. That is the best evidence of a child of God I know. You would not dislike sin, nor grieve because you realize that you are a sinner, and would not know you are a sinner if you had no spiritual life. John says, "In him was life, and the life was the light of men." Jesus says, "Blessed are they that mourn: for they shall be comforted." God terrifies by the threatening of his law, leads with his love and spirit and drives with his rod when it suits him to do so. Paul said to Titus, "Who gave

himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." What! redeem us from all iniquity? Yes. That all? No, but also "purifies;" yes, "purifies unto himself a peculiar people, zealous of good works;" causes you to behave yourself, and causes you to be zealous of good works. It is God who delivers us from Satan and from ourselves, and causes us to walk in his statutes. Did I hear you say, It is just left to us whether we will serve and obey? You will do just like the children of Israel did when Moses went up into the mountains to get the law, if you are left to yourself. They had crossed the sea, had seen the water stand up like a wall on either side of them, and saw it drown Pharaoh's hosts, and sang, The Lord hath triumphed gloriously; the horse and the rider hath he thrown into the sea. They saw Moses smite the rock, drank the water, stood at the foot of Mount Sinai, witnessed the fire and smoke as it enveloped the mountains, and the whole mount quaked greatly, and there were thunders, and lightnings, and when the voice of the trumpet sounded long and waxed louder and louder, and the Lord came down upon the mount, and Moses said, So terrible was the sight that I greatly feared and quaked. They saw and witnessed all of these things, the most wonderful and terrible their eyes ever beheld, and when Moses went back up in the mountain to get the law he had only been gone a short while until they said, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." So Aaron took golden earrings and fashioned

it with a graving tool, after he had made it a molten calf, and they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." "These be thy gods." They must have thought there were a lot of these calves, for they said, "These be thy gods." These were the Jews; they were not ignorant nor stupid people; they were like we are when we are left to ourselves, turned away to vain imaginations. All the gods that are trying and failing are imaginary beings. If God delivers, if Jesus died and saved us and keeps us always in the way that is best for us, sometimes leaving us to ourselves to teach us our helplessness, if he purifies us and causes us to walk in his statutes, he certainly deserves all the glory. If we do a part in our salvation, or in keeping his statutes, or in any obedience, and he does the rest, we certainly deserve a part of the praise, each according to the amount he does. "Behold, he that keepeth Israel shall neither slumber nor sleep."—Psalms cxxi. 4. "Who gave himself for our sins, that he might deliver us from this present evil world."—Gal. i. 4. The poet says:

"What was there in you that could merit esteem,
Or give the Creator delight?

'Twas even so, Father, you ever must sing,
Because it seemed good in thy sight.

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

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

Brethren editors, do as you like with this.

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

LAMONTE, Mo., Feb. 29, 1920.

DEAR BROTHER LEFFERTS:—I am sending the inclosed interesting letter for your inspection; if you think it worthy, please give it room in the SIGNS. I feel sure it speaks for itself, and is too good for others not to share it. The church our dear sister speaks of is Little Flock Church of Predestinarian Baptists of Cass County, Mo. They are a lovely band of Baptists. To them there is but one true and living God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him. We almost universally love the SIGNS and the doctrine set forth in its columns. We think it ably edited, and love it for its firmness on the fundamental principles of Christ and his apostles' doctrine, upon which the church of Jesus Christ is built. Dear brother Hall, the pastor of Little Flock, as stated by sister Prine, is very unassuming, humble and faithful; we all love him for the truth's sake.

I will close, with earnest prayers for all connected with the SIGNS and God's glorious Israel.

J. A. TEAGUE.

ADRIAN, Mo., January, 1920.

DEAR BROTHER TEAGUE:—We received your kind letter, but were sorry to hear you and family were not well. I have not been well all winter, but, my dear brother, I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, if we are what we profess to be. While sitting alone this afternoon meditating upon the goodness and mercy of God toward poor unworthy me, I was made to realize that his loving-kindness and tender mercy were still with me, and that to own and bless. I was made to

feel sweet communion with my blessed Redeemer until my cup was running over with joy and tears ran down my cheeks, and my mind and heart went out to all the saints of God who have been bought with his precious blood. O what sweet communion I had in mind with the loved ones of Little Flock Church, where I have been permitted to have a home, and could almost hear you and brother Hall proclaiming the sweet truth of our Lord and Master as it is in Christ Jesus. You and brother Hall have both been true and faithful servants of Little Flock Church, and I for one, though a very weak one, do certainly appreciate your labors, and hope to be enabled to meet with you all at our next meeting. If I am, it will be through the mercy of our blessed Master, for this life is so full of disappointments that I cannot promise I will do this or that. Dear brother, while we have rejoicing seasons, we also have dark seasons, more, seemingly, than the bright ones, and the way seems so dark at times that we are made to feel our God has almost forsaken us and is clean gone; but at a time unexpected to us he shows his smiling face in our very darkest hour. As the eagle stirreth up her nest and beareth away her young, so the Lord reaches down and lifts up his faltering ones and causes us to soar above our troubles on his everlasting arms of love. My dear brother, what a precious Savior we have. He can feel our every sigh and hear our every groan, and suffered and died that we might live, poor unworthy creatures that we are, not worthy to lisp his name. Through his mercy I have a sweet hope that I received forty-four years ago, and I would not exchange it for this world and the fullness thereof. It is as precious to my soul as it was the day I received it. Although I have seen

many sore trials, I feel that my Savior has been with me, and his promise is that he will not leave or forsake his children. With these promises we are made to press on toward the mark for the prize of the high calling as it is in Christ Jesus. My prayer is, Lord, lead us, strengthen our faith, revive our hope and direct our steps in the way of righteousness, and in the trying hour of death be with us. I have no desire to have the uppermost seat in heaven; if my blessed Jesus will only permit me to lie at his feet in humble submission, there to praise his holy name through all eternity, it is enough for poor unworthy me, through his reigning grace to awake with his likeness and be satisfied. This is my blessed hope.

I must bring my letter to a close, begging you to throw the mantle of charity over my imperfections. I hope this will find you and your family well.

As ever, your sister in hope,

MARY E. PRINE.

FLEMINGTON, N. J., July 1, 1920.

DEAR SISTER TERRY:—I received your letter and promised to answer soon, but it seems I am very slow in getting at it; not that I do not want to write, but I feel that my letters are not interesting like yours. You said you might surprise me by coming to see me. It would be a happy surprise to have any of the sisters walk in and visit me. Once sister Shepard came. I hear there was baptism Sunday; I would loved to have been there. I do not get out, but I still love the church, and am always glad to hear of any one coming into the visible church, and am glad sister Jennie is interested in the meeting, and I know she cannot help but find comfort, for the Elder speaks plainly, and if God gives one an ear to hear and a heart to understand, that one

will go away comforted. I love to hear the Elder sing, for he always seems to sing with the spirit, and I am fond of singing. We live up here in the mountain and have a nice little home. Many say, I do not see how you can like it, but I sometimes feel like saying, Jesus was very often found in the mountain, it was one of his favorite places. I think of Moses, how he went to Mount Pisgah and saw the land which was promised to Abraham, and wonder if I am one who was chosen, or only one that should view the beauty of them that are chosen of the Lord. All our life we shall have doubts, until this old tabernacle is dissolved, then we shall see as we are seen and know as we are known. I have to confess that I have nothing to boast of myself, only in the righteousness of the Lord Jesus Christ. Without that hope I am lost, for I have no one else to go to. He is my Sun and my Shield.

Your unworthy sister,

ADELIA HOAGLAND.

SYRACUSE, N. Y., July 15, 1920.

DEAR EDITORS:—The July 15th number of the SIGNS just received, and I surely feel mortified that I have not sent the two dollars to renew my subscription. It is all the preaching I have, and is much enjoyed by me. If there are any of our faith and order near me I do not know it. A neighbor was talking religion the other day. I said a little and she seemed much surprised; she wondered how it could be I pretended to have faith and did not believe in the Sabbath schools. I loaned her the June 15th copy of the SIGNS and referred her to the article written by J. Willis Gunn, and told her she would find it there. She kept the paper some time, and when she gave it back said she did not understand it. I

often wonder if I understand it. I do know there is no power but of God, the powers that be are ordained of him. The chief desire of my heart is to trust God in all things. I do believe that all things, not this thing or that thing, but all things, work together for good to them that love God, to the called according to his purpose. God promises never to forget his children, nor to leave nor forsake them. I feel so often alone, which causes me to doubt. One thought: God knows me as I am; nothing is hid from him.

Your unworthy sister,

AGNES B. GOODRICH.

CLAREMONT, Cal., June 13, 1920.

DEAR BRETHREN EDITORS:—Having occasion to write you in a business way, I take this opportunity to write you a line. Little Flock Predestinarian Baptist Church of southern California still holds regular meetings on the third Sunday of each month, at the corner of Fifth St. and Park Ave., commencing at 10:30 o'clock, with song service until 11 o'clock, then preaching, reassembling after lunch for afternoon service. At our last meeting (the third Sunday in May) a brother, W. I. Holford, and his wife, Mrs. C. A. Holford, were baptized in the fellowship of the church. May God's choicest blessings rest upon them. All lovers of the truth as it is in Jesus, who know no salvation but that of Jesus Christ and him crucified, who know that they are miserable sinners, lost ruined and undone but for the goodness and mercy of a crucified and risen Redeemer, who loved his people whom the Father gave him before the foundation of the world, and who is now sitting at the right hand of God, all such we earnestly invite to assemble with us.

We love to grasp a brother's hand
Who knows a Savior's need,
But cannot tolerate the man
Who discards love for creed.

We love to see the eye o'erflow
When Christ's great love is shown,
But cannot bear contention's glow
Of eyes to such unknown.

We love to hear the lips proclaim
The gospel—how Christ saves us,
But scorn the man with selfish aim,
And strives o'er words to cleave us.

Who gropes about with fault to find
With this one or with that;
Who thinks there's no one right but him,
And gives no thanks for that.

Of such beware, my brethren dear,
Who know of Christ's great love,
Who died for you—I hope for me,
And then went up above

To plead our cause with Father of light,
And in mercy makes us know
That if we're saved 'tis by his right,
And not by what we do,

Or say, or think, or with words strive,
'Tis foreign to salvation;
For Christ is risen—is alive
To every tribe and nation.

He'll find them all, and no mistake,
Nor will there be one over;
All who are bidden will partake,
And a garment that will cover.

Praise his holy name.

OLIVER P. SPEIRS.

TO THE DEAR BRETHREN AND SISTERS OF THE OLD SCHOOL BAPTIST CHURCH AT HOPEWELL, N. J.:—Once again the time of the Saturday appointment has come, and while we cannot meet with you personally, we are thinking of you all in love and wishing every one present may enjoy the privilege of being present at this time. With us it is much the same naturally; brother Sheppard has not been as comfortable for nearly four weeks, but says he knows he might suffer much worse, and is thankful that things are no worse with him than they are. His development of bad attacks of the

heart are more trying on his strength than any symptom that has before developed, and that is worse in hot, oppressive weather. He told me to say for him that if it were only this present state to think of while sitting in his chair day after day it would be much more tiresome, but he feels and knows that God is good and a very present help in trouble. With me naturally, I am in quite good health, but grow very discouraged and tired, but that is not to be thought of when one feels they are doing their duty, which I try to do cheerily, knowing that in much weakness God's strength is so great, and that his promises are sure. As thy days, thy strength shall be. How true, for of myself I can do nothing, but every day, like the manna, my strength seems renewed. Spiritually, it seems little but night with me, yet still a little spark of hope and faith always seems to be bubbling up in my breast, which again makes me to think on the Scriptures and know his promises are sure, for my faith, though small as a mustard seed, grows, like the seed, to a great tree, which seems to fill my whole being with praise and thanksgiving. I often think of these verses of a hymn composed by Elder Durand:

"O, weary winter of my soul,
How sad and full of gloom!
The heavy hours, how slow they roll,
While griefs my heart consume.

And must I thus fore'er remain?
Will the sun shine no more?
May I not hope that yet again
His beams will warmth restore?"

We are always glad for any of you to come and see us, and you are always welcome. If we know anything about holding up the weak hands and confirming the feeble knees we have found that

you have done that for us by your acts of kindnesses done, and the tender expressions of our many friends, which to us for the past two years have helped us along more than any of you can think, and which to us seems like it must be God's love shed abroad in the hearts of his people.

May the peace of God, which passeth all understanding, rest and abide with you all.

Very lovingly,

MR. & MRS. D. W. SHEPPARD.

CORRESPONDING LETTERS.

The Maine Old School Baptist Association, convened with Whitefield Church, Whitefield, Maine, September 5th, 6th and 7th, 1919, to the associations and meetings with which we correspond sends greeting and love in the Lord.

DEARLY BELOVED IN THE LORD:—We are glad that by the love and mercy of a covenant-keeping God we are again permitted to meet as an association. Elder F. W. Keene was with us and preached Jesus Christ and him crucified.

Our next meeting as an association will be held at Bowdoinham, Maine, September 10th, 11th and 12th, 1920, where we hope to receive your Minutes and meet your messengers once more.

F. W. KEENE, Moderator.

G. R. TEDFORD, Clerk.

NOTICE.

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

L. B. FORD.

EDITORS

MIDDLETOWN, N. Y. DECEMBER 1, 1920.

Elder H. C. Ker, N. Y.
Elder H. H. Lee, Va.

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

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Middletown, Orange Co., N. Y.

SALVATION

SURELY no more important subject ever occupied the minds of the children of God than this of salvation. There are three matters to be considered in taking up this subject. First, there must be some object or objects to be saved; second, there must be one able and willing to save; third, there must be something from which to be saved. First, then, from the testimony of the Scriptures, the only word we have to guide us in this matter, the objects saved are sinners. These sinners are individuals descended from the man Adam, whom God made of the dust of the earth. This Adam was given a law. This law he transgressed. Thus Adam became actually a sinner. The penalty of the law visited upon him for sin was death. This death involved both spiritual and physical death. The spiritual death, or separation from God, took place immediately upon Adam's eating the forbidden fruit at the hands of Eve, and even before that, when Eve herself ate of it, as she was really Adam, since she was bone of his bones and flesh of his flesh. The physical death of Adam took place when he was nine hundred and thirty years old, and was a consequence of his transgression. The whole human race, being the children of Adam, all are dead spiritually and all die physically. Involved in this death in trespasses and

sins are the elect of God whom he chose in Christ before the foundation of the world. This election does not include the whole race of Adam, but only so many of it as God in his infinite wisdom and good pleasure has seen fit to give his Son in the covenant of grace in eternity ere time began. How many these are, who they are that are thus chosen unto salvation, none but God knows. Elect ones, so far as we know, had no existence except as they were in Christ and as he was their covenant head. They were previously chosen in Christ and in him unto salvation because they were dead in sin, separated from God by transgression and alienated from him by works. As sinners, they were men and women and children, a part of Adam that sinned, but not Adam. Consequently sinful men and women. It is not the soul or spirit of any man or woman that is saved, but it is the individual man or woman himself or herself.

Second, the Bible being true, we certainly are not left to guess who it is that does the saving. The one great object of all the Scriptures is to testify of Jesus, to declare his life, obedience, sufferings, death and resurrection, in order to save his people from their sins. His name is called Jesus for no other reason than that he shall save his people from their sins. Neither is there salvation in any other, for the name of Christ is the only name given under heaven among men whereby the people of God must be saved. That Jesus is abundantly able to save there can be no doubt, for he is the bodily incarnation of all the fullness of the Godhead. In him dwelt the fullness of the power, love, wisdom, mercy and all other

attributes of the Father. The Lord's hand is not shortened that it cannot save, and Jesus was in a sense the Lord's hand, because he came into the earth not to do his own will as a man, but to do the will of God, which was to save all the Father had given him, and to raise them up from the dead. Thus God was the hand of Jesus and Jesus was the hand or power of God down here among men performing the work of salvation. This Lord's hand never failed to reach each and all of the chosen of God and to deliver them. His power was never shortened that it could not save. No matter how vile a sinner, how deep-dyed his sins, how low his present state, Jesus is able to save him to the uttermost. He will not let any one try to save himself. He will not let any one try to save himself down, and denies that he will let the sinner after redemption, having been born from above, be more able to save himself from day to day than before he was saved by the Spirit of God. There comes a time in the experience of the believer when he can say, God's salvation is finished and passed and now I save myself from day to day. Have you ever noticed how many times in the New Testament the writers speak of salvation in the present tense, as a matter not past, but as continually going on in their lives? and always this salvation ever present with them is ascribed unto Jesus, or unto God, or unto grace, never unto themselves. "By grace are ye saved," says Paul to the Ephesians. He does not say that they have been saved by grace, but they are being saved by grace, a matter going on with them all the time and saving them daily. "Work out your own salvation," Paul says to the Philippians, but he is careful not to leave the brethren with the impression that they

are to do this for themselves, for he clinches his exhortation with the words, "For it is God that worketh in you both to will and to do of his good pleasure." Many people are fond of quoting the first part of the verse to finish it, but true believers know the whole word of God. In Romans 8:24, we find, "We are saved by hope." Here again Paul does not say we have been saved by hope, as if we were something over and done with. We are to be saved by ourselves, but we are being saved by hope daily and all the time, something going on all the time in the lives of the children of God. We have never been able to find any scriptural justification for dividing salvation into time salvation and eternal salvation. It is all one salvation, and it is all of grace, and through faith, and it is not of ourselves. God's people are saved with an eternal salvation (See Hebrews v. 9), and this salvation is revealed within the children of God by the Holy Ghost. Really all the salvation we know anything about here is a time salvation, which is nothing more or less than salvation by the grace of God made manifest to us and in us as we go along life's road daily and hourly and every moment being kept by the power of God through faith unto the eternal salvation, ready to be revealed in the last time. When Peter said on the day of Pentecost in the city of Jerusalem to those who were pricked in the heart, "Save yourselves from this untoward generation," he certainly did not mean that those who heard could perform that saving act themselves. He was speaking to convicted sinners who were anxiously inquiring the way of salvation. Peter recognized that God had begun in them a good work, and just as surely as he saw that, he had confidence toward God that he

would perform that work until the day of Jesus Christ. Therefore he said, "Save yourselves from this untoward generation," realizing that the work had been begun right and would certainly be wound up right. The church was thus commanded to save the sinners who were added to the church by baptism. Does not say they added themselves to the church, but that they were added to the church. Hence something other than baptism, the adding, and what was it if not the work of God? That our conclusion is confirmed Acts ii. 47: "The Lord added to the church daily such as should be saved." Before we leave this point, let us remember Peter said that the long-suffering of God is salvation. "Is salvation," not water, has been salvation, as though it were passed away from us and now we are saved some other way, perhaps by ourselves. Any salvation that does not keep its hold on the sinner all the time will not, cannot, save effectually. It must be a constant, ever-present salvation, and, thank God, it is.

Third, What are sinners saved from?

(1) From sin. "He shall save his people from their sins." "Behold the Lamb of God, which taketh away the sin of the world." "Washed us from our sins in his own blood." (2) From death. "I will redeem them from death." "Who hath abolished death." (3) From the grave. "I will ransom them from the power of the grave." "O grave, I will be thy destruction." (4) From under the law. "Christ hath redeemed us from the curse of the law, being made a curse for us." Time and space and ability would fail us to tell all from which sinners are saved by the power of God. Never will this matter of salvation be fully comprehended this side of eternity.

In conclusion, then, God's children are

human beings here on earth, individuals of Adam's fallen race. It is the sinful man that is born again, not some part of him that is born again. The sinner being born again, that is, born of the Spirit of God, the man becomes a new creature in Christ Jesus. The saved man still retains his human nature unchanged, but is now partaker of the divine nature of Christ, having been begotten of him. This same man who is a descendant of Adam, and who in Adam fell under the curse and condemnation of the law of sin and death, is quickened and made alive by the Holy Spirit and becomes a new man in Christ, is preserved body and soul and spirit unto the coming of the Lord, is then taken home to glory clothed in the likeness of the glorified man, and is housed eternally in heaven. The work from first to last is of the power of God in Christ, and is not the work of men, or of the sinner. This is not salvation we know of the matter. One frequently says that the sinner is passive in the work and active in obedience. This is a strange phrase and is very apt to mislead. It gives the impression that the sinner can do nothing toward God, but can do something for God in the work of obedience. The truth is that the believer at no time can do anything able unto God without Christ. Christ plainly told his disciples that without him they could do nothing, that only as he dwelt in them, and as they dwelt in him, could they bring forth fruit. Since the obedience of the believer is bringing forth fruit unto God, it cannot exist otherwise than as the effect of the living union between the believer and his Savior. Whatever activity there is on the part of the believer when walking in obedience to

the precepts of the gospel is altogether of grace. The human nature of the sinner never walks obediently to the gospel only as it is held in subjection by the higher nature of Christ within the sinner. Thus obedience never flows from the will of the sinner himself, but from the will of God working in and through the sinner.

L.

CIRCULAR LETTERS.

(Written by Z. M. Beal.)

The Maine Old School Baptist Association, in session with the church in Whitefield, Maine, September 5th, 6th and 7th, 1919, to the several churches of which she is composed, greeting, grace to you, and peace from God and from the Lord Jesus Christ.

DEAR BRETHREN IN THE LORD, I am writing you this annual epistle, and desire to be exercised by that which cometh down from heaven, the fear of God. In the first chapter of Job, last three verses, these words: "When he sent forth the lightning of the thunder, and we see it, and declare it, and we hear the voice, and searched it, and we say, Behold, the thunder: but that is wisdom: and to fear the Lord that is wisdom." It is not the wisdom of this world, which is foolishness with God. The wisdom that cometh down from above is pure, it is made manifest in a pure heart. God hath said that he would put his fear in the hearts of his chosen people, and they should not depart from him. Dear brethren, our God is a wonderful being, his ways are unsearchable and past finding out. In the first chapter of the epistle of Paul to the Hebrews, first two verses, we find the following: "God, who at

sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. And we brethren, we would call your attention to the three last words of the text, "and while in the flesh, which is now finished." Now the question is, to us, What did Jesus mean by these words? Surely there is a meaning in them, and in all the words of Jesus throughout the gospel. When the Spirit that descended upon him, the deep things of God is manifested in the heart of the pure heart of the sinner, God is made to cry, "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." It is finished. Yes, dear children of God, all that the Father gave him to do was finished, and he bowed his head and gave up the ghost. He came not to do his own will, but the will of the Father that sent him. He came to save his people (his bride) from sins. "Thou shalt call his name Jesus: for he shall save his people from their sins."—Matt. i. 21. He was delivered for their offenses; he rose again for their justification. They are justified by faith, and have peace with him. Who shall lay anything to the charge of God's elect? It is God that justifieth. It is Christ that died; yea, rather that is risen again. These things are written for the comfort and consolation of all who were chosen in Christ Jesus before the world began. "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."—Isaiah xl.

He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.—Isaiah liii. 7. "When thou shalt offer his soul an offering for sin, he shall see his seed, he shall prolong his days, the pleasure of the Lord shall be in his hand. He shall see of the fruit of his soul, and shall be satisfied."—Isaiah liii. 10. "The will of God has been done, the Lord has bruised the body, which are his members, the will of the first-born. It is written, the wicked shall be turned into sheep, and the nations that forget God."—Isaiah liii. 17. Dear brethren, please read the first chapter of the second epistle to the Hebrews and compare it with the condition of this ungodly world at this present time. With the last two verses of the epistle I will conclude this letter: "Ye beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory for ever and ever."

F. W. SAWIN, Moderator.
G. R. TEDFORD

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OBITUARY NOTICES.

Francis Marlon Sawin died on the morning of June 1st, 1920, at the home of his son, A. W. Sawin, near Edinburg, Ind., aged 80 years and nearly 6 months. He was the fifth son of the late James H. and Caroline Harvey Sawin, who settled on the farm occupied by the deceased nearly a hundred years ago. They were pioneers, and the country was an almost unbroken wilderness of heavy timber. The work it took to open a farm where a growth of heavy timber had to be disposed of would stagger the younger generation of to-day. Father and mother Sawin were not of the class that yielded to discouragements. They were Primitive Baptists, and maintained a home for the faithful in Christ Jesus. The writer well remembers when the Conn's Creek Association met with the old Lewis Creek Church, only a mile and a half away, seventy-five years ago, and of the large number that was entertained under the parental roof. Elders Wilson Thompson, Morgan McQueary, Ransom Riggs, A. B. Nay, Benjamin Jones, Willet Tyler and others whose names cannot now be recalled, were present, and preached each evening in front of the house. These defenders of the faith have long ago finished their course and entered into the joys of heaven and the perfect rest that remains to the people of God. This Baptist home was kept up during the lifetime of the parents, when the son and family, who lived on the old place, followed in the footsteps of the sainted parents and kept open house for all lovers of the truth that came that way, for he and his beloved companion, who preceded him to the grave some three years ago, were both faithful members of the Baptist Church, and knew how to entertain their friends and kindred in Christ. Here I might mention that the subject of this sketch was the fifth son of a family of ten children, six sons and four daughters, all of whom grew to manhood and womanhood, and every one in the course of their lifetime became members of the Baptist Church, eight of whom have died in the precious faith. The writer and brother P. W. Sawin, of Shelbyville, Ky., were the two left, and our days must soon be numbered. On February 25th, 1864, brother Marion and I were united in marriage and settled on our own homestead, as already mentioned, and the last years of his life were spent. Of his two sons and one daughter, only one remains in parts of the old place. His companion, who fell heavily on our hearts, lived on the same land where some few and some of the best of us have a living faith, an uncreaking, unshakable, invincible faith, the blessed gift of God, and it was through this faith that

meeting of the Nassaongo, Church, near Powhatan, Md., will be held, the Lord willing, on the first Sunday in September and Saturday before. All who desire to meet with us are cordially invited.

J. C. MELLOTT, Pastor.

THE meeting of the Indiantown Church, near Powhatan, Md., will be held, the Lord willing, on the first Sunday in September and Saturday before. All who desire to meet with us are cordially invited.

J. C. MELLOTT, Pastor.

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JOSHUA T. ROWE, Pastor.

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

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The Rock Predestinarian Baptist Church, of California, meets every third Sunday at 11 o'clock a. m. in the meetinghouse, corner Park Ave. and Fifth St., Riverside. A cordial invitation awaits all lovers of the truth. Write for literature. Address: J. B. SPEIRS, Church Clerk.

CLARE

The Beulah Baptist Church of Cleveland, Ohio, meets every second and fourth Sundays of each month at 2 o'clock p. m. in the meetinghouse, corner 125th St. and Madison St. A cordial invitation is extended to all lovers of the truth. Strangers in the city can call on the pastor at 125th St., or Elder George L. Weaver, 1309 Madison St.

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

A. S. ROWE, Church Clerk.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

THE RESURRECTION.

“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.”—Romans viii. 11.

When I was at the Lower County Line Association I used the above words as a text. Then several of the brethren and sisters asked me to write a communication from the same text so they would have it to read. I promised them that I would do so if the Lord would so direct me. Now I feel that I want to comply with that request and to fulfill that promise. My letter will necessarily be long, because the subject is so great, even the crowning point of the glorious gospel of the Son of God. There is but one question that confronts us: Does the Spirit of him that raised up Christ from the dead dwell in us? As sure as he does he shall quicken our mortal bodies by his Spirit that dwelleth in us. That is a settled fact. That Spirit gave Jesus to see his resurrection, and the very day he should be raised up. “Destroy this temple, and in three days I will raise it up.” “But he spake of the temple of his body.”—John ii. 19, 21. Therefore destroy this

body and in three days I will raise it up again. It. The same temple or body which they would destroy, therefore that identical body, and not another body. Some one, speaking for himself and another, said, We object to the terms “identical body” and “mortal body.” Now what difference does it make as to what one objects? Is not the truth that for which we are seeking? and is not the Bible, and not the objections and opinions of men, to be the deciding judge? To that testimony we flee for strength. If they speak not according to that word it is because there is no light in them. Then it was the identical body of our Lord Jesus which was crucified and died that rose from the dead. The power by which he arose was the same by which he lived here in the body. When he was baptized the Spirit of God, the Holy Ghost, came down on him and remained there. It was by that Spirit he was led, driven into the wilderness. That was the Spirit which made him of quick understanding in all of his ministry, and by whom he offered himself without spot to God. When he cried, “Eli, Eli, Lama Sabacthani,” that Spirit had forsaken him, and he trod the wine-press alone,

That body died. He had said, "Father, into thy hands I commend my spirit."—Lnke xxiii. 46. Therefore when that body died his spirit returned to God; but it was by that same Spirit that crucified and dead body, that identical body, rose again the third day. It was not another body, but that "identical body." How do we know? Because, first, when the women came to the sepulcher on the morning of the third day that body was not there. Mary thought that the gardener had taken him away, and asked that she be allowed to take him. She thought she was speaking to the gardener, but upon his uttering the word "Mary," she saw and knew that it was Jesus, and said, "Master." O the heart-throbs of solemn joy that she felt when she saw her Lord and Master alive! Peter and John ran to the sepulcher and went in. They saw the linen clothes, but not the body of the Lord. Why? Because he was risen from the dead, even that identical body, and not something else nor some other body. They had destroyed the temple and he had raised it up again on the third day, as he had said to them. The word "mortal" applied to him; it is the Greek word *thnáy-tos*, and means, liable to die. He was also mortal when he was in the tomb, for the word is from the Greek word *thano*, which means to die, be dead, die. Therefore he went into our mortality. He did not enter into our corruption. That word is *dee-of-thro-ah*, and means to rot thoroughly, decay. Our Lord could not enter there. Psalms xvi. 10: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." (See Acts ii. 31.) This is conclusive proof that our Lord did not see corruption, and that that identical body which was crucified came forth in his resurrection on

the morning of the third day. Then as further proof of that fact he showed them the prints of the nails in his hands and his feet, and the spear hole in his side, and told Thomas to put his hands in them and to be not faithless, but believing. Thomas was ready to cry out, "My Lord and my God;" and yet a blessing is conferred on him who has not seen, yet believes. What confirming testimony is this! With this evidence of the actual resurrection of the identical body, the mortal body of our Lord Jesus Christ, what shall we say? If this is done to Jesus, the first fruit, how shall it be with the rest of the harvest? "Christ the first-fruits; afterward they that are Christ's, at his coming."—1 Cor. xv. 23. Now what shall we say? As is Christ, so are they that are his at his coming. Is not that it? As is the first fruits, so shall the whole harvest be. For this cause Paul used the term, "your mortal bodies." Was he correct or not? He was a poor sinful man, and subject to be mistaken and to do wrong, but the Holy Ghost, by whom he wrote, was not. His letters are the inspired word of God, and if we do not believe them it proves beyond a doubt that we are not reconciled to God, and we are unsafe as teachers of his people. The bodies of our Roman brethren were mortal bodies, or they were liable to die when they lived. Those very mortal bodies were the identical bodies that should be quickened by the Spirit of Christ who dwelt in them. They were the Adamic bodies. On no other bodies did the sentence of death ever come. The Lord said to Adam, "Dust thou art, and unto dust shalt thou return." "In the day that thou [Adam] eatest thereof thou shalt surely die." This body of Adam and of his posterity is where the curse fell; that is the body which became

liable to die, it is the mortal body. Now if there is any other body for the child of God, from whence came that body? Did Adam have two bodies? If he did, where was that other body when he received the law and when he violated that law? Was that other body liable to die? If so, in whom did it become liable to die? The Greek word *somah* means the body as a sound whole. That is the word from which we have the words "body" and "bodies" in these texts. He did not mean, nor did he convey any such an idea, that when this mortal body died and took on its decay these Roman brethren would enter another body and be taken up to glory. That would by no means be a resurrection; it would not be a quickening of "your mortal bodies." Those other bodies would not be mortal and could not be quickened. "Thou fool! that which thou sowest is not quickened, except it die." There is a very great difference between a resurrected body and an exchanged body. There is not one word in the Bible which gives us any promise of an exchanged body; indeed, we do not want any such thing. We want to be glorified as our Lord was glorified. He was glorified in the very identical body in which he met all of his sufferings and persecutions here. He is the first sheaf; he has been gathered and waved before the throne of God, and is accepted; he has entered into the holy of holies, and is our hope, our anchor. By faith we see him, we are made partakers of his intercessions. As the golden streams of love and mercy are poured out in our poor souls we look up by faith and see the Fountain-head. Our very souls are filled with joy in blessed hope that we shall be quickened by the same Spirit that raised up Jesus from the dead; that our mortal bodies shall be fashioned like

unto his glorious body and be made meet for his use in his kingdom. By faith we hear a song, and we get hungry to join in the singing. We shall join in it. When, ah, when? The inspired apostle tells us: it is when this corruptible has put on incorruption, and this mortal (dead) body has put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. Yes, that is when we shall sing the triumphant song of redemption through our Lord Jesus Christ. Now, brethren, if there are any of you who will have another body, and not be raised in that day, you will never sing that song. That is the way our Jesus went, and all of his sheep shall follow him. He is the Door, and by him we must enter, or not at all. One said, "Don't tell me that I have got to lie in the grave for thousands of years, as badly as I hate it." Yes, if you are a child of God, and I believe you are, you have got to go there and lie there until the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. (1 Thess. iv. 16, 17.) Therefore if there is no such thing and time of his thus coming, there will be none of these promises fulfilled to the saints, for this glory of dwelling forever with the Lord and singing the song of triumph over death and the grave will be given to us then, and not until then. We do feel and sing very fully now as we are given to feel the earnest of this great triumph, but how quickly we do fall back into despondency. Then, however, we shall feel and see that monster no more, because

we will dwell in the eternal glory of God forever.

Now I want to consider the words of Jesus for a short time, and I am done. In John v. 25, our Lord tells us of his quickening us here, and of the renewing of the Holy Ghost which we receive. He said, "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 know the truth of this in his daily dealings with us. He gives us to see our darkness and sinfulness, and gives us the spirit to mourn and repent. There is therefore a continual death working in us, and we feel it and know it. What has shown us this truth? Surely it is the Spirit of God that dwells in us. It is light which maketh manifest, and it shows us our sins, for which we mourn and from which we desire to turn away. Herein has the Lord shown us our folly and weakness. We are so foolish that though we are constantly brayed in a mortar with a pestle we will not depart from our folly. Thus we are made partakers of the afflictions of Christ. He predestinated us to be conformed to his image. His image here was an image of suffering. The apostle tells us that all that will live godly in Christ Jesus shall suffer persecution. This therefore is a part of their inheritance, and no child of God can live without it. If any be without chastisement he is a bastard, and not a son. The Lord's eye is ever over his people, and his everlasting arm is underneath them. He did not stop at telling us of what would be our present experience in this pilgrimage. He said, "Marvel not at this, [there is something so much greater] for the hour is coming, [he does not say in this connection, "and now is"] in the which [a definite, special, appointed, one

hour] all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Is not this clear testimony? How much more evidence can we want that the just and the unjust shall rise from the dead, the unjust unto everlasting punishment and the righteous unto life eternal? Note, the duration of everlasting and eternal is the same; the same original word, *ahee-o-nee-os*, is used and has the same meaning: "perpetual." Therefore by the words of Jesus we have set forth the final resurrection of the bodies of the saints and of the wicked. The saints will sing the song of triumph, while the wicked will go into outer darkness, where there will be weeping and gnashing of teeth.

I feel that what I have written is the honest truth before God, and I am sure that it will stand the strongest tests; therefore I invite criticisms and the objections of the enemies of truth. The Lord bless us to be reconciled to him and to receive his word with joy.

Your brother in the blessed hope of the resurrection of the dead,

L. H. HARDY.

ATLANTIC, N. C.

[WE have willingly given Elder Hardy space to express his views on the resurrection of the dead. Elder Lefferts and ourself have very recently given our views, therefore so far as we three are concerned this ends the matter, at least for the present. We told our readers in the August 1st SIGNS that we absolutely refuse to be drawn into controversy on this subject, and we shall be faithful to that promise. We shall grant space for the present to ministers who may desire to write on the subject, but nothing in the way of a reply to another, or, in other

words, in the way of controversy, will be published in the SIGNS. No one is more willing that the brethren should judge as to whether the Bible is right on the subject, without added language, than we are.—K.]

ORTH, TEXAS.

DEAR EDITORS:—I am sending an address written by Elder C. T. Richardson, which I would like to have published in the SIGNS if you see fit.

(MRS.) E. J. LARIMORE.

“AND 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.”—Daniel ii. 44. “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”—Matthew xvi. 18. Is not this that kingdom which the God of heaven should set up in the days of these kings? For Jesus, who is the God of heaven, says to Peter, verse 19, “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.” Are not the church and kingdom of heaven synonymous? I think this is often the case. The church is said to be the body of Christ, Eph. i. 23: “Which is his body, the fullness of him that filleth all in all.” “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.” “But now hath God set the members every one of them in the body, as it hath pleased him.” “Now ye are the body of Christ, and

members in particular.”—1 Cor. xii. 12, 18, 27. “There is one body, and one Spirit, even as ye are called in one hope of your calling.” “But unto every one of us is given grace according to the measure of the gift of Christ.” “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”—Eph. iv. 4, 7, 11, 12. To you pastors: “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”—2 Tim. ii. 15. To the pastors or “elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”—1 Peter v. 1–4. Is not this enough? So your pastor or Elder must not lord it over you, God’s heritage; neither must he take the oversight for filthy lucre, but of a ready mind. Now let the church take heed; we should in love bear with and forbear one another and forgive one another. Jesus says, “If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.”—Matt. vi. 14, 15. “Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and

seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."—Luke xvii. 3, 4. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. iv. 32. "If any man have a quarrel against any: even as Christ forgave you, so also do ye."—Col. iii. 13. "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. vi. 1, 2. To the pastors or Elders: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. [We may shed too few tears.] And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. [All this you may in truth apply to the unworthy writer.] I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts xx. 28-35. The above is the duty of your Elder or

pastor, according to Paul. Then let the church hear him in regard to its duty: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable for you." Again, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day, and for ever."—Heb. xiii. 7, 8, 17. "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves."—1 Thess. v. 12, 13. Again, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."—1 Tim. v. 17. If your pastor should depart from the faith and order of the gospel, the church is not bound to so honor and obey him, but she has the sovereign right, privilege or authority to discharge him as her pastor. For, though the church be required to love, honor and obey him, as just quoted, on the other hand, he is forbidden to lord it over the church, or God's heritage. The church is to obey him, not as a lord or master, but as a laboring, serving, ministering, comforting, teaching, edifying and presiding officer, who points out and insists upon an observance of her own rules; and so long as she (the church) retains him as her pastor she is to honor his counsel, advice and admonition in preference to that of other ministers not sustaining such relation to her. The church at Corinth was to covet earnestly the best gifts; the church should desire the best gifts in its own body. A

church with such gifts is greatly blessed with loved and able ministers, of good report of them that are without. Such a church is blessed of the Lord, and is steadfast, unmovable, rooted and grounded in Christ. It is not that a minister should desire to be the best or biggest preacher, and so regarded to covet such a thing is wrong. Churches are liable to overlook the greatest gift, and think it too small to meet their vanity. They feel that they must have the most learned and eloquent—cannot endure a feeble gift. We are not to mind high things, but condescend to men of low estate. We should love the minister if he is meek and lowly. The Savior was gifted in meekness; John was plain in his dress, and we should be content with such men. No matter how eloquent or learned one is, he is worthless unless he possesses charity (love). A little pride and self-conceit ruin all he does. Charity gives value to everything we do and everything we say. An unlettered minister who loves the cause and the people is a precious gift. Love does not hide itself, it comes to the surface and lights and blesses the church. Love can endure great hardships and bear great burdens. A minister must possess love to do the work assigned him. Jesus says, "Lovest thou me?" For one to be a good member he must have a heart full of love to the cause he serves. One who loves truth believeth all things, hopeth all things, endureth all things. Charity never faileth; learning will fail. When men grow old they fail in memory and in their knowledge, yet their love remains. When one is old and worn out his love to the church yet remains, and he weeps over the sorrows of Zion, and even in death he is happy to learn of good to the church. So charity never dies, but endures to all

eternity. A church of loving members with a loving pastor, all in agreement, is a sweet place to be, where each hides his brother's faults and shows a brother's love. We may find strife and vainglory in the church and in ourselves, but it will not be so in heaven.

The duties of the church: "And let us consider one another, to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."—Heb. x. 24, 25. This neglect of assembling seems the most hurtful of all others. Satan claims this his master weapon against the church of our Christ. He tells you that you had best go to town to-day, for if you go to meeting there will be no one there but you. All with one consent began to make excuses. One bought a piece of ground, and must needs go see it, and wished to be excused. Another had bought five yoke of oxen, and would go to prove them, so he prayed to be excused. Another said, I have married a wife, and therefore cannot come. (Luke xiv. 18-20.) When you should not neglect to assemble is your excuse as good as the above? Were they sufficient? "I say unto you, That none of those men which were bidden shall taste of my supper." "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."—Luke xiv. 26. "For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it."—Luke ix. 24. Therefore we should not neglect to meet frequently, as often as we can, in our public assemblies, in our church gathering, to worship the God of our salvation,

and encourage one another to give continual proof of the loving and holy character of the one true faith which we have professed. If we are the children of God we belong to the same heavenly Father; then let us prove our faith by not neglecting the assembling of ourselves together on our meeting days. Say to Satan, Get behind me, I will go and worship the God of my being, for he hath done great things for me, whereof I am glad. So let us worship our God in spirit, rejoice in Christ Jesus and have no confidence in the flesh; for if ye live after the flesh ye shall die. If when you come to the place of meeting you find none, then kneel at the altar of your God and thank him for the privilege of coming to the house where prayer is wont to be made, and for all spiritual blessings, even for life, breath and all things. Hence we should worship the everlasting God, for beside him there is none else. Now, when the time for our assembling comes, and our mind is at sea, so we cannot decide what to do, then say, O that I may have the Spirit of Christ to lead me in the way of truth. O Father, hide thy face from my sins, and blot out mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. (Psalms li. 9-12.)

In conclusion, let me say I feel that I am almost ready to be offered, and the time of my departure is almost at hand. I hope I have fought a good fight, I have almost finished my course, and I feel that 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. C. T. RICHARDSON.

INDEPENDENCE, Mo., August 5, 1920.

DEAR EDITORS AND READERS OF THE SIGNS:—Often I think of writing, though I know it would be of very little interest to any one, but I feel very much impressed when I read the many letters from all parts of the world seeming to point in the same direction, expressing each other's feelings so plainly. We are told of a oneness in heaven; we shall all be of one spirit and all be taught of the Lord. The Lord does his work in a mysterious way; his ways are past finding out. Sister Mary E. Wright, of Santa Cruz, Cal., wrote a very sweet letter after being reminded of writing in such a good way, giving all of us something to share. I certainly much enjoyed my share, and I feel sure others did the same. We all need something to cheer us, and nothing is more helpful than to feel that we are being led by God's hand; without him we can do nothing. My greatest desire is to love the Lord and to do the things which are pleasing in his sight. May it be my lot to be ever found at his feet pleading for his mercy. May God have mercy on our dear children, and have them to realize that we are going on step by step to that great eternal day when all that are in their graves shall hear the voice of the Lord, and those who are not clothed in righteousness will be cast down into everlasting ruin. We are all in the hands of an all-wise God, who knoweth all things and doeth them well. His love must be shed abroad in our hearts before we can enter that city not made with hands, eternal in the heavens. We are told to remember our Creator in the days of our youth, and all these earthly things shall be added. I know that these earthly things have been added unto me, though I feel that in my hands I have nothing to bring. The blessed Lord

knows my heart. If I ever felt that the Lord blessed me with that holy light to shine down from on high it was when I was a little girl not more than nine or ten years of age. However, that little heart of mine was made happy, though I was easily intimidated, and felt that older ones would say, That child does not know; but that beautiful sight is still in memory, though it was all of fifty years ago. May the Lord brighten my last moments sweetly in the arms of Jesus. I love to attend preaching, it does me good to see the brethren and sisters and to be in fellowship with them all. I have not time to be hunting up any one's faults, for thinking of my poor self doing so many wrongs. We lost our dear minister of the gospel, brother William T. Brown, of Richmond, Mo. He preached at our church, Pleasant Grove, near Independence, Mo., twenty-two years, which I know we all enjoyed and appreciated, but now we know he has gone that long road, and it seems so sad for us. We miss the kind, expressive way he had, and his great ability in proclaiming the gospel. His work is done here below, and those who fall asleep in Jesus, will He bring with him when he comes. That is the sweetest of all. The last time he was at the church was the third Saturday and Sunday in April. On Saturday he preached from the first chapter in Revelation and gave us a beautiful discourse. On Sunday he preached from the second chapter of John. Both sermons were excellent. I have given him the SIGNS to read sometimes here at my home, and he enjoyed reading the paper very much. I can fully sympathize with sister Brown and family, as I have lost my dear companion and other very near and dear

friends very recently. Though the Lord has promised to hear the cries of the orphans and the widows, I often feel very lonely and heartbroken. But we, too, must soon lie in our graves. May we pray to be submissive to God's will, and for our hearts not to be troubled or afraid. May we have courage and strength to press on to meet our dear Savior, who has gone to prepare a place for those who love him. Brother Hall, of Blue Springs, Mo., has been very kind to be with us and preach for us, and to make our hearts glad, knowing him to be faithful and a true minister of the gospel. May God bless him in performing his duty and be with his dear family in all their trials in this life. We all have a great many trials, but the Lord will never forsake his people. "Heaven and earth shall pass away, but my words shall not pass away."

I hope that this letter will not be burdensome to any one. I hope that those who have the ability to write for the dear SIGNS will be encouraged to still continue. May the Lord bless us all and save us in heaven, where sorrow will be no more.

Yours lovingly,

(MRS.) J. T. GAINES.

HYMN BOOKS READY.

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

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1920.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***PSALMS XL. 6, 7.**

"SACRIFICE and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me."

That the above Scripture, though written by David, cannot apply unto David we know for a certainty, because the writer of the epistle to the Hebrews quotes these expressions in the tenth chapter of that epistle and says they refer to Christ. There are some things which certainly cannot please God. Among these things displeasing to him are the burnt offerings and sacrifices of the old legal covenant. It was not possible that the blood of bulls and goats should take away sin. The altar of that legal sanctuary was wholly unable to make the comers thereunto perfect. The question may arise here, If these offerings and sacrifices could never remove sin, then why did God command by his servant Moses that the Jews observe them? The intent of the divine mind of Jehovah in all these offerings was that they should serve as types and shadows of the one true offering of Jesus, the Lamb of God, which should take away the sin of the world. The Jews as a nation being without faith and having not the vision of the Spirit, mistook the shadows for the substance and worshipped the figures, being ignorant of their meaning and knowing

nothing of the true purpose of God in them. Therefore Jesus told the Jews that they thought they had eternal life in those legal things, whereas all those legal and prophetic things testified of him; that is, of Jesus. With all these offerings under the law, then, God was not pleased; he would not accept them as an effectual taking away of the sins of the people. Contrasted with these things which were not acceptable with God we have presented the one and only sacrifice which God does and will accept for the atonement of the transgressions of his people. This was the body which was prepared of God for his Son to take upon himself. This body was fearfully and wonderfully made, curiously wrought in the lowest parts of the earth. Never was there another body exactly like that of Jesus. It was not conceived and formed after the ordinary manner of human generation. The Holy Ghost overshadowed the virgin Mary, she who was espoused to Joseph, and her conception was the fruit of the Holy Spirit of God. Into this body, thus specially prepared, entered the Son of God: all the fullness of the Godhead dwelt in that body. It was a body which knew no sin, it was pure and holy and without blemish. It was made in the likeness of sinful flesh, but without sin. Had there been the slightest blemish in Jesus or his body it could not then have been fit to be offered for sin. Jesus in this body bore the sins of all his people, he suffered the just condemnation which all their sins deserved. Jesus comprised in himself both High Priest and offering. As the great High Priest of his church he took that body which was pure and spotless and without sin and offered it upon the tree of the cross as the one great and only sacrifice for sin. His was a living

sacrifice. He did not take the bodies of beasts and offer their blood, nor yet the blood of doves or pigeons, but he took his own blood and offered it without spot to God. This is the sacrifice which well pleases God and which God accepts. This is the way of atonement for all the chosen of God. There is no other way nor any other offering. By this one offering of his own spotless body Jesus has forever made perfect all whom the Father had sanctified or set apart unto himself before time began. Now, in thus speaking of the body which Jesus took and offered a sacrifice for sin we must not confuse it in our minds with the mystical body of Christ, which is the church. The church in the Scriptures is often called the body of Christ, but this is not the body which was born of the virgin as the result of a divine operation. The church was chosen in Christ before the foundation of the world, and each and every member of that election is a member of his mystic body in a very wonderful way that no earthly mind can comprehend. But in thus speaking of his body, the church, we must keep it distinct and separate in our thoughts from that sacrificial body which God prepared for him to take and offer upon the altar of Calvary as a sacrifice for sin. To overlook this sacrificial work of Jesus is certainly to miss the very kernel of salvation. The world speaks of Jesus as a great teacher, or as a great example; they often call him a reformer, and sometimes call him Physician, but very rarely indeed does one ever hear him spoken of as Sacrifice: the one and only satisfactory offering for sin. No matter what men may believe him to be, if they see him not as offered for their sins, and as effectually and forever washing away those sins and once

and for all justifying them before God, they may as well not profess to believe in him at all. The suffering of death was the end and aim of Jesus' coming into the world. It was for this very special purpose that he took not on himself the nature of angels, but the seed of Abraham, that he should, by the grace of God, taste death for every man. We would give everything we possess in the world could we but be assured beyond all possible doubts that the blessed sacrifice which Jesus made of himself was offered for our own personal sins. As it is, we have a hope, and that is all we have. Such hope as it is, it is not based in anything we have or are of ourself. We can remember a time when we possessed no such hope nor even cared to. Later there came a time when sin awoke in us by the entering in of the commandment or law of God. Then we died. We saw ourself guilty and undone before God, the weight of woe pressed us down, we thought never to rise again. As we were sinking down thus beneath God's righteous frown, crying out in despair for God to have mercy on our soul, to our sudden and sweet surprise a voice spoke within, saying, "Peace." At once all was calm, the trouble was gone, the burden was removed. It was Jesus, the best friend a sinner ever had. From that time, twenty-four years ago, unto the present we have had a hope of salvation alone through the sacrifice which Jesus offered (himself) upon the cross. Many doubts, dark and gloomy days and nights and overwhelming discouragements have attended our way, but we trust it has been by the grace of God that we have continued thus far, and that sustaining grace is our only confidence from now on unto the end.

CIRCULAR LETTERS.

(Written by Elder J. R. Dennison.)

The Tygarts Valley River Association of Old School, Primitive, Predestinarian Baptists, now in session with the Amnon Church, Marion County, West Virginia, to the several churches of which she is composed, and to all the faith of God's elect, sendeth christian salutation.

DEARLY BELOVED IN THE LORD:—
Through the kind providence of the ever-merciful and most gracious God we are again permitted to meet as an association of churches, messengers and brethren for the purpose of praising, worshiping and glorifying the name of the great immutable God, and of comforting and strengthening each other in the grace and faith of God's elect. Dear brethren, there have been many, and some very sad and trying, changes and circumstances in our temporal worldly affairs since our last assembling together as an association, but doctrinally and practically we have made no change, no innovations among us, but we still stand firm on the doctrine of the apostles and the prophets, Jesus Christ himself being the chief cornerstone, on whom all the building fitly framed together, having nourishment ministered, and knit together, increaseth with the increase of God. "Ye are God's husbandry, ye are God's building," built together for a habitation of God through the Spirit. Ye were not redeemed with corruptible things, as silver and gold, temperance societies, mission systems, and the many worldly organizations, schemes, plans and devices of the humanly devised effort system, after the commandments and doctrines of men. No, brethren, "But with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreor-

daind before the foundation of the world, but was manifest in these last times for you." Ye then, dear brethren, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, and in this house, the church, the mystical body of Christ, which is the pillar and ground of the truth, God hath placed every member of the body as it pleased him, having given them eternal spiritual life through Christ Jesus in his mediatorial work, in his active and passive obedience on earth in his suffering, death and resurrection. By the one offering he hath perfected forever them that are sanctified, set apart to be heirs of his kingdom. Then, dear brethren, all the humanly devised efforts of all Arminianism, in all of its carnal, pharisaical blindness, can never add one to the number of God's elect chosen people, members of the body of Christ which he hath perfected, made complete through his suffering, death and resurrection, and which God has placed in the body. No, they must have life, spiritual, eternal life, and Arminianism, with all its vain boasts and formal works, cannot give it. No, indeed, for it has none to give. "But of him [God] are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." But Arminianism is compassing sea and land to make proselytes. They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. Then, dear brethren, where will you find another so-called christian organization as the old order of Baptists, who are contending for the doctrine, order and practice of the house of God as set forth by Christ and his apostles, in acknowledging

God as the righteous and rightful Sovereign of the heavens and the earth? Where is the society to-day separate and apart from the old order of Baptists who preach and believe the doctrine of election, predestination, special atonement, effectual calling, salvation by grace alone through the imputed righteousness of Christ, without works or merit by the creature dead in trespasses and sins, the total depravity and just condemnation of all Adam's fallen posterity, and of the final perseverance of all the elect through grace to ultimate glory, and of the resurrection of the dead, both of the just and unjust, as Christ hath said all that are in their graves shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation? Then, dearly beloved, let us stand firm and ever contend for the doctrine once delivered unto the saints, that we be not children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

J. B. CROSS, Moderator.

J. N. BARTLETT, Clerk.

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

Mrs. A. F. Jones, Georgia, \$1.00; Milton Maddock, Ontario, \$1.00.

OBITUARY NOTICES.

William Arthur Hilton was born in Wright County, Mo., March 5th, 1870, and died May 11th, 1920, of Bright's disease. Brother Hilton came to Hill Co., Texas, with his parents in 1882, and was married to Miss Hettie J. Kemp in December, 1901. To that union three children were born: Myrtle, Annie and Arthur. Brother Hilton joined the Old School Baptist Church of Blum and was baptized by the writer in 1903. He was clerk of the church until he, with his family, moved to Lockney, Texas, in 1909. His dear, faithful wife died some time in 1915. On the 17th of April, 1917, he was married to our sister Garret, widow of brother Garret, both of whom were members of the church at Clairette, Texas, before they moved to Lockney. Sister Lizzie Hilton, a lonely widow again, is living with brother Hilton's children at Lockney. She is the daughter of the late Elder John H. Weeks, of Navarro County, Texas. A great man in Israel has fallen, and will be greatly missed by the Old School Baptists and many kind friends. He is survived by his dear mother, one brother and one sister. Just before he died he sang a hymn about the home beyond this world of sorrow and trouble. We sorrow not as those without hope, for we are sure our loss is his great gain.

One who loved him dearly.

W. L. ROGERS.

James P. Lanham, the subject of this notice, was born April 18th, 1844, and departed this life August 16th, 1920, at the age of 76 years, 8 months and 28 days. He was married to Martha E. Bailey October 24th, 1865. To that union were born nine children, six boys and three girls, two of whom preceded him to the grave, leaving seven children, with his widow, to mourn their loss. He never made a public profession of religion, but was a firm believer in the doctrine advocated by the Primitive Baptists, and always ready to contribute when there was a call for contributions for printing Minutes, helping keep the church-house in repair or helping our traveling ministers on their way. He was the only child of his father's family who contended for the doctrine of the Bible, and neither of his parents was with him in the faith. Who maketh thee to differ from another? Surely God's unmerited grace makes the difference.

The writer spoke to a large congregation of friends and relatives, using for a text, Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power. Two of his old Confederate companions who had fought shoulder to shoulder with him in many battles during the war between the States spoke for a short time of his bravery and obedience to his officers who were in command. He was then laid beneath the sod in the Bailey Cemetery to await the resurrection morn.

J. W. McCLANAHAN.

John B. Sorrells was born July 4th, 1830, and died at his home in Monroe, Ga., July 11th, 1920, aged 90 years and 7 days. He was married to Miss Jane D. Tribble, who died July 3rd, 1916. Several children were born to them, only two of whom survive him: Joel, of New York, and William, of Monroe, Ga., who lived with him in his last days. He and his wife lived together over sixty-four years. He united with the church at Sorrells Springs about fifty years ago. He had been a subscriber of the SIGNS OF THE TIMES for many years, and held to its doctrine as the doctrine of the holy Scriptures, absolute predestination of all things. He served his day and generation well, represented his county in the Legislature, served as Sheriff for many years and in the Civil War between the States. He had a good name among all who knew him.

The funeral service was conducted by his pastor, Elder Joe James, and the writer. He was laid to rest in the old Sorrells Cemetery in the presence of a large congregation. Many of the old veterans of the Civil War showed their appreciation of him by their presence. We shall miss him, as he had a wonderful memory, and was relied on for facts dating back over eighty years. We feel that he fought a good fight and kept the faith to the end, and is now realizing what the Lord Jesus had done for him. Our loss is his gain. May the Lord bless his family in their sorrow and lead them in the good and right way.

J. M. ADAMS.

Deacon A. Adams was born November 8th, 1833, and died December 24th, 1919. He was born in South Carolina, lived in Georgia and afterward moved to Texas in 1873. He joined the Old School Baptists in Georgia in 1856, and was ordained deacon in Williamson County, Texas, in 1876, moved to Stephens County in 1879, and joined Shiloh Church by letter, of which church he was a member at the time of his death. Brother Adams was a very plain man, and loved quietness and peace. He died at the home of his son, Thomas Adams, who is also a deacon in the same church. Some of his children live in Georgia and some in Texas. I am sorry I cannot give all their names. We feel that we are made weak in the loss of this dear servant of God.

J. H. FISHER.

Mrs. Ella L. Raymond passed away July 30th, 1920, after a few hours illness at her home in Bowdoinham, Maine. She was born March 16th, 1851, and married to Elbridge Raymond in 1867. She was a faithful wife and a devoted mother. She leaves three sons, two daughters, seven grandchildren and many relatives and friends to mourn their loss. She united with the church at Bowdoinham over thirty years ago, and was baptized by Elder Hiram Campbell. She was firmly established in the truth, steadfast in

the doctrine of God our Savior, never absent from our meetings except when illness prevented her from attending. Her house was a home for all lovers of the truth, and she could not do too much for their comfort.

Elder Z. M. Beal conducted the funeral services at her home August 2nd, where many relatives, friends and neighbors were gathered. The church has met with a loss which words cannot express, but we are sure it is her gain. May God comfort the afflicted family and reconcile them to his will. May we of the church be made to realize that underneath are the everlasting arms and God doeth all things well and changes not.

ATTIE A. CURTIS

MEETINGS.

The Old School Baptist Church of Jefferson, N. Y., has appointed a two days meeting to be held on the third Sunday and Saturday before in September (18th and 19th). The train will be met at Stamford Friday morning before the meeting. All who love the truth are cordially invited to be with us.

GEORGE E. MEAD, Church Clerk.

The yearly meeting of the Messongoes Church, near Hallwood, Va., will be held, the Lord willing, on the third Sunday in September and Saturday before. Elder C. W. Vaughn, of Hopewell, N. J., is expected to be with us. All who desire to meet with us are cordially invited.

J. C. MELLOTT, Pastor.

The yearly meeting of the Nassaongo, Church, near Salisbury, Md., will be held, the Lord willing, on the fourth Sunday in September and Saturday before. All who desire to meet with us are cordially invited.

J. C. MELLOTT, Pastor.

The Sulphur Fork Association of Old School, Predestinarian Baptists, of the Primitive faith and order, is appointed to be held with the church at Beech Creek, Cass County, Texas, beginning on Friday before the first Sunday in October, 1920. Beech Creek is three miles east of Atlanta, Texas, on the T. & P. R. R., and five miles west of Bloomburg, on the K. C. S. Those coming on the T. & P. had best take the six o'clock morning train out from Ft. Worth, which reaches Atlanta about three o'clock p. m., Thursday. Those coming on the Cotton Belt take the early morning train Friday, which makes connection at Texarkana with the K. C. S. to Bloomburg. All who love the doctrine of the blessed Son of God are cordially invited.

H. B. JONES, Moderator.

J. S. McLEOD, Clerk.

The yearly meeting of the Indiantown Church, near Powellville, Md., will be held, the Lord willing, on the first Sunday in October and Saturday before. All who desire to meet with us are cordially invited.

J. C. MELLOTT, Pastor.

THE Lexington Old School Baptist Association will convene with the Primitive Old School Baptist Church of Olive and Hurley on the first Wednesday and Thursday in October (6th and 7th), 1920, the Lord willing. Those coming by rail will come on the U. & D. R. R. to Ashokan, Ulster Co., N. Y., where they will be met and conveyed to the meeting-house.

JAMES H. BEVIER, Clerk.

THE Virginia Corresponding Meeting is appointed to be held with the Mt. Zion Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 13th, 14th and 15th, 1920. W. & O. D. Ry. electric trains will be met at Leesburg Tuesday evening. These trains leave 36th and M Sts., N. W., Washington, D. C., at 2 and 4:45 p. m. All lovers of the truth and ministers of our faith and order are invited to meet with us.

I. H. THOMAS, Church Clerk.

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

IN

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

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11:00 A. M.

2:00 P. M.

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

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C H U R C H,**

1315 Columbia Avenue

(Park Avenue Hall)

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Meeting every Sunday 10:30 a. m.

A L L W E L C O M E

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S. B. MOFFITT, Pastor.

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

**W I L M I N G T O N O L D S C H O O L
B A P T I S T C H U R C H**

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J. G. EUBANKS, Pastor.

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

S. B. MOFFITT, Pastor.

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

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

THE Beulah Old School Baptist Church of Cleveland, Ohio, meets the first and third Sundays of each month at 2 o'clock p. m. A cordial invitation is extended to all lovers of the truth to meet with us. Strangers in the city can call Cyrus Cross, 694 E. 125th St., or Elder George L. Weaver, 1309 East 114th St.

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

A. S. ROWE, Church Clerk.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

JOHN III. 16.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

There has been much thought in my mind on belief since the death of my little one. I have hesitated to write, especially on Scripture, because I know so little about anything beyond nature, and much fear that it may be presumption on my part, yet I am persuaded that all things are possible with God, that out of this stone (self) God is able to raise up seed unto Abraham. A corrupt tree cannot bring forth good fruit. Should I write anything that savors of the truth, then it is not of myself. This third chapter of John is the teaching of Christ of the necessity of regeneration, that is, second birth. How does the second birth come? “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” Yet as plain as this reads to the natural understanding, without travail the Arminians are giving birth to what? Bastards.

“For God so loved the world.” The

word “so” expresses manner; “so,” but how? “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!” Then the finite mind cannot by searching find out or even picture the faintest imagination of such love. Man by nature has love which he bestows on visible (earthly) things, but (by nature) for the invisible things of the Spirit has no love. Why? The flesh rebels against the Spirit and the Spirit rebels against the flesh, hence no love can exist. We have by the love and through the mercy of omnipotent God been at times given a glimpse of his love for his people. Again, “For God so loved the world, that he gave his only begotten Son.” There is no love like unto this love, hence Christ is God’s love to his people. Who can comprehend the love of God? While I feel God has at all times reconciled me to his holy and righteous will, the flesh has at all times rebelled. Who can know and feel the love of God? Only those who have the Spirit of Christ. Christ says, “Without me ye can do nothing.” Then it is in Christ we live, move and have our being. While I feel the hand of affliction has been laid

upon me, have I not more fully felt the Lord has been gracious? Then I am made to say with the apostle, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The flesh must be purged, that Christ may shine forth. Brethren, we cannot look through the flesh and see Christ, he is beyond the flesh. God "gave his only begotten Son," hence there is no love from the creature (man) to God, but the redeeming love of Christ is shed abroad in the hearts of his people, and thereby returns to God.

"That whosoever believeth in him should not perish, but have everlasting life." The Arminians tell us the word "whosoever" is conditional; that is, any one can believe or not believe. Belief is the gift of God. If we have that belief, what then? It is Christ in us. Then Christ being the power of God, of necessity we believe. Who can resist the power of God? Abraham by faith believed God. Since faith is the gift of God, and belief is the exercise of faith, then Abraham by works showed his belief. We may take any man (Adamic) and make him believe most anything, false especially. Why? Because like begets like. "No man knoweth the things of a man save by the spirit of man that is in him." What is the spirit of man? "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him."—John viii. 44. On the other hand, we cannot make one single man on earth believe in Christ. Why? Like begets like. No man knoweth the things of God save by the Spirit of Jesus Christ. Then each and every one who believes that Jesus Christ is the Son of the only

true and living God has Christ in him the hope of glory. Thus it becomes a secret, individual matter, and cannot be taught. "Though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Jesus Christ I have begotten you through the gospel" (power of God, Christ). Hence nothing short of the power of God will ever make one believe. When one is made to believe, he is raised from death in Adam to life in Christ. Yet we see on every hand missionaries carrying Christ to the heathen. "Whosoever." Who is the believer, and how many? As many as were ordained unto eternal life. Thus we see it is just as easy for one a day old to believe as it is for one a hundred years old. If we know anything about the Scriptures this is according to Scripture. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be [not made] perfect, thoroughly furnished unto all good works." This sets forth clearly that God predestinated or ordained these good works before the foundation of the world, and in the creation of the world he created man and furnished him unto these works to make them manifest.

These few feeble thoughts have been a comfort to me in my affliction. If after reading this you find it a failure cast it aside and it will be well with me. I would ask that you excuse mistakes, which are many, and I might add that my entire life has been made up of mistakes.

Brother Lefferts, in nature I am the older, but spiritually you are to me a father in Israel.

A sinner saved by grace, if saved at all.

K. C. SPINDLE.

OSKALOOSA, Kansas.

DEAR SISTER:—I wrote to you a long time a few nights ago, but I was so clogged with the load of clay I have to contend with that when I quit I felt it was not fit to send, and have not looked at it since. I desire to try again, though I still feel fettered with the same carnal mind, and fear I cannot write anything that will bring a response from you, and that is what I crave. Selfish, is it not? But for so long I have felt such a lonely longing for a fresh token of God's love, which I always feel that he has sent me when I receive a message of remembrance from one of his little ones. Yet when I think how poor and hard-working they nearly all are, and how unworthy I am of their notice, I know I ought not expect anything from them. I wonder why I do not feel the blessing of the poor in spirit, for I think in that respect, as well as every other way, I am poorer than any, and instead of possessing the kingdom of heaven, feel that I am altogether unfit for a place in it. Surely there is no one there who has more cause for love and gratitude to the children of the kingdom than I have, for their kindness and forbearance in allowing me to dwell among them. I have not heard from sister Pultz with the usual promptness she has shown in sending her loving messages to me, and I am wondering if her health is much worse and she is too sick to write. Again, I think I have perhaps offended and tired every one, and it is no matter of wonder I am left to feel so lonely and forsaken. I do know that the Lord has been good to me beyond what I can ever expect or deserve in this life, and sometimes as I am rushing here and yonder about my work I think I have wonderful things to write when I have time, but often when an opportunity pre-

sents itself I seem to be completely blank and shut up, and while I may say, "I'm fettered and chained up in clay, and I struggle and pant to be free," I have to learn over and over again that when He shuts, none can open. I may go ahead and try to write any way, but it will be like this and the other, unfit to send to any one. O, what must a poor, hungry, weary sinner do?

"Friend of the friendless and the faint,
Where shall I lodge my deep complaint?
Where but with thee, whose open door
Calls the helpless and the poor?"

Did ever mourner plead with thee,
And thou refuse that mourner's plea?
Does not the word still fixed remain,
That none shall seek the Lord in vain?

That were a grief I could not bear,
Didst thou not hear and answer prayer.
A prayer-hearing, answering God
Supports me under every load.

Poor though I am, despised, forgot,
Yet God, my God, forgets me not;
And he is safe, and must succeed,
For whom the Lord vouchsafes to plead."

O, must I not endeavor to wait patiently for the Lord, in the hope that he will incline unto me and take me up out of the low, dark places, and, as I have hoped in times past, set my feet upon the Rock of my salvation and establish my going in the highway where none but the redeemed of the Lord shall ever walk? So I can only hope and quietly wait for the salvation of the Lord, then, if it is his will, he will enable me to write something that will be a message of cheer and comfort, as I long to do, for there is nothing so dear to me as the communion of saints; and they, being made in the likeness of a tender and merciful God, are ready to hear and sympathize with the cry of the destitute.

The day is nearly here that the world calls Thanksgiving day. Sometimes I think it is as much or more of a mockery

than Christmas day. A few will go through a special form of worship, but most of them will make it an occasion of riotous living and indulge their lust even more on that day than any other. I sometimes feel sad to see the Lord's people fall in and help celebrate their man-made feast days, as I have often been guilty of doing myself, but sincerely hope it is only an outward form, and not of the heart, any more than we can observe their pretended sabbath day. As law-abiding citizens we must lay aside our work on the day that was set up by a pope as the sabbath, yet we are told to let no man judge us in respect of holy days or sabbath days, which at best are only shadows. Sometimes I think when we are thus subject to ordinances after the doctrines and commandments of men is when the Lord's people play the harlot and worship strange gods. Well may the Lord say, "For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress; when upon every high hill, and under every green tree, thou wanderest, playing the harlot. Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?" I have thought a great deal on this of late, and I have thought that these special high days are the high hills, the many special feast days are the green trees, and whenever we wander among them or help observe any of the institutions men have set up in the name of God, then we are joining ourselves to idols—to a degenerate plant of a vine that is not recognized of God to be of him; it is showing love to strangers. I sometimes reflect on the absurd way in which Easter is celebrated. A special form of worship is to be gone through, and all must have new hats and

fine clothes, or they are ashamed to go to commemorate what they vainly suppose to be the anniversary of the resurrection of One who was born in a stable and laid in the ox-stall. There was no room for him in the fine inns, any more than there would be among them in their fine church-houses to-day if he should come among them as he was while here, a poor wayfaring man of grief, with not even a place to lay his head. Could he feel that all this finery was a fitting tribute to the memory of one so poor as that? It seems to me that to remember and act upon the suggestion in his words when he said, "The poor ye have always with you," would be more pleasing in his sight. How can they think that a movable feast day, which comes sometimes in one month and sometimes in another, could be the anniversary day of His resurrection? Christmas used to be observed at different times, so I have read, but the pope decided that as it was a celebration of the birth of Christ it would be more consistent to have it on a certain day of the year. It was the pope Constantine, I think, who decided that the first day of the week should be observed as the sabbath, and how strange it is to think how nearly all the peoples of the world have allied themselves with this "degenerate plant of a strange vine" unto the Lord. He says, "Bring no more vain oblations: incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear." Then think of the word Christmas, or Christ mass, as

the Catholics say of other masses. When their friends die they must have mass. I was present once at a funeral when they had what I think they called "high requiem mass." They must pray for the dead, that they may pass safely through purgatory. I lived by a Catholic old lady who lost her only daughter. She would often come to me with her grief, and when I tried to comfort her she would say, "O, drop a prayer for my poor child, won't you?" O, dear people of the one true God, does the Lamb of God, the Savior of sinners, need any mass, any prayers to be said by poor sinners for him, when he said to the thief on the cross, "To-day shalt thou be with me in paradise," not in purgatory? Yet I presume we all join in this form of mockery to a greater or lesser degree. Even the sending of gifts is carried to extremes. It is true that some little trifle often shows a loving remembrance which touches a tender chord in the heart more than all the "vain oblations" that could be brought; but the ones who are able to make gifts give nothing very expensive to any but those who are able to make expensive returns, and sometimes they will sit down and calculate what may be the cost of each article, and they are valued accordingly. Is there anything Christlike about it, or anything that is of honor to him? If there is, and it is right to do so on one day, it is equally applicable to every day. But the great question with me is, Ought the people of God to join in these things, "which things indeed have a show of wisdom in will worship"? Paul said to the foolish Galatians, "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire to be again in bondage? Ye observe days,

and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

Dear sister, these things have been much on my mind, and I have longed to ask some one if I am right in thinking of them as I do. Does it not seem to us, who have been taught better things, that those who are thus partakers with the old mother of harlots of these things, these ordinances which all are to perish with the using, have missed the substance and are grasping at shadows? Behold now the accepted time; behold now the day of salvation. (I have left out the supplied words.) Is not this the day of salvation to us, the day that the Lord, not man, has made? In it we will rejoice and be glad with constant thanksgiving and praise, because it is the antitypical sabbath of rest to us, a rest that remains to us. We will never have to go to work again under the beggarly elements of the law, for unto us "is born this day in the city of David, a Savior, which is Christ the Lord," and with continual thanksgiving and adoration we would commemorate his birth by singing, Unto us a child is born, unto us a Son is given; the Dayspring from on high hath visited us, walking and dwelling in us to guide our feet in the way of peace. That is the kind of sabbath day I believe in, a sabbath that remains. It is also a day of thanksgiving and praise to every weary, heavy laden soul that is brought into such a glorious rest. O, I wish I could write, but

"Weak is the effort of my heart,
And cold my warmest thought,
But when I see thee as thou art
I'll praise thee as I ought."

Now, dear sister McKinney, if I do not look at this too much maybe I will send it to you to read and throw into the wastebasket if you wish, and it will be

all right with me, but will you in christian charity and faithfulness write to me and tell me all that I have said amiss? for I know I cannot write as I wish, and I often wonder if the thoughts I have are right, or if it is right for me to have such thoughts. I shall have to still say I am, I hope, your unworthy sister in love of the truth as it is in Jesus, but O so little and poor.

MARY ELLISON.

WINNIPEG, Manitoba, July 25, 1920.

DEAR BROTHER KER:—I have had a desire to write you for some time, and at last am making the attempt. So often our intentions are very far from the results of our actions. In the attempt to reassure ourselves, to overcome the assaults of unbelief we may easily overreach the mark and wound a friend. If there were perfect understanding, if all things were manifest and plain, how different would be our judgments. Earnestness and zeal for a cause may be evidence of sincerity, but they are not proof that the cause is right. A brother may feel that to lose a certain point in his doctrine means the loss of everything. He may cling to it to a finality, and yet he may be wrong. I know how hard it is to give up beliefs which are firmly established through custom and tradition. In your position you must find great discouragement through criticism which appears personal. Few have policy or tact in presenting a difference of opinion. In fact, the very honesty of intention often causes a bluntness and directness of speech which is painful. I do not think the brethren really mean to hurt you; I know I had no such thought. My struggle was against the unbelief in my own heart. Remember that we love you, dear brother, for the truth's sake, and if we

behave like fretful and foolish children try and overlook it as far as you can.

I am sending you a few pages which you can use as you see fit. In a desire to set things right I find we may only make matters worse. If you publish this please put it near the back of the paper. I am not entitled to a first place by any means, and I feel ashamed to find myself given it.

With love, in christian fellowship,
GILBERT B. McCOLL.

“AM I MY BROTHER'S KEEPER?”

THESE words of the first murderer in trying to hide his guilt from the Lord are often quoted. They are used as a defence for those teachings which maintain that a man is held to account for the sins of his neighbor. This forms not only a basis for proselyting, but of religious coercion, and has resulted in grievous persecutions and even death for those who were being “kept.” The Scriptures of truth do not, however, sustain such doctrine. “Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.” The world is too much taken up with his brother's sins, and too little with his own. But there is an application of the above text which we may do well to consider. “In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.” If we love our brother we will not seek his hurt, but

if we hate him and have enmity and strife in our hearts we do well to take heed. Some think it their duty to tell their brethren what they shall eat and drink, when and who they shall marry; yes, even what words they shall speak in prayer and how they shall frame their lips in praise when the Lord fills their hearts with rejoicing. What avail is all this formal righteousness if the chief thing is wanting? "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal." The same applies to the forbearance we should show our brethren. "I say not unto thee, Until seven times; but, Until seventy times seven." The order of the church in dealing with a controversy between brethren is given as a last resort, not to be used on every slight occasion or difference of opinion. "Why do ye not rather take away? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren." The love of Christ will make us zealous for his truth, but it will never make us hate our brother. We, all of us, have a near neighbor who is ever ready to falsely accuse our brethren, to stir up enmity in the church, but we should shut our ears against him, for he is the great adversary of our Lord, and has no part in him. If you are afflicted, if you feel wronged, keep it in your own heart, lay it before the Lord in secret. Can you pray without first being reconciled in your heart to your brother? I think not. See Matthew v. 24. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."

Your brother in hope,
GILBERT B. McCOLL.

NEEDMORE, Pa., March 19, 1920.

DEAR EDITORS:—Inclosed is a letter written by Elder McClanahan, and he gave me permission to send it to the SIGNS for publication, if you think best. I appreciate the letter very much, and believe it will be a comfort to others. I trust he may be permitted to visit us again. We appreciate his visits, for he comes among us preaching the everlasting gospel of Jesus Christ.

Yours in hope,

JEFF. C. MELLOTT.

POCA, W. Va., Feb. 18, 1920.

DEAR BROTHER MELLOTT:—I received your good letter and was truly glad to hear from you and your family. Much of the time you all are with me in my mind and heart. I thought best to answer you at once, as I am not very well. There is in my heart a feeling of love for all who know the truth and love it. We may know that we have passed from death unto life because we love the brethren, and this often gives me comfort, for of a truth I do feel to love them who love our Lord Jesus Christ, the friend, lover and Savior of sinners. Sometimes the question presents itself to me, Do I love them with the right kind of love? O, Lord God, thou knowest my poor heart, if not deceived I surely love them. How peculiar we are, and there is none like us, a people saved by the Lord Jesus Christ. Dear brother, if we are the sons of God there never has been a moment of time that we were not the sons of God. In the wisdom and foreknowledge of God we were the objects of his love and choice. He graciously and lovingly gave us grace in Christ Jesus before the world began. So we have fellowship with the apostle Paul, in that we, too, can say, By the grace of God I am

what I am. After the order of ordinary generation we know that we are sinners by nature, for we are the multiplication of Adam, and with Paul can say, In my flesh dwells no good thing, so with the mind I myself serve the law of God, but with my flesh the law of sin. I am persuaded that every child of God is either rejoicing or sorrowing, just as the ocean ebbs and flows, rejoicing in spirit, feeling to trust God for all things, and are at times reconciled to his will, but ere they are aware their poor hearts that were full of joy are now full of trouble, sorrow has taken the place of joy. Weeping may endure for a night, but joy cometh in the morning. Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him for the help of his countenance. Whom have I in heaven but thee? and there is none upon earth I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever. In many instances David is a beautiful type of Christ, but in the quotations above I think it more applicable to the church, which is the body, of which Christ is the head. Again, we hear David saying, Do not I hate them (more than one), O Lord, that hate thee, and am not I grieved with those that rise up against thee? He says further, I hate them with perfect hatred: I count them mine enemies. I am persuaded that David's feeling of hatred was against the doctrine of men and devils, for they are many, and every one of them is arrayed against the church of Jesus Christ, hence David could say, I hate them that hate thee, with perfect hatred, and so do you and I, for the institutions of men are false, and are set up in opposition to the church and her doctrine, which is the doctrine of Christ and his apostles.

I hope you may be able to get a word of comfort out of this poorly written letter. Cast the mantle of charity over my imperfections, for I am a poor old sinner, saved by the grace of God if saved at all. Love to you and family, and all the saints composing the Juniata Association. My prayer to God is that we may be found at all times earnestly contending for that faith once delivered unto the saints. I hope, if it be God's will, to see you all some time this coming summer.

Yours in the best of bonds,

J. W. McCLANAHAN.

TULSA, Okla., March 7, 1920.

DEAR BROTHERS:—As I am at home to-day laboring under a feeling of sadness and loneliness, I desire to write some of my feelings. I have been living in this city since December 13th, 1919, and can say with the poet, "Like one alone I seem to be; O, is there any one like me?" I have visited five so-called churches since I arrived here, and heard men who were called smart talk in a way they called preaching, but have not heard a gospel sermon nor received a crumb to comfort or satisfy my poor hungry soul. I have heard more about money than I have about Christ Jesus our Lord, but money is the god of this city, and strange it seems to poor me to hear people set forth something which the Bible says the love of is the root of all evil, and claim that God requires it to accomplish the salvation of poor lost sinners, when we read that Christ Jesus came into the world to save sinners, of whom the apostle said he was chief. Can it be possible that any who believe in conditional salvation are believers in Jesus? We read, His name shall be called Jesus, for he shall save his people from their sins. If he saved his people, why tell the peo-

ple that Christ is trying to save them and will save them if they will let him? We read again where Christ said he came into the world not to do his own will, but the will of him that sent him. And this is the will of him that sent me, that of all which he hath given me I should lose nothing, but raise it up at the last day. Again, he thanked the Father that he had given him power over all flesh, that he should give eternal life to as many as he had given him. The question that most interests me is, Am I one of that number? If so, all is well with me, for we read that God chose us in Christ before the foundation of the world, that we should be holy and without blame before him in love. So if I am saved at all it must be by the grace of God. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Brethren editors, if you see anything in this that would be of comfort to one of God's dear children you may publish it; if not, cast it into the wastebasket and all will be well with me.

J. F. KINKADE.

CLARKS SUMMIT, Pa., Sept. 9, 1920.

DEAR BRETHREN:—Seventy-five years ago this first day of September I, D. M. Vail, was born. I was a sinner when I was born, I am a sinner now, and will be a sinner to the end of my natural journey. I needed a Savior then, I need a Savior now, and will need a Savior to the end. I was no more prepared for heaven then than I am now; I am just as fully prepared now, as far as anything I can do, as I was then, and just as well prepared

now as I will be at the day of my death. I cannot make one hair white or black nor add one cubit to my stature. My eternal salvation, with all of my blessings, both spiritual and temporal, were decided or fixed by Jehovah in eternity, and what I do or do not do will not change them one iota. Salvation is of the Lord first, last and all the way through. This being true, it will all come out just as God designed it should. I for one am glad that my time salvation was just as much fixed as my eternal salvation. It would surely be a failure if left to myself, and I know that this is the doctrine of the Old School Baptists, east, west, north and south, as far as I have seen. I also know that the Arminians all believe in a "conditional time salvation" and identity of their families in heaven. Such doctrines belong with the world, and it is welcome to them, we do not want them. The editors of the SIGNS OF THE TIMES have told my mind exactly. We need nothing outside of the Scriptures to prove the truth. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God might be perfect, thoroughly furnished unto all good works. We do not want anything more or less. If we had needed anything more the good Lord would have given it to us. I have been trying to preach forty-four years next October, and am willing to leave it to the judgment of the various churches that I have served whether I have preached the doctrine of the Bible or not. If they think not, they have been very foolish for having me impose upon them so long. I feel to bid all that preach the truth and all that love the truth God speed.

Yours by the grace of God to serve,
D. M. VAIL.

DRAIN, Oregon, June 13, 1920.

DEAR EDITORS:—I will try to draw in the many wanderings of my mind long enough to renew my subscription to the dear old paper that I have taken so long and feel I cannot do without as long as I live, although at times I do not feel worthy to read it. It fills my thoughts with great searchings of my old sinful nature. I am so worldly minded, and let the things of this world come between me and my Savior, that I many times fear I am not one of his chosen vessels whom he died to save, yet I have a hope in his mercy. I think every true child of God has such doubts, but all the loved ones with whom I am acquainted seem to show more of Christ's Spirit than I have. "Nothing in my hand I bring, simply to thy cross I cling." I have no place to go except to the feet of my Savior. When I think all things work against me I sometimes stop and count up all the blessings I have received at his hand, and am ashamed of myself and my complaints; I am not deserving of them all.

We still hold our church meetings at my home, and had the pleasure of having Elder J. F. Beeman with us at our April meeting. He surely is an able expounder of the Scriptures, and speaks in such a mild but firm manner that all lovers of the truth can understand. We all hope he can make us another visit soon.

Well, I only intended to renew my subscription, as I am a poor writer and do not want to crowd out the more able writers. I love to read after them. According to nature I will not have many more years here on earth. I am willing to leave it all with the Lord. During the past year we have lost three of our most able ministers: Elders Mayfield, Williams and Pate. O how we miss them, but our loss is their eternal gain. They

were sound in the faith, and never shunned to declare the whole counsel of God. We ought to be thankful we can understand the truth when we hear it. The natural mind cannot attain to the great mystery of godliness.

I will close with christian love to all the household of faith. If I am saved it is by grace, and not of works.

S. MORNINGSTAR.

Eros, La., Feb. 1, 1920.

DEAR EDITORS:—My mind is burdened with a desire to write to the dear brethren and sisters in Christ, but feeling my inability to write anything of comfort I have tried to put it off. However, I will make the attempt, and trust the dear Savior will guide my mind, for if left to myself to pen my thoughts they will be worthless. I am too vile and sinful to do anything good. My way in this sinful world is dark and gloomy; sometimes it seems the little hope I have is clean gone, and then I think of His sweet promises to us, his chosen ones, and my hope is revived and I try to press onward; but am I one to whom those sweet promises are given? I often fear I am not, for, dear brethren and sisters, if I am, what wonderful love he must have to look upon poor me with an eye of pity, a poor, lost, undone wretch. My finite mind fails to grasp the depths of such wonderful love, but I trust my poor soul is sometimes permitted to feel and enjoy this great love. I mourn because I cannot praise the dear name of Jesus as I should, but am too corrupt, and all I can do is to beg for mercy, for I know he has all power and holds the brittle thread of my life and can do with me as he pleases. I feel glad that I am in his hand, and I trust and beg that he will keep me humble at his feet and from going astray after

the sinful things of this world, and when this warfare is ended and our souls wend their way into the presence of a just and holy God, may we hear the welcome call, Well done, thou good and faithful servant, enter thou into the joys of thy Lord, there to sing praises to his holy name throughout eternity. O happy thought!

Dear ones who may read these few lines, when it goes well with you remember this poor sinner in your prayers.

Written by a poor sinner saved by grace, if saved at all.

LULA PRICHARD.

ALTON, Kansas, May 24, 1920.

DEAR BRETHREN:—I see that I am behind with my subscription to the SIGNS OF THE TIMES, so inclosed please find check for three dollars to apply to it. I am sixty-eight years of age, and the only member left of what was once a prosperous church, but all have died or moved away, so I hear no preaching except what I get out of the SIGNS, which comes laden with precious meat. I believe in the doctrine of absolute predestination of all things and the vital unity of Christ and his church, in which doctrine rests my hope of a blessed immortality beyond the grave. Destroy the purposes of Almighty God and the unity of Christ and his bride and you destroy all the hope of a poor sinner saved by grace through the will and purpose of a covenant-keeping God, who works all things (not a part) after the counsel of his own will. I believe the SIGNS to be sound in the faith, and truly hope it will ever contend earnestly for the faith that was once delivered unto the saints. May the God of all grace be with the editors to guide and direct them in all truth.

Your unworthy brother in a precious hope,
JOHN L. BECK.

ODESSA, Del., August 31, 1920.

DEAR EDITORS:—Please find inclosed two dollars to pay for the SIGNS for the year 1921, which has been of much comfort to me for more than forty-seven years. I feel I cannot do without it while I can read, which may not be long, for I feel my race is nearly run, as I am nearly eighty-two years of age. The writers tell my mind better than I can, and it is all the preaching I have in the winter time, and what my soul craves, if I know anything about it as I hope I do. I have experienced that in my heart which is not of nature, I am persuaded, but feel poor, needy and ignorant, and need the loving, guiding hand of the Father every hour. His watchful and loving care has been over me from youth to old age, blessings without number are showered upon me, and what do I render unto my God for all his benefits to me, unworthy of the least of his mercies, if indeed one of his children, the least of all? Underneath me are his everlasting arms, which have sustained and supported me through all the vicissitudes and trials of this life, and my trust is in him who is able to save; to him be all the praise. It has been forty-seven years since he was revealed to me as my Savior, the One altogether lovely. I love his name, I love his cause, and desire to live as a follower of the lowly Jesus' blessed name.

(MRS.) S. E. GREENE.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, 452 Main St., Woburn, Mass., the fifth Sunday in October (31st). All are welcome.

L. B. FORD.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1920.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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

J. E. BEEBE & CO.,

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ROMANS VIII. 20.

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

In the preceding, or nineteenth, verse of this same chapter we read, "The earnest expectation of the creature waiteth for the manifestation of the sons of God." The creature spoken of in the nineteenth verse is the same creature spoken of in the twentieth verse, so the creature who was made subject to vanity is the creature who earnestly expects the revelation, or making manifest, of the children of God. What creature is it who expects earnestly the manifesting of those who are the sons of God? Is it the unregenerated man or the man born again? The Scriptures declare that the natural man knows not the things of God, and that the things of God are foolishness to the natural man; further, that the eyes or ears or heart of the natural man have never seen or heard or imagined the things that God has prepared for his people. Therefore it certainly is not man in a state of nature who earnestly expects the manifestation of the sons of God, for this is a matter in which unregenerated man is not at all interested and which is infinitely above his comprehension. Then if it is not the natural man who looks for the appearing of the sons of God, certainly it is not the natural man who was made subject to

vanity. The first man Adam was made of the dust of the earth. His being natural, and his life natural, there was nothing about him that was spiritual. He did not possess eternal or spiritual life. Adam was not made subject to vanity, but he was vanity. There is a very great difference between a creature being vanity itself and a creature being made subject to vanity. Adam was vanity. We know this because the Scripture says, Verily man at his best estate is altogether vanity. Adam as he stood in the garden before transgression was man at his best estate. He was vanity then, so the natural man must assuredly be vanity now, since his estate since the fall is vastly inferior to what it was before. So the natural man being vanity, he certainly was not made subject to vanity. Also, the phrase "not willingly" will not apply to the first Adam, because Adam in partaking of the forbidden fruit and following Eve in the transgression simply did what he wanted to do and he realized no compulsion or coercion of his will in doing so. Although the entrance of sin into the world and all the consequences of that entrance were included in the eternal will and purpose of God from before the foundation of the world, yet Adam did what he was willing to do and what his nature bade him to do, not knowing anything whatever about God's purpose in the matter. It must be evident to our readers then that the twentieth verse of this eighth chapter of Romans cannot refer to the human, fleshly nature. Let us look further for this creature who was made subject to vanity, and made so not of his own will. When the child of God, a sinner by nature in Adam, is quickened into divine life and born from heaven, he becomes a new creature in Christ Jesus. In this wonderful work of

regeneration the human nature of the sinner is not changed, but he becomes the possessor of a new or spiritual nature. Hence arises the warfare between the flesh and the Spirit. The strong man of the fallen human nature is bound (not cast out or changed) by the stronger man of Christ Jesus now made manifest in the sinner by the new birth. This man born again a new creature in Christ Jesus is the one who earnestly expects the appearing of the sons of God. He anxiously wants to know the marks of sonship, and whether he possesses those marks within himself. "Do I love the Lord, or no? am I his, or am I not?" is the query, not of the natural, but of the spiritual man, and this, the new man in Christ Jesus, is the creature who was made subject to vanity, not because he wanted to be, but because of God's reason or purpose, who has made this same new man the subject of hope. Paul, describing this new man, says, "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven." This is the exaltation of the new creature in Christ Jesus, lifted up from under the bondage of the second or legal heavens into the liberty and salvation in the third or gospel heavens. Paul goes on further to state that this new man in Christ could not remain in this exalted state. "And lest I should be exalted above measure through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Thus the new creature was made subject to vanity in that he was sent a thorn in the flesh, the flesh being the vanity, or the old nature, which was not changed in the new birth, but which con-

tinues in the same house with the new man. The reason given for this new creature being made subject to vanity is lest the believer become exalted above measure. Now, the new creature did not want to contend with this vanity, was not willing to have it that way, as Paul goes on to say: "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness." In spite of the fact that no believer or new creature in Christ Jesus ever wants to be made subject to vanity, yet God, who has made this same new man a prisoner of hope, has a reason for it, and that reason is that the power or strength of God may be made manifest in the believer's weakness. Were our old human nature changed in the new birth there could be no such expression as, The good that I would I do not, and the evil that I would not that I do. There could then be no spiritual warfare. The error of conditionalism arises out of the idea that the human nature is changed in regeneration, and it overlooks entirely the fact that all the exhortations of the New Testament are addressed to the new or spiritual man and not at all to the human nature. The latter never can nor does obey gospel precepts only as it is subdued and carried about by the new man.

We have written these thoughts at the request of a brother in the ministry, and have simply given the best that we have in the matter. L.

CHANGE OF ADDRESS.

ELDER J. F. BEEMAN has changed his address from Claremore, Oklahoma, to Larkins, Florida.

MARRIAGES.

By Elder H. H. Lefferts, Sept. 8th, 1920, at his home, Leesburg, Va., Ralph MacNair Cornell and Miss Helen May Lefferts, both of Philadelphia, Pa.

By Elder J. B. Slauson, Sept. 1st, 1920, at the home of the bride's parents in the township of Dunwich, Ontario, Harry Young, of Toronto, Ont., and Mary Bell Blue, of Dunwich, Ont.

OBITUARY NOTICES.

Mrs. Aaron H. Cortright departed this life July 24th, 1920, at her home in Unionville, Orange Co., N. Y., after a long illness. She was born March 22nd, 1846, making her age 74 years. Her maiden name was Hulda A. Quick. In November, 1867, she was united in marriage with Aaron H. Cortright, who survives her, together with one daughter, sister Flora Titus, and two grandchildren, of Paterson, N. J. Sister Cortright was baptized by the writer in the fellowship of the Middletown and Walkkill Old School Baptist Church some ten or twelve years ago, and lived a consistent life to the end of her pilgrimage here. She loved the doctrine of God our Savior, and attended meetings whenever she could. A faithful wife and devoted mother she always was, and is sadly missed.

The writer conducted the funeral service at her late home, where many gathered to pay the last tribute of respect to their true friend. Interment took place in the Unionville cemetery. K.

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

F. H. Richardson, Iowa, \$3.00; Mrs. M. Perry, Ark., \$1.00.

MEETINGS.

The yearly meeting of the Indiantown Church, near Powellville, Md., will be held, the Lord willing, on the first Sunday in October and Saturday before. All who desire to meet with us are cordially invited.
J. C. MELLOTT, Pastor.

The Lexington Old School Baptist Association will convene with the Primitive Old School Baptist Church of Olive and Hurley on the first Wednesday and Thursday in October (6th and 7th), 1920, the Lord willing. Those coming by rail will come on the U. & D. R. R. to Ashokan, Ulster Co., N. Y., where they will be met and conveyed to the meeting-house.

JAMES H. BEVIER, Clerk.

The Juniata Association is appointed to meet with the Springfield Church, Huntingdon Co., Pa., Friday, Saturday and Sunday, October 8th, 9th and 10th, 1920. Those coming by rail will travel via Pennsylvania R. R. to Mt. Union, Pa., where they will change to the narrow gauge line for Three Springs. Train leaves Mt. Union 5:30 p. m. and will be met Tuesday. All lovers of the truth, and especially our ministering brethren, are invited to be with us.

M. F. STARR, Church Clerk.

The Virginia Corresponding Meeting is appointed to be held with the Mt. Zion Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 13th, 14th and 15th, 1920. W. & O. D. Ry. electric trains will be met at Leesburg Tuesday evening. These trains leave 36th and M Sts., N. W., Washington, D. C., at 2 and 4:45 p. m. All lovers of the truth and ministers of our faith and order are invited to meet with us.

I. H. THOMAS, Church Clerk.

The yearly meeting of the Old School Baptist Church in Wilmington, Del., will be held, if the Lord so wills, in their meetinghouse, 1304 Jefferson St., on the third Sunday in October and Saturday preceding, commencing at 2 o'clock p. m. Saturday and continuing all day Sunday. All lovers of the truth are cordially invited, especially brethren in the ministry. Those coming via B. & O. R. R. take Delaware Ave. car at the depot going east. Those coming on the Pennsylvania R. R. take Delaware Ave. car at the depot going west, get off at Jefferson St. and walk north two squares on Jefferson St.

WM. B. PAWRESEY, Church Clerk.

The Olive and Hurley Church of the Roxbury Association will hold its annual two days meeting, the Lord willing, October 16th and 17th, 1920. Trains will be met at Ashokan as follows: east bound train will be met Friday night and west bound train will be met Saturday morning. All lovers of the truth are invited to meet with us at this time.

JOHN J. SECOR, Church Clerk.

The Salisbury Old School Baptist Association is appointed to meet with the Snow Hill Church, in Snow Hill, Md., October 20th, 21st and 22nd, 1920. All lovers of the truth are cordially invited to meet with us. Those coming from the north will take train at Broad St. station, Philadelphia, on Delaware Division of the Pennsylvania R. R., at 7:25 a. m. and 3 p. m. for Snow Hill. Those coming from the south, via Washington and Baltimore, change at Wilmington, Del. Passengers coming north on the Delaware Division from Norfolk change at Harrington.

JOHN H. TRUITT, Clerk.

THE

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AT TWO DOLLARS A YEAR.

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EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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IS NOT
TOTAL ABSTINENCE.

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The claim that the wine approved by the Bible was not alcoholic this book proves is false, and that equally false is the claim that Jesus deceived his disciples, the governor of the feast and the guests at the wedding in suffering them to believe that the wine he made at Cana was not the character of wine they thought it was.

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

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SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 88. MIDDLETOWN, N. Y., OCTOBER 15, 1920. NO. 20.

CORRESPONDENCE.

NASHVILLE, TENN.

DEAR BRETHREN:—While sitting here in the factory office this morning, the 1st day of April, 1920, it was raining outside, and had been almost continuously since noon the 31st of March. Naturally I was rebelling and complaining in my feelings about there being so much rain, and in my mind I was saying, I wish it would stop raining. Immediately the answer came back to me, There has never yet fallen on this earth one drop of water that was not for some purpose best known unto Him who sends the rain. My heart grew hot within me, and while I was musing the fire burned; then spake I with my mouth, Lord, teach me my end, and the measure of my days, what it is, that I may know how frail I am. Instead of fuming and fussing about the mighty and marvelous ways of God, the most important thing of all is to know how frail we are. How quickly we come into the world and how quickly we go out. We come into the world at first not only frail, but guilty sinners, condemned by the holy law of God to the regions of an eternal hell. We are by nature aliens to the commonwealth of Israel and strangers

to the covenants of promise, and at that time we are without hope and without God in the world. If by the eternal decree of Almighty God we are left to die that way the end will be eternal woe and misery, and the worst of it all is, that we are in nature ignorant of it all, and none but God himself can give us any knowledge of it. We will live and die ignorant of the awful consequences of sin. Then my mind went out to those words of God by the pen of inspiration, found in Isaiah lv. 10, 11: “As the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it 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 it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” O how much there is in this text! It is higher than the heavens, I cannot reach it; it is deeper than hell, I cannot go down into it. But I want to say a few things about it, if the Lord be pleased to give me the heavenly light that lets us into the sweet things of God’s word.

First, I will ask, Who ever yet has lived and seen the rain come from any place except from above? Who ever yet among all the human family, or all combined, has sent the rain or caused it to rain? Who ever yet lived that has seen the rain and the snow fall when either of them failed to wet the earth wherever it fell? We all know that all the rain and all the snow that has ever fallen came from above, and in every instance without the help of man. Then, that being so, the first thing we see in this text is God's sovereignty in sending the rain and the snow. Certainly it is a sovereign act of God, with none to help or counsel. Let us then say with the heavenly host, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Now then I will ask again, Who has ever yet seen the rain fall when it failed to wet the earth? That is the sovereign purpose of God in sending the rain, to wet the earth, with much or little, as it pleases him. The earth, then, is made wet by the coming of the rain; it causes the earth to bud and bring forth those things which are necessary for the living things that be on the earth. God alone knows how to supply them out of his unwasted fullness. Paul said to the Philippians, But my God shall supply all your needs according to the riches of his glory by Jesus Christ. The Arminian says, This God will do according to our works. How different; but one of these sayings is the saying of men, the other is the word of God. The sayings of men have no foundation in truth, and will not stand, but will with the sayer go down in death. God's word will stand forever. Just as the rain and the snow come down, sovereignly, so is God's word; there is absolutely no power or influence

connected with it but the power of God; man is just as passive as any rock or clod upon which the rain or snow falls. Then God will, according to his own word, supply all our needs; not all we want, that is not his word; he has never yet sent that down, but, all our needs, and it is not left for us to do anything to assist it in the least; it is the sovereign act of God, and not of men. Now, will he fail in the least bit? If you can figure out when the rain and the snow have ever failed to come down and wet the earth and cause it to produce, then you can expect a failure in God's word; but men may say just what they please, God's word never fails. Let the poet tell us about it:

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

Now that is it, and it is so suited to me, a poor sinner. He sent his Word down to this world in the flesh, and the purpose he had in that was to save his people from their sins. Is it not something awful the way Arminians are now by their sayings as well as by their actions giving this the lie? According to what they say and what they are doing, God's Word did not do that, but it is left for them to do, and in order for them to do what God failed to do they must have plenty of money, and every sect of them has been and is yet putting on, as they call it, "drives," in order to get this money, and they have heaped together treasure and are still piling it up. Now all that is the work of men, and the money and love of money is at the bottom of it all. This will not fail to make them rich in this world's goods, but it will utterly fail in the salvation of sinners. That is their way, but it was not and is not now God's way. Their way did not come like the rain and the snow,

but it is all of the earth, earthy, and dry earth at that; it never had a drop of rain from heaven on it. But God's word came down from heaven like the rain, and it will accomplish fully in every sense of the word, to the complete satisfaction and in the fulfillment of the will of the sender, and save to the uttermost all that come unto God by him; and they will all come, every one of them, from the four corners of the earth. "For the Lord hath redeemed Jacob, [the lot] and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all." This is God's word. Will they come? God says they shall. Who can hinder them? It is he who has scattered them, and it is he who will bring them. 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." These Arminians are sending men and women all over the world, claiming that they are going to bring the whole world to Zion. God says, "With weeping and with supplication will I lead them." These Arminians say, If they will accept and be willing to be saved. God says, "My people shall be a willing people in the day of my power." They put into their business the "if," but God puts into his business, I will and they shall. Their affairs are ifs and auds, God's yeas and amens. Theirs are to their own glory and praise, and God maketh the wrath of man to praise him and the remainder he restrains. That which God does not will never shows up, but that which he has

eternally willed never fails to appear, and God never fails to direct it to the end before determined to be done. So it is a blessed thing to believe on the God of Israel; not the god of the Amorites or the fathers before the flood, but the God of Israel. This was Paul's God. He said, My God. Paul knew the God of heaven, for he was most wonderfully introduced to him on his way to Damascus. Who art thou, Lord? What wilt thou have me to do? Paul was made willing in the day of God's power, and he is set up in the Scriptures as an example to all that shall follow after to eternal life. Now as I am writing and musing on these things I am able to see the Word. Paul says, "We see Jesus, [the Word] who was made a little lower than the angels, for the suffering of death, crowned with glory and honor." How could that be possible if the salvation of sinners had not been accomplished by the holy Son of God? He would be put to shame instead, and the Father would not be pleased. But God has said, and it will stand the test of time and eternity, "This is my beloved Son, in whom I am well pleased." God is well pleased, and the word of God by the prophet will not fail: "The pleasure of the Lord shall prosper in his [the Son's] hand." Then all that has been, all that now is, and all that will yet be, has and is and will yet prosper in the hand of Jesus, who says, "All power is given unto me in heaven and in earth. Go ye therefore." The Arminians say, We have begged out of the people plenty of money, and we have plenty of means; go ye therefore. O what a difference! One has all power, the others none. The Old School Baptists are the people who to-day stand on the foundation of God, having this seal, The Lord knoweth them that are his. I

hail them, happy through suffering, and the God of all grace, who has called them unto his eternal glory, will keep them, establish them and settle them in their eternal home without the loss of a single one. May God open the eyes of our understanding more and more to his own glory and our good. Amen.

Yours in hope,

C. M. HOOD.

TEHUACANA, Texas.

DEAR EDITORS:—I will try to write a little for your consideration, and if you deem it worthy its room in the family paper you can give it space; if not, just cast it into the wastebasket and I will be none the worse nor think the least hard of you. I learn that we as the children of God are admonished to speak often one to another, and again we are admonished to forsake not the assembling of ourselves together, as the manner of some is. Now I am so situated that I can neither speak often to my brethren nor assemble with them in person, but as we have this great medium of correspondence with each other I feel that I want to speak, and feel impressed to approach you with one of the grandest subjects that ever occupied the mind of mortal man. The subject is concerning the blasphemy against the Holy Ghost. Before I go further I want it understood that I understand national Israel is a type pointing to spiritual Israel, and all the blessings promised to national Israel were pointing to the spiritual blessings of spiritual Israel, and all the curses and chastisements promised national Israel were pointing to the curses and chastisements of spiritual Israel. The question is, Who is it that blasphemes the Holy Ghost? I read an article the other day from one of the world's great

men, who said when the Spirit of God had done all that he could with the alien sinner, and he (the sinner) would not heed, nor accept the terms of salvation, that he had blasphemed the Holy Ghost and had committed the unpardonable sin. I do not believe any such thing, and realize I am treading upon holy ground, too sacred for a poor finite creature like me to tread upon, but I hope I have my shoes off; that is, I hope I am actuated by the Spirit of God. Now I will make an assertion which may appear to some as being a broad one, which is this: that there has never been any one who blasphemed or sinned against the Holy Ghost who was not in possession of it. The alien sinner cannot sin against the Holy Ghost, for he knows nothing about it; he is not under its dominion, and a man cannot transgress any law that he is not subject to. It appears that the blasphemy against the Holy Ghost constitutes the unpardonable sin that is talked so much about by the religious world. I want to let it be known here that I do not understand the word "world" spoken of in the Scriptures as referring to this material world every time it occurs in the Scriptures; neither do I believe it has reference to the eternal world in the far beyond. It is said in Matthew that 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 it is also said, 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. Now the words "this world" here, according to my conviction, have reference to the old Jewish world, or church, and the words "world to come" have refer-

ence to the gospel world in which we are living. I read of some that I understand blasphemed the Holy Ghost, and thereby committed the unpardonable sin. We read in the thirteenth chapter of 1st Kings that the prophet called the man of God heeded a false prophet, and sinned in doing just what the Lord told him not to do, and he was slain by a lion. He had blasphemed against the Holy Ghost, and it was not forgiven him in the world in which he was living, that is, the old Jewish world. Just so concerning Baal's prophets that Elijah slew, which we read of in the eighteenth chapter of 1st Kings, also in the case of Korah, Dathan and Abiram, which we read of in the sixteenth chapter of Numbers, where the earth opened and swallowed them up and all that pertained to them. We come on down to Ananias and Sapphira his wife, in Acts v. 1. I understand all of these to be children of Israel, subjects of God's grace, who had gone into such grave disobedience that there was no forgiveness for them in this world nor in the world to come; but I do believe they were saved with an everlasting salvation, and while they are destroyed in this life, I believe they will be housed in immortal glory with the Father and Son.

Brethren, you can do with this as seems right to you. I have written from a pure motive, if I am not deceived by a false impression, which we are subject to. I hope you will pardon all amiss, for I know that it is written by an imperfect old sinner. I desire a remembrance by all the family. Pray that I may be given grace in every time of trouble to stand firm in the love of the eternal God, that I may be always ready to give a reason of the hope that is in me, and that I may never sin that unpardonable sin. May God bless us with every needed blessing

that he sees fit in his wisdom to give us, is the prayer of this old sinner, saved by grace, if saved at all.

J. H. BOZEMAN.

WEISER, Idaho.

DEAR EDITORS:—The following letter from my daughter, Mrs. Eva Hughes, of Wenatchee, Wash., instead of a disappointment, brought joy and gladness unspeakable. Her mother and I are praising the Giver of all good gifts for his mercy to our beloved daughter, made more dear to us by this unmistakable evidence of her acceptance with God.

M. N. WEBB.

WENATCHEE, Wash., Feb. 10, 1919.

DEAR FATHER AND MOTHER:—I believe I will bother you a little while, if you have no objections. I am going to try to tell you something, but doubt if you can get any meaning or sense out of it, but will do my best. The summer after I was eighteen years old I was very much interested in what Mr. Weaver would say in his sermons. Sometimes he seemed to talk especially for my benefit, and sometimes I would be so miserable I would sit and cry nearly all the time he was preaching. One day, I very well remember, it seemed he talked for me especially, and I felt so happy and so much better that I could hardly keep my seat. After meeting I went up and shook hands with him, and wanted to thank him for the sermon, but could not say a word, and he only looked at me as if he understood how I felt. Then more of the people took my hand, and I felt so much like shouting that I hurried away for fear they would see how I was acting, for I did not dare let them think I thought I was good enough to be with them; but O how I did wish I could be one of them.

Ever since then I have been hoping that some day I will be fit to join their company, and at other times I doubt it very much. I came very near telling Mr. Attebery some of my troubles, but did not have courage to bother him with my little self. The folks used to ask me how I could keep from worrying when Wanna was so sick. I told them I could not worry about her, as I guessed it was all right, but sometimes it was awfully hard to say, "Thy will be done." This is the first time I have ever given such thoughts to any one, but felt that I wanted you two to know. I wished afterwards that I had talked with you when you were here last August about some things, but was afraid to. Your article in the February 1st SIGNS about prayer was very good. I do not suppose I have any right to bother the Lord with my troubles, but very often try to send him a silent prayer, and sometimes it is a great comfort to me anyway.

Your letter was almost as good as going to meeting. Yes, I certainly know I am a very sinful sinner, and that if I ever see Jesus it will be by his goodness and mercy alone, for I know I am too sinful to help myself even in this life, without his aid. I have often wished I could be as good as I always felt mother to be, and have asked Jesus many times to have mercy on my poor sinful soul. Sometimes I would feel for a little while as if I had to tell some one my troubles, but then I would lose courage before I could get a letter written and mailed. I have written a few times and then burned the letters, for I would feel so little and unworthy I could not burden any one. Then I would try to tell the Savior, and sometimes would receive a little comfort.

I know this is a very meaningless letter, but it is the best I can do, and I felt

like trying to tell you a few of my troubles. I expect you will be more disappointed this time than you were with my other, but you see I cannot help it. I sometimes wonder if I do worry enough, but then I am as I am.

EVA.

KELLY CORNERS, N. Y., Feb. 5, 1920.

DEAR BRETHREN:—It was with sorrow I read in the SIGNS of sister Effie E. Johnson's death. The inclosed letter was written the day after she was baptized, and might be of interest to the readers of the SIGNS if you should see fit to publish it.

Yours unworthily,

GEORGE RUSTON.

SALISBURY, Maryland.

DEAR ELDER RUSTON AND WIFE:—No doubt you think I am never going to write you again, but often have I tried, and nothing could. I write, but I hope you will be glad to hear I have been given strength to go before the church and tell them what comfort and peace I have been given by our blessed Redeemer. I was received and baptized yesterday, and what a beautiful day it was to me, though it was raining. Dear Elder Francis was so beautiful to me. I went feeling very unworthy, but I just could not stay away any longer. I looked anxiously for Saturday to come, and, as you know, the churches have been closed, as influenza is raging, and I cannot tell you how I felt when I got there and learned they did not think the house would be opened. I felt that I never could come home without telling them how I longed to be with them, and when they did open the door I felt like saying, It is all for me, and I must go and tell them; if they do not receive me it is all right; I hope I

will be guided and directed by my dear Savior's right hand. O how I long to be like him. He is all and in all to me, and without him I can do nothing. How I have tried to be found doing the right thing, but find myself in things I hate. Do pray for me that I may be kept at my Savior's feet pleading to be guided by his dear right hand.

I was hoping to meet you at the association at Broad Creek, but to my grief it has been postponed, but, on the other hand, I feel it is for some good purpose. This world is full of trouble, and we have many sick, some of whom are almost destitute. How I long to see you, for I feel I could tell you much.

My little boy and I have not had the influenza, but are liable to take it I suppose. I am glad I feel no fear of it. I hope you and all are well.

Write me when you find time.

Unworthily,

EFFIE E. JOHNSON.

CARTHAGE, Mo., March 7, 1920.

DEAR BROTHERS EDITORS:—The pink slip on my SIGNS admonishes me that my subscription has almost expired, and, contrary to my habit of late, I am forwarding renewal before falling behind. It was very kind of you to keep sending it to me when I so carelessly omitted payment, and I thank you. Circumstances compelled me to be a traveler much of the time between January, 1917, and October, 1919, but we hope we have now found a place where climatic conditions will be such that we can keep our home here as long as we live. There are many flourishing organizations in this little city doing much in the way of attempting to improve physical conditions at home and abroad, and if not coupled with the doctrine that they are "winning souls for

Christ" one could readily join in with them. In many ways they seem more zealous in applying the principles of christianity to the every day affairs of life than our own people, and we have "Christian Scientists," and not far away disciples of Pastor Russell, so that those who are advertising this Ozark region so extensively might truthfully say that here one can have religion "to taste." I feel that in the midst of so many isms nothing but the Spirit of Christ shed abroad in the heart can keep us in the narrow way. The Quaker poet, Whittier, realized this when he said,

"From books and men apart,
I turn to the still witness in my heart,
Waiting with reverence to behold
The eternal beauty new and old."

So did the inspired writer when he said, The carnal mind is not subject to God's law, neither indeed can be. This Scripture is especially applicable when we consider the doctrine of predestination. Philosophers, moved only by the carnal mind, among heathen as well as among christian nations, have accepted this as the only logical explanation of the universe and its attendant phenomena. The carnal mind, ever inquisitive and presumptuous, goes on and says that if God is the author of all events he has brought sin into the world and the sinner is blameless. The carnal mind cannot extricate us from this dilemma, for there is no law of human reason more fixed than that where there is no volition there is no responsibility. But what says the broken and contrite heart, into which the light of gospel truth has shined? "God be merciful to me a sinner;" "Christ Jesus came into the world to save sinners; of whom I am chief." Many more passages of divine truth express the self-loathing of those who have been quickened into spiritual life. In the moments of grief

for the sins we have committed never once do we say we were moved by God to do wrong; we feel the guilt upon ourselves, and that only God's free pardon can reach our case. The carnal mind and its conclusions are entirely forgotten. Trying to solve spiritual problems by carnal reason leads many into sorrowful and useless controversies.

There are a few Primitive Baptists in this region, and an organization of them that has been holding its meetings at Joplin, which is in the neighborhood of twenty miles from here. It may be reached from Carthage by an interurban electric car line. A movement is on foot to bring the meetings much nearer this place, to a point where more people would be accommodated. The Baptists seem to be most whole-hearted in the welcome they give to strangers. Elder Odell, of Oklahoma, serves this congregation.

The editorial in the last SIGNS on the subject of "Spiritism" certainly is timely and correct in its conclusions as to the bad and dangerous effects of that science, or whatever it is.

Your sister in hope,

GRACE VEECH SMITH.

LANCASTER, N. Y., Sept. 25, 1920.

DEAR EDITORS:—As my subscription to our dear family paper has expired, I am sending a post-office money order for two dollars for renewal. It is a great comfort to receive the paper twice each month and read of the Lord's dealings with his people, of whom I hope I am one, though the least of all. I am so located that I have no opportunity of hearing the gospel I love preached, so I doubly enjoy the splendid editorials and letters written by those of like precious faith. Doubts and fears often possess my mind, and I seem so full of all that is

worthless that the hope I have seems at such times so small that I wonder whether I am one of the Lord's chosen ones at all; but when I seem to be in the depths of darkness and can only cry out, Lord, be merciful to me, a sinner, then the light shines out of the darkness and that still small voice says, Be of good cheer; be not afraid, it is I; then I can rejoice, for I know that my Redeemer liveth. Then the clouds roll away, and he maketh me to lie down in green pastures, he leadeth me beside the still waters. My hope is revived and my cup runneth over. Then I wonder why these joys should be mine, for the good that I would I do not, but the evil which I would not, that I do. The spirit is willing, but the flesh is weak, but his grace is sufficient for us, and by his strength are we kept from falling. In fear and trembling we journey on, fearing lest we fall into the pit and not daring to take one step alone. But his grace is our stay, and by faith we shall run and not be weary, walk and not faint; and as faith is the substance of things hoped for, the evidence of things not seen, by our faith we rejoice in him who endured the cross, despising the shame, and is now seated on the right hand of the Father, there to make intercession for his people.

I have written more than I intended when I began, so will close.

Hoping the Lord will prosper you both in your labors, and bless you with many years in the service of his people, I remain your unworthy brother in a precious faith,
W. T. GUERNSEY.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, 452 Main St., Woburn, Mass., the fifth Sunday in October (31st). All are welcome.
L. B. FORD.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1920.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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

"AND Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man."—Genesis ii. 23.

"Ought not Christ to have suffered these things, and to enter into his glory?"—Luke xxiv. 26.

Having been requested to write upon the subject embraced in the above Scripture, we shall endeavor to do so with such ability as the Lord may give us. The subject is vast, sublime and of the greatest importance to the Lord's children, though many of his children have failed to see clearly this vital relationship between Christ and his people, so wonderfully set forth in the Scripture at the head of this article. That lack of sight, however, does not make them less the children of God, nor does it make this point of doctrine less God's eternal truth. The truth of God is an endless chain, so to speak, taking in every point of doctrine, order and practice. Anything, therefore, outside of this chain cannot be connected thereto, nor can anything of the chain be taken from it. It is just as the Lord made it, and will stand as made.

Adam was created and made according to God's purpose and plan, regardless of desire, willingness or objection upon his part. He was "the figure of him that was to come"—Christ. It is perfectly understood that Adam in his creation and formation knew nothing of Christ, hence

it was not by choice upon his part that he was the figure of Christ. It should be remembered that the definite article (the) is used in that record of him; not a figure, as one of many, but "the figure." "So God created man in his own image, in the likeness of God created he him; male and female created he them," "and called their name Adam, in the day when they were created." There has been much discussion with reference as to the image of God in which man was created and made, but there seems no room for debate on that subject, as the Scriptures just quoted declare plainly that the union between Adam and Eve was the likeness of God, and in that union, or unity, was Adam, male and female, the likeness of Him that was to come. In their creation they were one, and their name one—"Adam." In formation they were one, male and female, or, in other words, Eve was in Adam; hence one life, making separation between them impossible, either in life or death. Eve being in Adam when the law was given, received that law and was as much accountable to the law as was Adam. When she, therefore, ate of the forbidden fruit she transgressed the law. The unity between Adam and Eve, his wife, was so complete that her sin was his sin, and had not Adam partaken of the fruit personally he would have been responsible for her sin and one with her in the transgression. The union between Adam and his posterity was such that his sin was their sin, or, in other words, when he transgressed all his children transgressed in him and all were under the same curse. Adam and Eve were one in creation, one in formation, one in life, one in receiving the law, one in transgression and one in death, hence the figure of Him that was to come. God, the eternal Spirit, had chosen in

Christ his people, or bride, before the world began, unto salvation, that they should live with him in glory, rather than in Eden. The choice of God of his people in Christ, thus giving them to Christ in union, to be his bride, made them one. In order that the world be peopled and the choice of God be manifested, the creation of Adam and Eve was necessary. In order that those ordained unto eternal life be saved and become manifestly the sons and daughters of God, sin must enter the world and death by sin. Hence the law was given, temptation came, the law was transgressed, and in consequence the bride, or God's chosen people in Christ, were condemned and the children of wrath, by nature, even as others. These things are all links in that endless chain mentioned already. The unity of Christ and the church (bride) as between Adam and Eve, was so complete, inseparable, that her sin was his sin, though he personally sinned not, and was responsible to the law for her debt. This we have shown in "the figure," that had Adam not partaken of the fruit himself, he would have been responsible for the sin of Eve. The law demanded perfect satisfaction for the transgression. That satisfaction meant perfect obedience to the law, even unto death. Adam transgressed and brought death to his race, or children; Christ was obedient even unto death, the death of the cross, and brought life and immortality to the chosen of God. He was made of a woman and made under the law of sin and death, to redeem them that were under the same law. In the coming of Christ the love of God was made manifest, yes, love to sinners, not because they were sinners, but because he loved them in Christ before the world began, and his love changed not when they were dead in trespasses,

and sins. Inasmuch as the children of God were sinners, the law demanded the life of Christ, the husband. Paul, in speaking of the unity of Christ and the church, calls attention to the union of husband and wife, the two being one, then adds, This is a great mystery, but I speak of Christ and the church. We are members of his body, of his flesh and of his bones. At the appointed time of the Father Jesus came to do the will of him that sent him, and that will was that of all which he had given him he should lose nothing, but raise it up again at the last day. Therefore because of the unity of Christ and the church, and in obedience to the law, Jesus died upon the cross, paid the debt his bride owed to both law and justice with his own life, or blood, was buried and arose for their justification, and presented them without spot, blemish, wrinkle or any such thing to God the Father. "Ought not Christ to have suffered these things, and to enter into his glory?" It was his obligation as the husband of the church, it was the Father's purpose, plan and will. Inasmuch therefore as it was according to the determinate counsel and foreknowledge of God, the whole church must answer his question and say, Yes, Christ ought to have suffered and to enter into his glory. The church is the glory of Christ, and in the midst of her he sings praises to God for the gift and for the purpose he purposed in himself before the world was, that through his blood she should be holy and without blame before the Father in love. These glorious matters of redemption were not revealed to Moses, the Israelites and their children, but were secret things known to God in that age of the world. They had the law, and legal things were revealed that they should do all the works of that law,

but the redeemed bride has the glory of God in the face of Jesus Christ. It was because the old covenant did not have and reveal gospel things that the disciples were fools and slow of heart to believe what the Scriptures declared, in prophecy, of the sufferings of Christ and the glory that should follow. The term "fools" means without understanding. After saying these things to them, Jesus began with Moses and opened the Scriptures, which had been hid from the beginning, to their understanding. In this he made darkness light, crooked things straight and rough places smooth.

Great and marvelous are thy works, Lord God Almighty; just and true are thy ways. How good it is to see the life-standing of the Lord's people in Christ, while in Adam they die. K.

CIRCULAR LETTERS.

(Written by Elder L. L. Schenck.)

The Elders and messengers of the First Regular Old School Predestinarian Baptist Association called Kansas, unto the churches composing her body, greeting and christian salutation.

BELOVED BRETHREN:—In presenting this, our annual Circular Letter, we hope we do it in the fear and love of Israel's God, whom we presume to worship. We can feel within us no inclination to depart from our former custom or doctrine, which we have practiced and preached ever since our organization as an Association, to wit, the doctrine of absolute predestination of all things, of eternal union of Christ and his people, of election, of salvation by grace, and all other principles of Bible doctrine, as have been promulgated by Old School Baptists throughout all ages.

As a starting point we will refer to the

language of the apostle Paul in the first chapter of his letter to the church which is at Ephesus, and to the faithful in Christ Jesus: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children."—Eph. i. 3-5. The doctrine afore mentioned is all set forth in this Scripture, and is clearly borne out by other and corroborating expressions of prophets and apostles, who spake as they were moved by the Holy Ghost. Let us notice briefly each expression of the apostle herein set forth. He breaks forth with an expression of praise and gratitude to God for the blessings he hath so freely bestowed on us. "Blessed be the God and Father of our Lord Jesus Christ." In addressing the Corinthian brethren he speaks of him as "The Father of mercies, and the God of all comfort,"—2 Cor. i. 3, and again bursts forth with, "Blessed be God, even the Father of our Lord Jesus Christ."—2 Cor. i. 3. The apostle Peter in speaking of his abundant mercy is also filled with the same spirit of praise, and uses the same words to express his feelings: "Blessed be the God and Father of our Lord Jesus Christ."—1 Peter i. 3. These apostles are voicing the feelings of every heaven-born child when led to meditate upon the blessings and the unspeakable mercies of our God, and in effect are speaking as the psalmist when he said, "The Lord hath done great things for us; whereof we are glad."—Psalms cxxvi. 3. The mode of the apostle in treating upon this point is conspicuous in the fact that he is telling the brethren, not what he has done for the

Lord, but what the Lord has done for us: "Blessed us with all spiritual blessings." This means that there is not one blessing overlooked or omitted which God the Father saw was for the good of his people whom he loves. All blessings, all things, he says are yours, and ye are Christ's, and Christ is God's. The blessings of life and salvation, the blessing of liberty to speak forth his praise, of preaching his everlasting gospel, the privilege of worshipping him under our vine and fig tree. These are not all, but they are some of the blessings with which God's people are blessed. The "all" may be briefly comprehended in the words of Jesus, when he said, "All thou gavest me," for he is our all.

"According as he hath chosen us in him before the foundation of the world." The word "according" no doubt signifies, "in accord." All of God's works are in sweet accord. All things must work in perfect accord in order to fulfill God's eternal purpose. There can be no jar, no discord, no miscarriage in the purpose of God, else it forever disproves his claim to omniscience and omnipotence. How unseemly it would be if one of God's works should be out of harmony with his other works. The salvation and calling of his people are in accord with, or according to, his own purpose and grace which was given them in Christ Jesus before the world began. They are "the called according to his purpose."—Rom. viii. 28. "Known unto God are all his works, from the beginning of the world."—Acts xv. 18. His works in this present day are the fulfillment of, or according to, his eternal purpose. Hence the "all spiritual blessings" of which the apostle speaks are in accord with God's eternal choice, "not according to our works, but according to his own purpose and grace,

which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ."—2 Tim. i. 9, 10. God blessed his people with spiritual blessings because they are a spiritual people. It would be out of harmony with infinite wisdom to say a natural man is blessed with spiritual blessings. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—2 Cor. i. 14. They, the spiritual people, are in union with their spiritual head, Christ. In him and of him, and as a spiritual house are built upon him, to offer up spiritual sacrifices acceptable to God by Jesus Christ. (1 Peter ii. 5) Time cannot record the choosing of this people. They were chosen before time began. Eternal union and eternal election are in evidence here, and are in accord with God's eternal purpose. It is indisputable that if there be any union between Christ and his people it must be an eternal union or a time union. If it be a time union, it began in time and must also end with time. If it be an eternal union, it originated in eternity and it will endure throughout eternity.

"Chosen us." The field is too great to dwell in full upon the election of God in the limits of a Circular Letter, but from this apostolic phrase it is evident that God has chosen his people, and that in so doing he acted independent of any human means or instrumentalities, as has been said before, not according to our works, but according to his own purpose and grace. This is the elect. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."—1 Peter i. 2.

"Sanctified;" that is, set apart by the Spirit. This alone is sufficient proof that the choosing of this people is alone through the wisdom and mercy of God. The obedience of our Lord Jesus Christ has effected the salvation of all his elect, for he was obedient unto death, even the death of the cross. The sprinkling of his blood upon them is a token of their ultimate safety. "And the blood shall be to you for a token upon the houses where ye are."—Exodus xii. 13. The destroying angel can never enter where the blood of Jesus is in evidence.

"That we should be holy and without blame before him in love." Wonder of wonders, that we, a sinful race, should be accounted holy and without blame! We are not so vain as to suppose this is because we are better by nature than others, but contrariwise, we were by nature the children of wrath, even as others, but God, who is rich in mercy (here is the secret, brethren, God's mercy,) even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved). The washing of water by the word has made his elect clean, that he might present them unto himself a glorious church, not having spot, or wrinkle, or any such thing. (Eph. v. 27.) "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow."—Isaiah i. 18. It is alone through the efficacy of his shed blood that his people are accounted holy and without blame before him in love. In this light the apostle addresses some as "holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. iii. 1. Why should they not be accounted holy and without blame, since Christ, the anti-typical scapegoat, has borne their sins

quite away, and declared he would remember them against his people no more forever? O the wondrous display of love! "Greater love hath no man than this, that a man lay down his life for his friends."—John xv. 13.

"Predestinated us unto the adoption of children." In this expression is the indisputable evidence of God's predestination, setting forth in a word his foreknowledge and almighty power. All things were predestinated, because all things are foreknown of him, and he works all things after the counsel of his own will. It is not given to finite man to know the workings of infinite wisdom, only as

"His providence unfolds the book,
And makes his counsels shine;
Each opening leaf, and every stroke
Fulfills some deep design."

Each day brings its own developments. Thus "Day unto day uttereth speech, and night unto night sheweth knowledge."—Psalms xix. 2. To predestinate is to pre-determine or prearrange any time or event. Adoption is the process of making one an heir that is not born into the family. One that is a natural heir requires no adoption, and indeed the law would recognize no effort on the part of a father adopting his own child. "They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."—Rom. ix. 8. The fleshly man then being not a child of God, is not an heir to his kingdom. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. xv. 50. Briefly stated then, this adoption applies to the bodies of the saints of God. They are born of the flesh and are flesh. They can be made heirs only by adoption. The consummation of this event is predestinated.

It is fixed for some future time, and we are "waiting for the adoption, to wit, the redemption of our body."—Rom. viii. 23. It is then when our vile body shall be redeemed from the grave, and it will be redeemed. As well might we expect the wheels of time to turn backward as to presume that God's predestination can be thwarted. The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Then this corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. Thanks be unto God, who giveth us the victory through our Lord Jesus Christ. (1 Cor. xv. 52-57.)

L. L. SCHENCK, Moderator.

MARY ELLISON, Clerk.

The First Kansas Association of Regular Old School Predestinarian Baptists, to the saints scattered abroad, and to the faithful in Christ Jesus.

WE desire to extend an invitation to brethren of our faith and order, who are in good standing at home, to visit us. And that you may know of our belief in the truth, we will say that we are a people who believe in the predestination of all things whatsoever come to pass; that our Lord Jesus Christ is God, Man, and the only Mediator between God and man, and that without any means or instrumentalities of men's inventions he works and none can hinder, doing his will in the army of heaven and among the inhabitants of the earth. We believe in personal, unconditional election of the saints in God before the foundation of the world, and their spiritual life is hid with

Christ in God, and as his body they are in eternal vital union with him, their Head. We believe in the total depravity of human nature, from which there is no recovery, save in the atonement of Christ Jesus, which was made exclusively for the heirs of promise, and they will be preserved through grace unto eternal salvation. We believe in the resurrection of the just and the unjust, all of which we find fully proven in the Scriptures. We have no fellowship for the many inventions sought out by men, no matter by what alluring or enticing name they may be called, or for what laudable purpose, in the minds of men, they may be intended.

Done by order of the Association.

L. L. SCHENCK, Moderator.

MARY ELLISON, Clerk.

CHANGE OF ADDRESS.

ELDER J. M. FENTON has changed his home address from Atlantic City, N. J., to 5128 Master St., Philadelphia, Pa.

M E E T I N G S .

ON and after September 26th, 1920, the meetings of the Hopewell Old School Baptist Church, of Hopewell, N. J., will begin at 10:30 o'clock, standard time.

Done by order of the church.

DAVID M. VOORHEES, Church Clerk.

The Virginia Corresponding Meeting is appointed to be held with the Mt. Zion Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 13th, 14th and 15th, 1920. W. & O. D. Ry. electric trains will be met at Leesburg Tuesday evening. These trains leave 36th and M Sts., N. W., Washington, D. C., at 2 and 4:45 p. m. All lovers of the truth and ministers of our faith and order are invited to meet with us.

I. H. THOMAS, Church Clerk.

The yearly meeting of the Old School Baptist Church in Wilmington, Del., will be held, if the Lord so wills, in their meetinghouse, 1304 Jefferson St., on the third Sunday in October and Saturday preceding, commencing at 2 o'clock p. m. Saturday

and continuing all day Sunday. All lovers of the truth are cordially invited, especially brethren in the ministry. Those coming via B. & O. R. R. take Delaware Ave. car at the depot going east. Those coming on the Pennsylvania R. R. take Delaware Ave. car at the depot going west, get off at Jefferson St. and walk north two squares on Jefferson St.

WM. B. TAWRESEY, Church Clerk.

THE Olive and Hurley Church of the Roxbury Association will hold its annual two days meeting, the Lord willing, October 16th and 17th, 1920. Trains will be met at Ashokan as follows: east bound train will be met Friday night and west bound train will be met Saturday morning. All lovers of the truth are invited to meet with us at this time.

JOHN J. SECOR, Church Clerk.

THE Salisbury Old School Baptist Association is appointed to meet with the Snow Hill Church, in Snow Hill, Md., October 20th, 21st and 22nd, 1920. All lovers of the truth are cordially invited to meet with us. Those coming from the north will take train at Broad St. station, Philadelphia, on Delaware Division of the Pennsylvania R. R., at 7:25 a. m. and 3 p. m. for Snow Hill. Those coming from the south, via Washington and Baltimore, change at Wilmington, Del. Passengers coming north on the Delaware Division from Norfolk change at Harrington.

JOHN H. TRUITT, Clerk.

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J. G. EUBANKS, Pastor.

THE Beulah Old School Baptist Church of Cleveland, Ohio, meets the first and third Sundays of each month at 2 o'clock p. m. A cordial invitation is extended to all lovers of the truth to meet with us. Strangers in the city can call Cyrus Cross, 694 E. 125th St., or Elder George L. Weaver, 1309 East 114th St.

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

S. B. MOFFITT, Pastor.

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

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

S. B. MOFFITT, Pastor.

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

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

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 88. MIDDLETOWN, N. Y., NOVEMBER 1, 1920. NO. 21.

CORRESPONDENCE.

PREDESTINATION.

I AM sending you a short article on the following text: “And he wept aloud.”—Gen. xlv. 2. This is the language concerning Joseph, after all the bitter experiences he had undergone, from the humble shepherd boy to the place where he was exalted by the power of God. Is it any wonder that he should weep aloud? Joseph said, Cause every man to go out from me. The time had now come when he was going to manifest himself unto his brethren, and it was no wonder that he should want to be alone. God had brought him through all of the dangers and troubles to a place that he could now no longer refrain from telling his brethren who he was, and he said unto his brethren, I am Joseph, doth my father yet live? His brethren could not answer him. No wonder, for we must know that all their wicked conspiracies against him came again to their mind. They remembered of lowering him into the pit, of stripping him of his coat of many colors, dipping it in the blood of the kid and then showing it to their father to deceive him. The struggles of Joseph’s resist-

ance from being lowered into the pit, as well as all his wails and cries when being sold to the Midianite merchantmen, and being separated from his relatives whom he loved, now all came afresh to their minds, and we cannot wonder that they should be troubled at his presence. Joseph said unto his brethren, Be not grieved nor angry with yourselves. It would be very strange according to natural reason that he should use such language, but the natural man cannot understand it, and so he says to them again, For God did send me before you to preserve life. This was the truth of the matter, God had been using these brethren of Joseph’s to accomplish his plan. They did not know it. They had no knowledge that Joseph was yet alive, but now after he tells them who he is he says, God sent me before you to preserve you a posterity in the earth. The years of plenty had preceded the years of famine, the dreams of Pharaoh had been interpreted by Joseph, enough was stored up that all should have a sustenance; God was causing all this to come to pass. Shall not the God of all the earth do right? There can be no doubt that all this was predestinated, and all came to pass just

as it had been foreordained. It is very hard for us to reconcile ourselves to God's power; in fact, of ourselves we cannot, but when taught by the Spirit of God we can then see the beauty of all his wondrous works, and are made to exclaim, as did the apostle, He doeth all things well, also, He ruleth in the army of heaven and among the inhabitants of the earth. I am inclined to ask, Was it possible for this deliverance to be brought about without these wicked acts, these evil conspiracies of Joseph's brethren? Was there some other way that Joseph could have been exalted? In fact, we are made to wonder why the famine should have taken place, just the same as we are made to wonder at God's dealings with his people in the work of salvation. Was there some other way? The natural mind says there is another way; in fact, many other ways: develop the will, strengthen the judgment, cultivate the reason, lay hold upon God, and you will be saved. We as a people in nature are inclined to ignore God's work in salvation and come to the conclusion that it might have been some other way, and yet He says, I am the way. He has predestinated from all eternity the salvation of his people, just as he has predestinated all things that have already, or ever will, come to pass, and now he is manifesting unto them their deliverance. When holy men of God spake they spake as they were moved by the Holy Ghost, and they told of things certain to come to pass. This deliverance is according to the counsel of His own will. He says, I will work and who shall let it? Who hath known the mind of the Lord, or being his counselor hath taught him? Not one atom of the entire universe but what fulfills the exact sphere for which it was predestinated. You may call it purpose

if it breaks easier with the brethren, as a Presbyterian minister once said to the writer, but it is predestination just the same. "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."—Acts iv. 26-28. Joseph's rule was revealed by dreams, Christ's rule is made known unto us by the sure word of prophecy. I heartily agree with brother Adams that we cannot unify any doctrine that denies God's sovereignty. I was much pleased with his and brother Vail's letters; in fact, they are all good. Let me say, brethren, Cry aloud and spare not. Deceivers are waxing worse and worse, teaching for doctrines the commandments of men.

If it seems this article is worthy to be used in the SIGNS and may be of comfort to the brotherhood you may publish it. Spread the mantle of charity over the writer, for I realize my own imperfections. May God bless you, with all of like precious faith.

Respectfully,

E. D. ELDER.

SHOCK, Ky., Sept. 22, 1920.

DEAR EDITORS:—I see in the September 15th number of the good old family paper that while its columns are closed against controversy on the subject of the resurrection, they are open to any of the ministers to express their own individual views on that subject; therefore, after considering the matter prayerfully, I hope, I have decided that owing to my age (eighty-four) there would be nothing amiss for me to give my own individual

views in a plain, simple way on the subject of the resurrection of God's people, so as to let the Lord's people know my views on this subject, right or wrong. I do not flatter myself with the idea that every phase of my views which I shall set forth will be right; I am too imperfect for that, but they will be that which I verily believe to be right, or I would not advance them. However, in writing and expressing my views on this mysterious subject I shall have to give some negative declarations, and will say here for the first one that I do not believe there is a person on this earth who knows any more about the resurrection of God's people to a state of immortality beyond time than is written in the Scriptures; neither can they know any more about it than is written until they experience it. One day is with the Lord as a thousand years, and a thousand years as one day; there are no yesterdays nor to-morrows, no succession of years with God. Jesus said to the penitent thief on the cross, This day shalt thou be with me in paradise (third heaven, see 2 Cor. xii. 2-4). This day, not to-morrow or next day, but to-day, for no such thing is with the Lord. There is only time and eternity, and we are on time's side of eternity, or a measured portion of duration; therefore we are possessed of mortal faculties, and cannot see any further into these mysterious things than it pleases God to reveal to us by his Spirit for our good. God reveals to his children in time everything that they need to know in time, therefore we know as much as we ought to know, but not as much as we want to know. There are things that God does not allow us to know while in this mortal state of existence; therefore to see or know how God's people look or are, or to enjoy that state or condition, we must be

in the same like condition; we must be in an immortalized state also, for the apostle John said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he [Jesus] shall appear, we shall be like him; [Jesus] for we shall see him as he is."—1 John iii. 2. It seems to me that the apostle here has made it as clear as the sun at noonday, that in order for God's children to see Jesus as he is they must be made like him. So, upon the same principle, in order to see and enjoy anything more than is taught in the Scriptures on the subject we must be immortalized also. I cannot believe for one moment that Jesus ascended to his Father with that spear hole in his side and the nail prints in his hands and feet. Jesus was crucified under the charge or accusation of being an impostor or deceiver, and not as being the very Christ, and when he rose from the tomb it seems that he said, Here I am according to my word, the same Jesus that was crucified and slain as an impostor. Handle me and see, for a spirit hath not flesh and bones as ye see me have; thrust your hand into my side and your fingers into these nail prints, and see for yourselves that I was no impostor, but the very Christ. Jesus said to those cunning Sadducees who asked whose wife the woman should be who had had seven husbands, Now whose wife of the seven shall she be in the resurrection? for they all had her to wife, The children of this world marry and are given in marriage, but they which shall be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the Resurrection, the Lord Jesus Christ, who is both

our Resurrection and Life. That wonderful miracle of raising the dead daughter of the ruler of the synagogue. When Jesus came to the house where they were weeping and crying over and around the dead daughter, like we do over our dead people, he said unto them, "Weep not; she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead."—Luke viii. 52, 53. I cannot discern any contradiction in this whatever, for she was as dead to her people and to everything earthly as she ever was or ever could be, but was as alive to Christ and in Christ as she ever was or ever will be; both are established scriptural facts. One was viewed from a natural or mortal standpoint, on time's side of eternity, and the other viewed from a spiritual and eternal life standpoint, in and on the eternity side; one viewed in the Adamic life, and the other in Christ and the Christ life. Again, the inspired Paul said, "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—2 Cor. v. 1-4. Now all these wonderful things as contained in the Scriptures prove conclusively that God's dear children while they sojourn in these low grounds of sin and sorrow are possessed of two natures: human and divine, and when they have filled up the number of their days; this human life, with all its faculties and powers, is dissolved, and is no more, but this divine or eternal life

goes on and continues everlastingly, forever and forever. Mortality is swallowed up of life, therefore there is no more mortality, but all is life—all swallowed up in the ocean of eternal life and love through Christ Jesus, our dear Savior, the hope and resurrection of all Israel, both the just and the unjust Israelites. This is a great mystery; we shall not all sleep (in death), but we shall be immortalized.

W. J. MAY.

INDEPENDENCE, Mo., October 5, 1920.

DEAR KINDRED:—I am inclosing you a copy of a letter containing the christian experience of sister Edwards, of Georgia, which I requested her to write me some weeks ago, and as it has been edifying and comforting to me I thought it might be to others who have been led from nature to grace by God's predestinating grace, which he so graciously bestows on the heirs of salvation. There is nothing more comforting to me than the experience of those to whom God has revealed his Spirit in their salvation, and thinking the household of faith who read the SIGNS would also enjoy her experience, I have her consent to send it subject to your approval, if it does not crowd out more interesting matter.

Your brother, I hope,

THOS. W. RECORDS.

LA GRANGE, Ga., Sept. 12, 1920.

DEAR BROTHER RECORDS:—Your letter received, and was a great comfort to me. The verses are beautiful; I do not remember ever having seen them before, and would appreciate the others if they are not too much trouble. In regard to writing my experience, I do not feel equal to the task in any way, spiritually, physically or mentally. Perhaps you would like to know something of my ancestors,

but all I know about them I learned from my parents, as my grandparents died before I had an existence. However, I know enough to thank God for such a heritage. My paternal grandfather was Nathan Woodall, and married Catherine Wall, both of Rockingham County, N. C. My father, Passens Woodall, was one of their children, born and raised in North Carolina. My maternal grandfather was William Wilson, of Scotch-Irish descent, who at the age of fourteen, with his parents and brother, came to America and settled in Virginia, then moved to Stokes County, N. C., where he married Elizabeth Vaughan. My mother, Prudence Matilda Wilson, was one of their children, and was also born and raised in North Carolina. After my parents were married they moved to Troup County, Ga., where they remained until called to "come up higher." They were members of the Primitive Baptist Church, and died in the triumph of a living faith. They never taught us to join the church and be saved, but by both precept and example they taught us there was a God and that we must be truthful, honest and obedient. They never taught us that works or deeds would save us, but that it was our duty to live right. They were blessed with three sons and four daughters, and more love and affection between parents and children would be hard to find. Blessed memories. My two oldest brothers and two oldest sisters have fallen asleep in Jesus, leaving a widowed sister older than myself, who lives with us, and a younger brother, who also lives in our town. From my earliest recollection I was a merry, happy-hearted child, while at times a pathetic feeling would come over me, especially if I heard a sacred song or was told some one was dead. My parents being christians and church-

going people, I learned a great deal about the Bible literally. I entered school at the age of six, and was a lover of books. How often have I found myself standing in a chair by the bookcase, pulling down the books to see what I could find, and thus I spent many hours. Sometimes I would step to the table, open the Bible and read about the crucifixion, and thought what a terrible thing for anybody to be killed that way, but did not know the reason why. At the age of eight years I had read through the New Testament and learned many beautiful quotations, and could repeat nearly whole chapters. Not long after I had passed the age of twelve, our pastor, the late Elder A. B. Whatley, and a sister in the church, spent the night with us, and while sitting around our family altar this sister related her experience. After she had finished talking this thought came to me: If it takes that to get to heaven I will never get there. After I retired I tried to pray all night, not sleeping until nearly day. When I awoke the sun was shining everywhere, and I felt ashamed to think I had tried to pray all night, so I at once banished it from my mind, and it being Sunday, and our regular meeting day, all went to meeting as usual, and not once did I think of the previous night until the next day after I had come home from school. While preparing my lessons I felt awfully depressed, as though something was going to happen. I always had perfect lessons, but a greater problem, deeper than I could ever solve, was before me now. From then on for three months I felt so depressed that it seemed I could not live. My every thought was, Lord, have mercy on me. While at school I would try to forget it and be the same merry child, but when I started for home it would come into my mind, and I could

not dismiss it. One morning just as I awoke these words came to me: Ask, and it shall be given you. I wondered what more I could say. One afternoon while thinking over everything I stole softly into my parents' room and let the leaves of the Bible fall apart, and the first thing I saw was, "Bow down thine ear, O Lord, hear me, for I am poor and needy." I hastily closed the book, and knew it expressed the sentiments of one who was in great trouble. One afternoon a few days after this my sister, who now lives with us, proposed a walk, to which I consented. We had gone but a short distance before I was surrounded by such an intense gloom that I suggested we return. She seemed to be happy, and I tried to be, but it was impossible. In passing near the garden I called her attention to some peach trees which were in full bloom, and while I stopped to break off some of the blossoms she went into the house. My object was to pray once more, and while standing there pleading to the Lord for mercy I felt so depressed it seemed I could not bear it any longer, so I turned away and went into my mother's room, where she and my sister were sitting. I never spoke, but dropped into a chair. It was growing late, and I never saw a more glorious sunset. While the last rays were passing out of sight an impenetrable gloom settled over my whole being, and I felt that I was dying, and with hands uplifted exclaimed, Lord, have mercy upon me. My precious mother ran to me, and while bathing my face tried to console me. In a few minutes my father came in, and my oldest brother, who lived a short distance, and although not a member of the church at that time, I heard him in a whisper say to my parents, "She is under conviction." Still that was no comfort to me. When he

left for home my parents followed him out in the yard. Now comes the most important part in my life. While still sitting there trying once more in silence to plead for mercy these words sounded through my internal ears, Your sins are all forgiven. I arose from my chair, and in outward exclamations tried to praise the Lord. My parents hearing me, came at once into the room, and taking me in their arms poured out their souls in gratitude to our dear Redeemer.

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

I then told them that I wanted to be baptized that night, that I could not wait until morning; but after telling me that it was impossible for me to be baptized that night I became reconciled to wait until our next meeting. Something strange had come into my life, until not a wave of trouble rolled across my peaceful breast. O the joy, the heavenly joy that filled my heart when I tried to express my feelings, but "tongue cannot express the sweet comfort and peace of a soul in its earliest love." Time passed on, and while I loved the people of God, all thought of uniting with the church left me until the following August, when one day after preaching, and while they were singing, "Come, we that love the Lord," the door of the church was opened for the reception of members. I was standing by one of my classmates when I saw two go up and offer themselves for membership, and the scene touched me as it never had before. While I had not the least thought of offering myself, all at once before I knew it, and while they were singing this stanza: "Let those refuse to sing who never knew our God,"

an inexpressible feeling came over me, and before I knew it I had extended my hand to Elder Whatley. I know not what I related, but was told afterwards that there had never been such a manifestation of the Lord's presence in our old church as on that day. O, is it true that I was "gathered into the fold, with believers enrolled, with believers to live and to die"? Baptism was arranged to be in Chattahoochee River at 9:30 the next morning, and never will I forget how I felt when we came in sight of the river. How placid its waters and inviting its appearance! The sun shone in all its splendor, and the very atmosphere seemed to be filled with the glory of God. O the precious saints that greeted me on that lovely summer morn. Even now I seem to hear the voice of our beloved pastor when he read the beautiful hymn, "Why tarriest thou? arise." I can almost hear the music as it floated out on the mellow air, mingling sweetly with the rippling of that sparkling stream, and while they were singing, "On Jordan's stormy banks I stand," my soul was lifted up, for I was going down into the water. The song ceased, but the ceremony, sweeter than music, fell upon my attentive ears. Soon all was over, I had been buried in the liquid grave and raised to walk in newness of life. Beautiful emblem of the grave and the resurrection.

My dear brother, the above is part of my early spiritual life, and now in brief I will give you a glimpse of what we call our natural life. When grown I married G. M. Edwards, a most worthy young man, whose love, sympathy and fidelity can never be excelled. About five years after we were married he joined our church, and again I was made to rejoice. Several years after our marriage the Lord sent us a beautiful little girl, whom we

call Vera, and when she was quite young I became an invalid. She grew up by my bed, and was like a ministering angel. About six years ago she married, and has a most devoted husband, and one that we love, but how sad that she lives nearly two hundred miles from us; but the Lord in his wonderful mercy has reconciled us, and I have long since realized these precious words: "Be still and know that I am God."

I know you are tired reading this article, but please cover it with the mantle of charity. Mine has been an eventful life of afflictions and bereavements, as you already know, but I am trusting in the sweet promises of our blessed Savior. Please pray for us that "at evening time it shall be light."

In hope of a glorious resurrection,
NANNIE B. EDWARDS.

JOHN XI. 25.

"Jesus said unto her, I am the resurrection, and the life."

Jesus and Martha, with her brother and sister, had doubtless talked of the resurrection before they were intimately associated together, and Martha had no doubt of Jesus' power. She had said, "I know that he shall rise again in the resurrection at the last day." Lazarus, a descendant of Adam, brother of Mary and Martha, dead four days, was restored to them as before, and Martha knew he would rise again in the resurrection at the last time. God had given Jesus power over all flesh. When born again of the incorruptible Word of God Christ is in you the hope of glory, Jesus being the resurrection, hence born of the resurrection, as well as all other graces of the gospel or testament of Jesus, which is the earnest of our hope. Jesus was made under the law, that he might redeem them that were under the law. When he

came forth from the grave and went home to the Father he became the firstborn from the dead of every creature, the first-fruits of them that slept. Having this faith and hope we groan within us, waiting for the adoption, to wit, the redemption of our body, knowing that the creature itself shall be delivered from the bondage of corruption. All this is a glorious mystery; none by searching can find out God. I received it not of man, neither was I taught it, but by revelation of Jesus Christ, said Paul of the gospel. We may consistently in charity and love comfort one another with this hope, the end of all hope. The patriarchs, prophets, Jesus and the apostles spoke quite freely of it as they were moved by the Holy Ghost. We may not analyze the process of life, regeneration or the resurrection; that is the work of Him who has power over all flesh. In the new birth we are changed, become new creatures in Christ, hating the things we once loved and loving the things we once hated. With Christ in you the hope of glory you are possessed of and he is your life, redemption and resurrection. Your life is hid with Christ in God, and the world cannot search it out; secure in Jehovah, but weak in the flesh. We have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us. The same person is born of the flesh, born of the Spirit and resurrected from the grave. Although flesh and blood cannot inherit the kingdom of God, "we shall all be changed." It is sown a natural body, it is raised a spiritual body. Eternal life is a gift to the chosen vessels of mercy; it is not a spark of life that may be kindled or extinguished. When he gives it they shall never perish, says Jesus. That which is born of the flesh is flesh, and that which

is born of the Spirit is spirit. The flesh and the Spirit are contrary the one to the other. The children of the flesh they are not the children of God. It doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is. We need not know how it shall be done, but he has promised it, he will also bring it to pass. He hath created all things for himself, and for his pleasure they are and were created. I am God, and there is none else; there is no God beside me. My counsel shall stand, and I will do all my pleasure. Dead in sin or laid low in the grave, there is no hope or help but in Jesus, the resurrection and the life. I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee. I am God, and I change not, therefore ye sons of Jacob are not consumed. Speaking of the new birth and the resurrection, Jesus said, Verily, the hour is coming, and now is, when the dead (in sin) shall hear the voice of the Son of God, and they that hear shall live. As the Son of God, then as the son of man, bringing to light life and immortality. Marvel not at this, for the hour (one hour) is coming in the which all that are in the graves shall hear his voice and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what great things the Lord hath prepared for them that love him.

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

"Weak are the efforts of my heart,
And cold my warmest thought,
But when I see thee as thou art,
I'll praise thee as I ought."

Submitted in love, I hope.

G. O. WALKER.

POCA, W. Va., Sept. 28, 1920.

DEAR EDITORS:—I have a desire to write a few lines for publication, if it meets your approval. I have been blessed to attend two associations this month: Mates Creek, the first Sunday, and Friday and Saturday before, then my own, the Pocatalico, the second Sunday, commencing on Friday before. The preaching was good and God-honoring at both associations; there was no discord, but all of one mind, determined to know nothing among the people but Jesus Christ, the Friend, Lover and Savior of sinners. O what a pleasure it is to meet in an associate capacity to hear from all the churches which compose the same. Not to control the church of God, nor bind nor rule her sons, but to associate below with Zion's little ones. We do feel to thank God and take courage for such refreshing seasons coming from the presence of the Lord. O what a feast of fat things full of marrow when the called servants of God come from our sister associations laden with the good things of the kingdom of our covenant-keeping God! They are messengers bearing the tidings of good news to the hungry, thirsty, wayworn children, who often feel almost ready to perish. Solomon said, Strong drink belongeth to them that are ready to perish. It is true indeed that a good draught of the doctrine of absolute predestination of all things is very stimulating to the wayworn traveler as he plods along, most of the time down in the ruts of despair. The Arminian world thinks this to be a very dangerous doctrine, but, dear child of God, it is the most consoling thought of our minds when we can feel that our God is a God of wisdom, purpose, love and mercy, and that all things work together for good to them that love him. The workmonger says

they will work for good if you will help him. We feel that the God we worship needs no help; he speaks and it is done, he commands and it stands fast. From generation to generation he is in one mind, and none can turn him.

In my concluding remarks I want to say to sister Mary Ellison that her good letter published in the October 1st SIGNS was surely a feast to this poor old mortal. Write on, dear child of God, for you feed the children who are hungry. I read your good letter twice before I went to bed, and felt to thank God for giving you such a message of comfort to the household of faith.

October 12th.—Find inclosed four dollars for two new subscribers. It does this old sinner good to get new subscribers for the dear old SIGNS. Yesterday I tried to preach from Psalms xl. 4: "Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies," with the ability that God gave, and preached a sure foundation for all the chosen in Christ blessed to that end, that they stand firm on the Rock, our Rock not being like their rock, our enemies themselves being judges.

Yours in hope of life eternal,

J. W. McCLANAHAN.

CHANGE OF ADDRESS.

DEAR EDITORS:—Please change my paper from Seneca, Kansas, to Uni Place, Nebr., Box 176, and also please announce in your paper my change of address, and that I desire brethren to visit us or write to us. House number is 216 West 18th St. Phone number is Uni 332 W, if any one should desire to call us by phone.

Yours in hope,

JOSEPH FORD.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1920.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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

THERE was a mystery which was kept secret from the foundation of the world, "hid in God," a mystery which was revealed to none of the sons of God before the gospel age, a mystery of which Paul alone of all the apostles was made a minister. This dispensation of the gospel was committed unto him, that whether he preached willingly or by constraint, still it had to be preached. Necessity was laid upon him, and there was a woe unto him if he preached it not. The whole work of salvation is a mystery, and no part of it can be understood with the natural mind. But there was a special feature of this great work of salvation which had been hidden until the gospel age, and this special feature of the work of grace was given to Paul to preach unto the Gentiles. It was for the Gentiles' sake that Paul was a prisoner of Jesus Christ, and while there were twelve apostles unto the Jews, we, the Gentiles, have Paul, who is the thirteenth apostle. This mystery of which Paul was made a minister he tells us about in his letter to the church at Ephesus. Now, the church at Ephesus was a Gentile church and Paul was a Jew. The same truth which was revealed in Paul was also revealed in these Gentile brethren. These Gentiles knew nothing about Judaism, and

were strangers to that covenant which God gave Israel by the hand of Moses. This Mosaic covenant forbade the Jews to deal with the Gentiles. According to that covenant no Gentile had any right to the feasts or the solemn assemblies of the Jews; they could not partake in the temple service, nor in any of the sacrifices or holy things. From all these the Gentiles were shut out. He did not have the oracles of God, he did not have the prophets, none of the types or shadows, was indeed barred from all the blessings and privileges of the Israelites. Consequently the Mosaic law constituted a barrier between Jew and Gentile, it was a "middle wall of partition" forbidding intercourse and fellowship between them. It was a handwriting of legal ordinances enjoined upon Israel for their obedience, carrying with it blessings for the observance and punishments for the breach. But none of these blessings or punishments could ever be the lot of the Gentiles, for the Gentiles were never under the Mosaic law. If Jesus, therefore, were made under the Mosaic law he would be the Savior of none but Jews, no Gentile could ever benefit by the shedding of Jesus' blood. When the Scripture says that Jesus was made of a woman, made under the law, it is not the Mosaic law which is meant, but the law under which Adam fell in condemnation, which fall embraced all the elect of God in Adam. This fall embraced both Jew and Gentile, for there was yet no difference between Jew and Gentile when Adam transgressed. The obedience of Jesus was not confined to the law of Moses, but his obedience was unto the law of God, of which law of God the law of Moses was but a faint shadow, portraying in the temporal blessings which fell to the lot of Israel the spiritual blessings which under

the new covenant fall to the lot of spiritual Israel. Indeed, literally, Jesus did not keep the Mosaic law at all. That law forbade any work whatsoever on the sabbath day, and Jesus did pluck ears of corn on that day. That law said, Honor thy father and mother, and Jesus never did honor Mary as his mother nor Joseph as his father. That law said that any man calling himself equal with God was a blasphemer and was to be put to death, and Jesus did say, I and my Father are one. All these, and other acts which Jesus did, were looked upon as literal breaches of the law. But in the spirit Jesus did keep the law, and fulfilled to every jot and tittle its spiritual import; but he did far more, he obeyed the law and the will of God, so that his salvation is not confined to Jews, which it would have been had he obeyed merely the law of Moses, but reaches out and takes in both Jew and Gentile: all his people from the four winds of heaven and from the four corners of the earth, in every nation, kindred, tribe and tongue. Thus we see that the Mosaic law comprised a "handwriting of ordinances" which was against the Gentiles, being contrary to them, because they were barred from the observance of it and from the blessings or privileges or punishments of it. This Mosaic covenant made an enmity between Jew and Gentile. So when Jesus died it ended the old covenant. He took away the handwriting of ordinances, nailing them to his cross, thus abolishing the enmity. This expression, "Having abolished in his flesh the enmity," and that other expression, "Having slain the enmity" by the cross, both found in the second chapter of Ephesians, do not refer at all to the enmity of the carnal mind and the mind of Christ, nor to the enmity between the flesh and the Spirit, but to the enmity between Jew and Gentile, which enmity

arose from the makeup of the Mosaic covenant which excluded Gentiles from participating in it. This enmity, this old covenant, had to be abolished before Gentiles could come into the kingdom of God. This abolition Jesus performed by the death of the cross. Resulting from this death of Jesus comes the revelation of the mystery kept hid from the foundation of the world, and it is thus: the church, or body of Christ, composed of both Jews and Gentiles, all one in the kingdom of God. Having broken down the middle wall of partition Christ made of the twain one new man. The "twain" means two, and the two are Jew and the Gentile. Of these two he makes one new man, or one new body, the body of Christ. All are members of his flesh and of his bones, all fitly joined together, growing unto a holy temple in the Lord, builded through the Spirit for the habitation of his honor and glory. The children of God are not destined to become perfect men and perfect women. No, never. The gospel holds forth no such promise, but we all shall, that is, all his people from among both Jews and Gentiles; shall ultimately come unto the one perfect man, and that one perfect man is the measure of stature of the fullness of Christ. We shall all become as we already are, molded into one body, the body of our Lord. Paul says somewhere in writing to the church at Corinth, Ye are all one bread. No loaf of bread can by any possibility be resolved back into its original grains of wheat. Each grain and all the grains lose their separateness when in the loaf of bread. Just so, only infinitely more so, the body of Christ while composed of redeemed sinners of Adam's fallen race can never be resolved back again into the individual men and women whence it came. Now this is the mystery which Paul particularly refers to

in his letter to the church at Ephesus: "That the Gentiles should be fellowheirs, and of the same body [with the Jews], and partakers of his promise in Christ by the gospel." This doctrine of the new man; that is, of the body of Christ, made of Jew and Gentile, a wholly new thing until the resurrection of Christ, that is the special dispensation which was committed unto Paul to preach. It was not in other ages made known unto the sons of men, but it is now in the gospel age revealed unto his holy apostles and prophets by the Spirit. In some of the prophecies of the Old Testament, to be sure, there is abundant evidence of the bringing of the Gentiles to the light of the truth. Especially is this true of the prophecies of Isaiah. But that One body, or one new man, was to be formed of the hosts of the redeemed from among both Jews and Gentiles, that both were to be quickened together with Christ and to be raised up together with Christ, and both to be made to sit together in heavenly places in Christ; we say all this had been kept hid throughout all the ages heretofore to be revealed and made known in these last times, and was first made known in the ministry of Paul, the Gentiles' apostle, and was the special dispensation of the gospel committed unto him. This, the unity of the whole church of God in the one body of the new man, Christ Jesus, is the "unsearchable riches of Christ" which Paul says he was especially called to preach among the Gentiles. This oneness of Christ and his people, whosoever they may be in the flesh, whether Jew or Gentile, bond or free, Greek or barbarian, is the gist and kernel of the whole gospel matter. It is the fat things full of marrow, of wine on the lees well refined, on which God feasts his children in his holy mount. L.

CIRCULAR LETTERS.

(Written by Elder J. W. McClanahan.)

Dearly Beloved Brethren of the Pocatolico Association, and our sister associations with which we correspond.

By the request of our Association at her last session I am presenting to you this letter for your consideration, and as it may be my last opportunity of coming before you as the writer of a Circular Letter I hope to be guided by the unerring Spirit of God, as at all other times in my efforts to preach the gospel of the Son of God.

The Scripture I shall use as a foundation for a few remarks will be found in the second epistle of John, tenth verse: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." John's first and second epistles were on the subject of love, stirring up the mind of the children of God to love one another, they being the children of the elect lady. This love is by no means natural, it is a spiritual relation, or love. These children are the subjects of God's everlasting love, and they are the children of the free woman, the elect lady. Paul in speaking of her says, She is the mother of us all. The pronoun "us" just means God's children through all time. The Lord's portion is his people. He loves them with an everlasting love, and for this cause he draws them. Draw us, O Lord, and we will run after thee, is the language of one of old, and did not Jesus bring the same doctrine when he said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day"? How important for the servants of God to preach the power of God, and not the power of man. His unchangeable and

overlasting love for poor lost sinners is what brought our blessed Redeemer to this world. Brethren, I feel to say that God's qualified servants will preach the power of God; and the powers that be are ordained of God. We are taught to love the brotherhood by the spirit of love that God has given us to love one another, that by this we may know we have passed from death unto life, because we love the brethren. How comforting it is to see the children of God bound together by the cords of love; that brings them out on their church meeting days to meet their pastor and the members who compose the body, the church, to give to each other good measure, pressed down and shaken together, and running over, shall men give into your bosom. To relate the dealings of the good Lord in the ears of each other is giving good measure to those of like precious faith with us, and let him that hath an ear hear what the Spirit saith unto the churches. The bosom is the seat of reception. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." "Let not your heart be troubled: ye believe in God, believe also in me." These are the words of Jesus to his disciples, in the way of a command. Now, dear brethren, do not we believe that our God is omnipotent, almighty, omniscient, all-knowing, omnipresent, in every place? Then is it not a fact that all things are working together for good to them that love God, to them who are the called according to his purpose?

J. W. McCLANAHAN, Mod.

J. R. BECKETT, Clerk.

NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, 452 Main St., Woburn, Mass., the fifth Sunday in October (31st). All are welcome.

L. B. FORD.

CORRESPONDING LETTERS.

The Pocatalico Old School Baptist Association, now in session with the Sarah Church, Boone County, West Virginia, September 10th, 11th and 12th, 1920, to the sister associations with which we correspond, sendeth greeting, and love in the Lord.

DEARLY BELOVED:—We rejoice at the coming of your messengers laden with the good things of the kingdom of our covenant-keeping God, who continues to remember us in mercy. We are but few in number, eight churches with a small membership. We trust it may be God's will to keep us bound together in unity of the Spirit and bonds of peace, and that our correspondence may continue in the future (in love) as it has in the past. We are anxious to keep up a correspondence with all orderly Baptists who are sound in doctrine, faith and practice. Our hearts are made to rejoice at the coming of God's servants, who he has placed on the wall of Zion to cry aloud and spare not, and to preach Jesus Christ the only and all-sufficient Savior of poor lost and ruined sinners, without conditions on the part of the sinner, for time or eternity.

Our Minutes will tell you where our next annual meeting will be held, and there we hope to meet you again.

Adopted, and ordered to become a part of our Minutes.

J. W. McCLANAHAN, Mod.

J. R. BECKETT, Clerk.

HYMN BOOKS READY.

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

OBITUARY NOTICES.

Sarah Elizabeth Woodell was born in Jasper County, Texas, August 16th, 1862, and departed this life Sept. 11th, 1920, at the age of 58 years and 25 days. She was the daughter of William and Susan Singletary, and was married to brother T. L. Woodell in Sept., 1882, and emigrated with her husband to Comanche County, Texas, in 1884. She professed a hope in Christ and united with the Missionaries, but became dissatisfied and united with the Primitive Baptist Church at Willow Springs about the year 1892. They lived for fourteen years near Sipe Springs, Texas, moving to Eastland County, near Nimrod, and put their letters in the Pioneer Church at that place, then moved with her family to their present home, near Rising Star, where she lived at the time of her death, having moved their church membership to Macedonia Church March 9th, 1918. She was a great lover of the truth, and was always present at her meetings if possible, going at times fifteen miles through snow and ice, saying it was meeting day and her duty to go if possible. Through the dark and trying times the churches have passed through she was faithful, and always ready to speak a word of comfort to the saints. Her house was always a home for the Baptists, and she seemed tireless in her efforts to make them welcome. She was a loving wife, a fond and tender mother and a faithful member of the church, but as the Lord thought best to take her away, let us bow in submission to his will, trusting he will give each of us grace to live as she lived, depart as she departed, sleep as she is sleeping, and be raised together with her in that great day to praise the Lord throughout eternity. She leaves a husband and nine children, five boys and four girls, together with a large number of friends to mourn their loss, but not without hope.

Services were conducted at the grave, where the writer, assisted by Elder G. M. Jones, tried to speak words of comfort to the sorrowing family and a large number of friends, using the fifteenth chapter of 1st Corinthians to speak from. Her mortal body was laid to rest in the cemetery at Sipe Springs to await the coming of the Lord, when it shall (as she trusted) be raised a spiritual body, to be forever with the Lord.

C. B. TEAGUE.

Mrs. Mary Megeath, our sister in Christ, departed this natural life October 15th, 1920, at the home of her daughter, Mrs. Gabriella Leith, Aldie, Va. She was born July 7th, 1828, the daughter of Thomas G. and Phebe Humphrey. Her membership was with the Mt. Zion Old School Baptist Church, having been baptized the fourth Sunday in October, 1877, by the late Elder J. N. Badger. To the day of her death she was a consistent member of the church, and thor-

oughly indoctrinated in the faith and doctrine of Jesus Christ. Owing to advanced age and failing faculties she had not attended the meetings of the church for some time prior to her death. June 3rd, 1850, she was married to Alfred Megeath. Our sister leaves seven children, twenty-six grandchildren and seventeen great-grandchildren. The surviving children are the three sons: Herbert G., James Robert and Alfred Purington Megeath, and four daughters: Mrs. Ida Blanche Furr, Mrs. Leila A. Ferguson, Mrs. Flora O. Ferguson and Mrs. Gabriella Leith. Mrs. Olivia H. Lacey, of the Ebenezer Church, is an own sister in the flesh of our sister Megeath. Sister Lacey writes me of her sister thus: "She made her home with her daughter and son-in-law, Mr. J. Morven Leith, and both did all they could for her comfort. The last person she called for was 'Gabey,' as she called Mrs. Leith. I do feel so lonely. All my family gone, but two children left. Yet I am blessed; the Lord is good to me, so much better than I deserve. He knows best, while I know nothing."

At the funeral my mind was led to read the last half of the fifteenth chapter of 1st Corinthians, and to comment upon it verse by verse. The doctrine of the resurrection of the dead is the foundation of the christian's hope; it is the very fatness and marrow of the gospel of Jesus.

L.

Deacon R. McCorkle was born in Marion County, Ga., August 24th, 1851, and died at his home in Cash County, Texas, April 16th, 1920. He was married to Melissa Spinks Nov. 6th, 1873, to whom were born eight children, four boys and four girls, seven of whom are yet living. He united with the Old School Baptists at Rama Church, in the same county in which he was born. He moved to Llano County, Texas, in 1886, and in October of the same year he moved to Hunt County and placed his membership with Mt. Zion Church, where he remained a faithful and consistent member until removed by death on the day and date above mentioned. His first wife died July 11th, 1900, and he was married to Mrs. Ellen Webb Dec. 8th, 1902. He was a lovely brother and is greatly missed by the writer, but I shall not weep for him, as I feel sure that he is at rest where the wicked cease from troubling.

May grace, mercy and peace attend his loved ones left behind.

J. C. SIKES.

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

John K. Yerkes, D. C., \$1.00; Mrs. M. E. Bentley, Ga., \$1.00; Mrs. W. J. Hardy, Kansas, \$10.00.

M E E T I N G S .

The yearly meeting of the Broad Creek Church, near Laurel, Del., will be held, the Lord willing, on the first Sunday in November and Saturday before, Saturday meeting commencing at 2:30 o'clock p. m. All who desire to meet with us will be welcome.

J. H. MESSICK, Church Clerk.

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

IN

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2:00 P. M.

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CHURCH,**

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(Park Avenue Hall)

PHILADELPHIA, P A .

Meeting every Sunday 10:30 a. m.

ALL WELCOME

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

A. S. ROWE, Church Clerk.

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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

JOSHUA T. ROWE, Pastor.

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BAPTIST CHURCH

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WILMINGTON, DELAWARE

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J. G. EUBANKS, Pastor.

The Beulah Old School Baptist Church of Cleveland, Ohio, meets the first and third Sundays of each month at 2 o'clock p. m. A cordial invitation is extended to all lovers of the truth to meet with us. Strangers in the city can call Cyrus Cross, 694 E. 125th St., or Elder George L. Weaver, 1309 East 114th St.

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

S. B. MOFFITT, Pastor.

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

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

S. B. MOFFITT, Pastor.

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

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CORRESPONDENCE.

MARK XVI. 3.

“AND they said among themselves, Who shall roll us away the stone from the door of the sepulchre?”

The Scripture referred to above is of vital interest to the people of God. It is in my mind at this moment to first consider the condition of the mind of Mary Magdalene and Mary the mother of James, as they journeyed toward the sepulchre of Jesus early in the morning of the first day of the week. When we read the chapters preceding this one, in which are recorded the trial and sentence of Jesus by Pilate and his accusers, one is thrilled with the wonderful forbearance of the Savior of sinners. All through this trial of Jesus the hearts of his followers were sad. They had witnessed his power in raising Lazarus from the dead, also the daughter of Jairus, and the healing of the sick, but now he is in the hands of wicked men and seems to be powerless to extricate himself. Is he going to allow those brutes to take his life? It seems to me these were some of the thoughts which passed through their mind. Peter would not allow such a thing to come to pass, because he cut off the ear of the high priest's servant in de-

fence of Jesus, but Jesus said, “The cup which my Father hath given me, shall I not drink it?” In this we see what the will of the Father was concerning him. Now, as stated before, Jesus was tried, yet the judge said he found no fault in him; even the wife of Pilate called him a just man, and Pilate washed his hands in the presence of those howling Jews, indicating his innocence in the matter, as he thought, and told the Jews that the blood of this just man was upon them; and they agreed that this should be so, that his blood should be upon them and their children, and it was, and is so even to this day, though there may be coming a time, and I am inclined to think there is, when the Jews will again be gathered together; but this will not be until the times of the Gentiles be fulfilled. The Lord has directed the time of these events. The trial was ended and Jesus sentenced to death, and was obedient unto it. He was crucified and buried, laid away in Joseph's new tomb. Can any one imagine the heartaches of the disciples? We are deceived, we thought it he who was to redeem Israel, but now our hope is blasted, he is dead; but those miracles he did while he was yet with us, there

certainly was more than natural power within, or he never could have done those things, and we remember he said once, Destroy this temple, and in three days I will raise it up again. He meant his body, thought the disciples, and we remember he said, "I have power to lay down my life, and I have power to take it again." Who can tell, thought the disciples, but he may return to us again? and there was a faint hope, but again they remembered he was dead, and a great stone at the entrance. Here are two Marys, who had brought precious spices to anoint the body of Jesus. This is all we can do for our loved one, and we will do this; but as they journeyed to the sepulchre on this memorable day they remembered also the heavy stone, and they said among themselves, Who shall roll us away the stone? Now remember, they had no idea as they journeyed that the stone was already rolled away, hence the question; but when they looked they saw the stone was rolled away, for it was very great. Now as I have been writing there has been one main thought in my mind, but it seems I have had to write what I have written before I could make mention of it. This Scripture is to be applied to the Lord's people in this day and time. Are there not times when you feel that all this emotion is imagination? and do you not sometimes voice the sentiment of the poet when he said, "Where is the blessedness I knew when first I saw the Lord?" &c. It seems the poet had once seen him, but now he is not to be seen, and my hope is gone, sighed the poet, and you sometimes do the same. But the stone was rolled away, we are told. By whom? The record is that an angel from heaven came down and did this. Now the two Marys are invited to inspect the grave where the Lord lay, and they saw

and were told, He is not here, but is risen, as he told them; and they were told also that he goeth before them into Galilee, where they should see him, and they did, and not they only, but the disciples also. To them he expounded the Scriptures, commencing at Moses, and their hearts burned within them as he did those things. With what did they burn? My answer is, with heavenly zeal. They realized that his resurrection meant theirs, that without his resurrection they were yet in their sins, as the apostle has written. But how do we know Jesus has risen from the grave? There is just one way we know it, and that is the way of faith. What is faith? It is the gift of God, and it tells us Jesus has risen from the dead and hath conquered death, hell and the grave for his people. What is it that strengthens us sometimes when we are almost overcome with trials, if it is not Jesus? I believe it is he. But you say, Is it possible that Jesus lives within me? I say, Yes, it is possible, and it is so; the stone has been rolled away, your sins have already been blotted out and you had no more to do with it than Mary had in rolling away the stone from the door of the sepulchre.

A. T. BENSON.

PHILADELPHIA, Pa.

SULLIVAN, Ill., June 18, 1920.

DEAR EDITORS:—At the request of a very dear sister of our church, Martha J. Miller, I am sending you this article written by her brother, William Jeffris, in 1858. She is eighty-eight years old, has taken the SIGNS for years, and desires to see this article in your paper if you deem it suitable. While we may not all agree with the ideas of the writer, they furnish food for thought.

Your brother in hope,

E. D. ELDER,

SPRINGVILLE, Ill., Feb. 2, 1858.

BROTHER BEEBE:—I see in the SIGNS that the subject of the sin against the Holy Ghost appears in some degree to agitate the minds of the brethren, and several of them have given their views on that subject, until it is thought the matter has been investigated far enough. Those who have written are brethren that I esteem highly for their works' sake, being able ministers of the word and feeders of the sheep and lambs of Jesus. Nevertheless, as I do not view the matter altogether as my brethren do, relative to who is capable of committing sin against the Holy Ghost, I hope it will be no breach if I should send you some of my thoughts on the subject. It is not intended for publication, knowing your columns are filled with good news from many brethren and sisters, who are the excellent of the earth. I had occasion to examine that subject nearly forty years ago. Suffer me to say I tried prayerfully to examine the word which I consider to stand in connection with the text the brethren have had under consideration, and if I did in a proper manner ask the Lord to show me the true meaning of it, and also if it was of the Lord, in answer to my desire, that it was opened up to my view in the light that I thought it did, then surely it is correct, for his ways are always right. I will not say it was, though at the time I received it as such, and now many years have passed and I have often tried to look into the matter since that time, and have found nothing in the book to cause me for a moment to doubt it; if I had I should not attempt to write to you the views I have on the subject.

I shall make some quotations which I conceive will go to show who were the characters alluded to by our Savior, for

the words were his own words, and if it were impossible for such a sin to be committed, surely there would have been no need of saying so. Therefore I conclude there is such a sin, whether I shall be able to point it out or not. The Scripture I shall first notice is 1st Samuel ii. 24, 25. The words appear to be spoken by Eli concerning the wickedness of his sons. Verse 24: "Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress." I view this people who are called the Lord's people in some way to represent the church of Christ. Verse 25: "If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall entreat for him?" I suppose the judge here brought to view is the militant church of Christ, for the Savior has said, "If thy brother shall trespass against thee, go and tell him his fault." Here is one man sinning against another; it is now between them, and they are admonished to settle it themselves. If they cannot, it is to come before the church, which is to decide the matter. But if a man sin against the Lord, who shall entreat for him? As much as to say there is more to entreat for him who sins against the Lord. Now this agrees with Numbers xv. 29, 30: "Ye shall have one law for him that sinneth through ignorance." I consider this to bring to view the same sin as one man sinning against another. "But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people." The Savior says, Let him be unto you as a heathen man and a publican. Now if the Jewish dispensation, or Jewish church, or church in the wilderness, was in any sense a type of the church of Christ's

militant kingdom, then surely the same instructions given to them will in some degree apply to the church under the gospel dispensation; and it appears that under that dispensation it was possible for them to commit sins which would cause them to be cut off from their people. They that were capable of doing this were Jews, and were cut off for doing presumptuously and reproaching the Lord. Verse 31: "Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him." Now, my brother, you may suppose I am going to try to establish the heinous doctrine of falling from grace. I have no such idea that one for whom Christ died will or can ever be lost. I shall make the matter clear if I can, and, as I said, if it is of the Lord it will be true, but if of myself it will be doubtful if there is any truth in the matter. We read in 1st John v. 11: "And this is the record, that God hath given to us eternal life." The apostle is here speaking to the church and of the church, for he says, "given to us," and verse sixteen reads: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." This I view the same as one brother trespassing against another, of which instruction is given in the eighteenth chapter of Matthew. Then says the apostle, "There is a sin unto death: I do not say that he shall pray for it." Here mention is made by the apostle of the same sin of which the Savior was speaking in the twelfth chapter of Matthew, which is surely the sin against the Holy Ghost. It does appear to me, brother Beebe, that John was speaking to the church and of the church, even the members of Christ's militant kingdom. As I have intimated

that it is the child of grace alone that is capable of committing sin unto death, bear with me while I try to show in what way it can be committed by the christian, and what effect it will have upon him. Nevertheless, I shall leave that part for my position, and proceed to examine some other portions of Scripture which I consider to be of the same purport and stand in connection with those already mentioned. The Savior, seeing the multitude, taught his disciples saying, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."—Matt. v. 3. Verse 12: "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets." He was here, according to my conception of the matter, addressing all those who had an interest in him, to whom grace was in Christ before the world was. To them he said, verse 13: "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing." I understand "thenceforth" to mean from the time the salt lost its savor; it then has no more seasoning in it, it is cast out and trodden under foot of men; they are lost to the church, their usefulness is forever lost, they in that sense are dead. I do not know anything that will authorize me to believe that that salt which has lost its seasoning nature can ever be resuscitated, renewed or brought to life again; it is evidently dead, and cannot be restored so as to have its seasoning quality any more to the earth or to those who live on the earth, and perhaps the church has no right to pray for their restoration again to the fellowship and communion of the church. They have destroyed themselves relative to their claim to the militant kingdom, and are to be given over to the buffetings of Satan for the destruction of the flesh, that the spirit may be saved.

I am aware my letter will be so lengthy you will scarcely have time to spare to read it, yet I cannot feel satisfied to stop until I have made a few more quotations. John xv. 1, 2: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away." Now, in what sense are we to understand those branches to be in Christ? We know his people all have a standing in Christ, and are united to him as their head and grace given them in him, but is this the sense in which we are to understand this? If so, then what becomes of our standing in the Savior before all worlds? for if they bear not fruit the Husbandman taketh them away, they are cast forth, wither, become dry and are burned; but when we view them united to him as members of his militant kingdom, his church, and that they by their act have disqualified themselves to remain as church members, we see the application of the fifth verse: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." This makes it all easy. Hebrews x. 26: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Now we are shown that one may sin wilfully after receiving the knowledge of the truth. This in my estimation also shows the same sin against the Holy Ghost. It is now with them that have the knowledge of the truth. Verses 28, 29: "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Now, it does appear from this to be possible for one to receive the knowledge of the truth and then count the blood of the covenant an unholy thing, and despise the law of the Lord and die without mercy, having done despite unto the Spirit of grace. I hope you have understood me what death they will die, and it seems that those (under the gospel) who do those things will be thought worthy of a much sorer punishment than those under the law dispensation. Hebrews vi. 4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." From this it appears that some may be enlightened, and taste the heavenly gift, and be made partakers of the Holy Ghost, and may taste the good word of God and the powers of the world to come, and yet after all fall away. Now there must be something they can fall from. I have told what I think it is; for the apostle said, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." Now what did Paul see he might be cast from? Not from the union and love of God, which existed between the Head and members of Christ from all eternity. What then? Only from the ties of love which united him and his brethren in the militant church of Christ. Paul said, "I obtained mercy, because I did it ignorantly in unbelief." That is, he persecuted the church of Christ. This is what he did in ignorance and unbelief. Did he intend to be understood that if he had

been a believer in Christ at the time he first persecuted the church he would have been finally and eternally lost and banished from the presence of the Lord? This surely will not do, for he tells us (the church) there was grace given us in Christ before the world was. Of course he did not intend to be understood that this grace could be taken from us by or for anything we could do, or the union dissolved, which union made us his from all eternity. What then did he mean by the expression? I suppose no more than that he could not have been a member of Christ's militant kingdom, or will some say, a christian? could not and would not persecute the church. Look around you, my brethren, and see how many you have known who have given evidence to the church that they have been with the Lord, and have known him that was true, and the church has received them.

WILLIAM JEFFRIS.

HUNTINGDON, Pa., Oct. 14, 1920.

DEAR EDITORS:—Please find inclosed money order to pay for the SIGNS. I notice I should have sent this before, but I overlooked it, so I will now remit for the remainder of the year. I feel I must have the SIGNS, for it brings such precious food to a poor hungry soul. It makes us rejoice to know that all those who write from afar tell the same things, showing that all God's people have eaten at the same royal table, and that they have all been taught by the same great Teacher. They all know him to be love, and they know that every good and perfect gift comes down from God. They are made to rejoice together because of his love, given to them, yet unmerited on the part of the creature. God is a Spirit, and they that worship him must worship him in spirit and in truth. God's kingdom is

not afar off, it is within the hearts of his people. God is infinite, beholding the end from the beginning, and he doeth all things according to his own good pleasure.

October 8th, 9th and 10th my wife and I attended the association at the Old Baptist meeting-house in Springfield Township, Huntingdon County, Pennsylvania. Elders Fenton, Lefferts and Ruston were there, and it was a royal feast of good things. O to see the joy and love of those dear people, to see the tear of joy flow from eye to eye and from heart to heart. It was not that tear of natural affection, but love that the world knows not of. O that I could always be with such lovely people, but it has not been my lot for many years to be where I could be much among them. I am not a member of the militant church, but have been, as it were, I trust, a lamb around the shepherd's tent bleating, but not feeling worthy to enter. Is this the Lord's work? Am I one, or am I not? That is the greatest of all questions to me. God knoweth them that are his. He chose them in his Son Christ Jesus before the world was. When he sat in council with his Son in the annals of eternity he chose the church triumphant, the bride in Christ, the anointed. Christ died for our redemption and arose again for our justification.

I must close. I did not intend to write as I have when I sat down, but just to send my subscription, and why I should write this is strange to me; I know that my own will did not prompt it.

May God bless you, is my heartfelt desire.

ALLISON WIBLE.

ORTH, Texas.

VERY DEAR BRETHREN:—Will you allow a few thoughts from an old worn out minister of the gospel space in your

most valuable paper? I have passed my eighty-first mile-post and cannot travel and speak to the Israel of my Father, yet am not satisfied to fold my arms and sit down, but when I lift my eyes and the fields are white unto the harvest, and prayer for the Father to send laborers does not satisfy, I want to go forth with admonition to Jerusalem that her warfare is ended, that she hath received at the Lord's hands double for all her sins, invite her to "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. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." Let us tell them of the beauties of their mother, Jerusalem, which is above, and is free, she is the mother of us all. Tell them that "the wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God." Let us tell them, "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim: and the ears of them that hear shall harken." And when "the Spirit be

poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field." So God said, "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." O what a wonderful counselor, mighty God, everlasting Father and Prince of Peace! who would not fear thee and keep thy statutes?

C. T. RICHARDSON.

MARSHALL, W. Va., June 21, 1920.

DEAR EDITORS:—The time to renew my subscription has arrived. The dear family paper comes regularly, always filled with good things for the Lord's dear people, the poor and needy, the lame, the halt and the blind, all who are entirely without power to do anything for themselves. How I do wish I might say some little word of comfort and cheer to even one of the dear ones of the flock, but it seems that I am always receiving and never giving anything. Well, I have nothing to give but love, and I do hope I sometimes feel a desire to love all the Lord's dear people. I have not heard a gospel sermon for years, except once last spring I was privileged to hear Elder J. T. Rowe, in Washington. O, I did esteem it one of the great blessings of my life to sit once more under the sound of the gospel. The members were all very kind to me, and as soon as I told Elder Rowe I was a member and had often heard him preach they came and spoke to me, and gave me a seat up close where I could hear, as my hearing is very bad. They also gave me a hymn-book (Beebe's collection) just like my own at home. The singing was sweet music to my poor ears. They invited me to come and meet with

them again, and even gave me the communion just on my word that I was a member. May the dear Lord bless them for their kindness to this poor old pilgrim. Did not the blessed Master say, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me? I am the very least of them all, if one at all.

HATTIE L. WALKER.

CLINTON, N. J., Oct. 27, 1920.

DEAR EDITORS:—Please find inclosed two dollars to pay for the SIGNS another year. It has been a great comfort to me from a child. I have taken it for five years, and my father took it as far back as I can remember. His name was Mahlon Hulsizer. He has gone to his eternal home. O how I do miss him, but I know my loss is his gain. I feel I cannot do without the SIGNS while I can read, as my hearing is getting very poor, and I am getting old, nearly seventy-seven years. The writers tell my mind better than I can, and I enjoy the good preaching; that is what my soul craves, if I know anything about it, as I hope I do. I feel so poor, ignorant and needy that I need His guiding hand every moment. His watchful and loving care has been over me from youth to old age, but I feel unworthy of the least of his mercies; if I am one of his children I am the least of all. Underneath me are his everlasting arms.

"Through many dangers, toils and snares,
I have already come;

'Tis grace has brought me safe thus far,
And grace will lead me home."

"Amazing grace! (how sweet the sound) that saved a wretch like me." My trust is in him who is able to save. O how I love Jesus, because he first loved me. I pray he will keep me humble. Remember this poor sinner in your prayers.

Your unworthy sister in a precious hope,
(MRS.) E. J. DEMOTT.

TECUMSEH, Okla., Oct. 11, 1920.

DEAR EDITORS AND READERS:—How glad I would be to meet you all and shake your dear hands, and perhaps get a few crumbs from the Master's table to satisfy my hungry soul. I thank my dear Redeemer for all the messages of love, and I also wish to thank you for sending the dear old paper to me so long. I am sending two dollars for another year, for I do not feel I could do without it, although I cannot see to read a word. My daughter or dear old sister Myers reads it for me, and it is all the preaching I have had for five years. Many of the writers tell my travels much better than I can myself. Write on, dear able writers, your words are to me as a cup of cold water in a weary land, and as good news from a far country. Pray for me. May the Lord be with all the household of faith, is the prayer of a sinner saved by grace if saved at all. I am nearly blind, and shut in, but still I have much to be thankful for.

Your sister in hope of eternal life,

MALINDA FREEMAN.

LONDON, Ont., July 5, 1920.

DEAR BRETHREN:—Inclosed you will please find two dollars to pay for the renewal of our subscription to the SIGNS. I have many times been fed and comforted by the letters and editorials, and often feel as though the writers and myself were holding sweet communion together, though they may be far away from me in body. Sitting together in heavenly places in Christ Jesus. Sweet bonds that unite all the children of peace. O that we might cease from striving and caring for the lesser things in life, and be in truth the children of peace, that those who see our light shining may glorify our Father in heaven. May the Lord be with you all and strengthen you in your efforts to serve his cause, is my prayer for you.

Your unworthy sister in hope,

ANNIE M. BLACK.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1920.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

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

OF late, more than for several years past, the word "extremes" has appeared in the writings of many of our brethren in different parts of the country, and in the sense in which it is used, almost invariably carries with it the suggestion of overreaching. Some say we should, in our presentation of truth, avoid extremes, but give us no just reason for doing so. We have had some meditation upon this subject, and have carefully examined the word "extreme," and our conclusion is that grave and disastrous mistakes occur in trying to make the doctrine of God our Savior appear smooth, plausible and attractive to all classes, both in and out of the church. Not since 1832 has the church of Jesus Christ had as many "feeble," "lame," "sick" or unestablished ones to trouble her as at the present time. Is it because "extremes" have almost ceased to be preached? Think seriously upon this question, brethren.

Some young men, within the last few years, have united with the Old Baptist Church in different parts of the country. They were zealous; manifested what was thought a gift to preach; were ordained; labored far and near; were never considered "extremists;" pleased many; after awhile indulged in exhortation to the young to follow Christ and conse-

crate their lives to the Master's cause; later were found holding protracted meetings, singing pathetic songs and gathering in many young, giddy people. These men became high-minded, thought Old Baptists were slow and should be stirred up to be more progressive, and advised that they have a supreme council to adjust all matters of difference in churches which could not be settled at home; they also said that the commission to preach the gospel to all nations was given to the church, therefore the church should send the gospel to alien sinners. These men continued for awhile, but are now with the New School Baptists, some of them having been rebaptized and reordained, thereby absolutely renouncing the Old Baptists as the church of Jesus Christ.

Just here, brethren, let us all engage in a little sober thought. Why is all this? We answer, Because "extremes" were avoided. These men, and many others who have gone to their own place, as Judas did, were never established in the doctrine of free, unmerited grace, effectual calling and justification by faith; had they been, "the gates of hell" could not have prevailed against them. In the face of these undisputed facts, will the ministers of the Lord Jesus Christ continue to oppose and avoid "extremes"? The word "extreme" simply means: "utmost point; edge, or border; outermost; greatest; highest." Therefore it does not signify beyond bounds or without authority. Consequently to "go to extremes" in preaching the gospel does not mean to get beyond the truth of God; and since it has no such meaning why should any mortal saved according to the foreknowledge, predestination and grace of God object to "extremes"?

We shall now try the word "extreme" in connection with some points of the

doctrine of God. Peter uses the expression, "elect according to the foreknowledge of God the Father." We shall therefore take up the doctrine of foreknowledge first. Do we, as a people, believe it? All answer, Yes. To what extent do we believe it? as regards the salvation of the church only? or do we believe that it embraces all things in eternity and time, even the thoughts of men? David said, "Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off." This is very minute; it is an extreme. Do we believe it? If so, why not preach it? Do we believe in predestination of all things? O yes, is the answer. What term of language then is too strong to use in setting it forth? Some one replies, The term absolute predestination of all things is too strong. This is another extreme. If God did predestinate all things, surely it is absolute predestination, and absolutely sure to come to pass as predestinated; but if he did not predestinate all things, whatever is not predestinated happens by chance only, and God is not in it at all, either in purpose or decree. The wisdom of all the world could not make it appear otherwise. Paul said, He "worketh all things after the counsel of his own will." This is another extreme. If any one thing is not included in this declaration, Paul was mistaken. Why credit, therefore, anything he said? since he might be mistaken in all that he said. Again, in Romans viii. 28, we read, "We know that all things work together for good to them that love God." Some say this text refers only to the sorrows and temptations in the lives of God's children, that their faith may be tried; others say it refers to the things of salvation only. The epistle to the church at Rome is one letter, and in it the apos-

tle clearly and definitely sets forth sin through the disobedience of Adam; the reign of sin unto death; that those brethren had been the servants of sin, and he thanked God that it was so; the weakness of the law through the flesh, and the utter inability of man to lift himself above the law of sin and death. All these things, and many others are embraced in the text: "All things work together for good." Together does not mean apart or separate; as one link of a chain supports and strengthens another, and many make the chain, so Paul said, "All things work together for good;" the disobedience of Adam and the reign of sin, as well as the obedience of Christ that grace might reign through righteousness. If we believe Christ's testimony, is it wrong to use terms of speech which set forth the "utmost points" of the predestination and sovereignty of God? If the Bible teaches special atonement, which unquestionably it does, is there any language too extreme which declares that truth? If "by grace ye are saved" be true, can it be declared by the servants of God in terms too positive? If not, why not employ plain, positive language to set forth the doctrine in the extreme, that no one mistake our meaning? How would it do to say Paul went to an extreme when he said, By grace ye are saved? No term could be more so, and carries with it power and positiveness which men or angels cannot refute. In reaching this point the apostle presents the doctrine of foreknowledge, election, predestination, redemption, resurrection of Christ and adoption to show his authority for the extreme language: "By grace are ye saved," in which short sentence is cut off every idea or avenue to salvation by creature works. The same authority abides for each servant of God

and for the faith of the election of grace. Salvation, and all that brought it about, and all that pertains to it, is according to God's eternal purpose; no language therefore can be employed which is too positive, in declaring the counsel of God. The children need to be instructed in every point of doctrine; the fathers and mothers in Israel need to be reminded if established, and if not established they need to be instructed also. One of the qualifications of an Elder or Bishop is, "apt to teach." To impart knowledge it is necessary to be clear in expression, using such words as can easily be comprehended, and as few of them as possible to convey the thought in the mind of the instructor. We have no thought of suggesting by anything we have herein said, that the ministers of Christ should be railers, or abusive of other denominations, but to the contrary, to be gentle, kind and considerate. But if foreknowledge be our subject, use such terms as set it forth in the extreme or fullest sense. If predestination be the subject, use such language as will most positively declare that nothing takes place by chance, but that "all things" are in God's purpose and fulfill some design known to him. If the sovereignty of God be the subject, use terms of speech to so positively declare it that the hearers may understand that not a hair of our head can fall except God so directs it. If salvation by grace be that which we are dwelling upon, do not hesitate to so declare it, breaking down every imagined stronghold of salvation by works, showing the weakness of the law through the flesh and the power of grace through Jesus Christ.

Jesus nor the apostles ever avoided "extremes," we therefore have tried to show the authority of the ministers of the new testament for going to extremes

or serving the children of God in the fullness of the gospel of Christ. All desire, we are sure, to be charitable and to live peaceably with all men, but none should be willing to sacrifice one iota of truth in order to do so. If any servant of God has ambition to be reckoned with the nations of the earth or to be popular in the world, he must "round the corners," "speak smooth things," or in other words, compromise with error. If not willing to do this, he may as well forever give up the thought of being popular with the world. One of the infallible evidences of the sonship of God's children is, that they are hated by the world, because God hath chosen them out of it. The world loves its own, therefore the man who seeks this love needs to carefully examine his heart. Jesus commands his followers to seek first the kingdom of God and his righteousness. Do we do it? Not if we seek the friendship of the world at the expense of God's eternal truth. Let no man be afraid of "extremes," since in them God is glorified and his people edified and established.

The foregoing article was first published in our issue of October 1st, 1907, but by request we republish it this number.

K.

HYMN BOOKS READY.

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

CIRCULAR LETTERS.

(Written by T. L. Rosebury.)

To the Elders and messengers of the Hazel Creek Association of Regular Predestinarian Baptists, and the churches they represent, when in session with Providence Church, Appanoose County, Iowa.

DEAR BRETHREN AND SISTERS IN CHRIST JESUS OUR LORD:—We realize it is through the loving-kindness and mercy of an all-wise God, who works all things after the counsel of his own will, and none can stay his hand or say, What doest thou? that we are once more permitted to meet in council and try to worship his most holy name. We realize that time is swiftly passing, and that another year has come and gone, with its joys and sorrows, and we are permitted to meet again as an association to try to worship that God who is too wise to err and too good to do wrong.

Dear brethren and sisters, by your action at the last session of the Association, and according to previous custom, you will expect a Circular Letter to attach to our Minutes, and it seems the duty of writing it has fallen on me, a poor weak lay member, so I will make the effort, fully realizing my weakness. I will try to write something about the children of God, or his chosen people. Christ said, I give unto them eternal life, and they shall never perish. (John x. 28.) If eternal life is a gift from the Father, which Jesus says it is, and they shall never perish, then none of those in possession of eternal life shall ever be lost. If eternal life is a gift it does not cost anything, and no one can receive eternal life except it be given them from the Father. Paul said, "In hope of eternal life, which God, that cannot lie, promised before the world began."—Titus i. 2. We

do not receive eternal life for anything we have done, or can do, but God gives eternal life to his chosen people, because he promised to do so before the world began. (2 Peter iii. 9.) "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed."—Rom. iv. 16. "All the seed" means all the children, his portion, all that the Father giveth him. The promise was made to Abraham and his seed. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—Gal. iii. 16. Inasmuch as Abraham is representing Christ the seed represents the children of Christ. God sent his Son into the world with power over all flesh, "that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John xvii. 2, 3. Paul says, "Be not thou therefore ashamed of the testimony of our Lord, * * * who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 8, 9. The above Scripture says God does the saving and calling according to his own purpose and grace, which was given us in Christ Jesus before the world began, man's work was left out all the way along. Again, Paul 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." "What shall we then say to these things? If God be for us, who can be against us?" "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we

are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Amen.

W. T. WALTERS, Moderator.

J. M. CATE, Clerk.

MARRIAGES.

By Elder J. B. Slauson, at the home of the bride's mother in the township of Duart, Ontario, June 23rd, 1920, James Driver and Lewella Sinclair, both of the township of Duart.

By the same, at the home of the bride's parents in the township of Harwich, Sept. 29th, 1920, Malcolm Small, of Dunwich, and Jennie K. Campbell, of Harwich.

By the same, at his residence in Ridgetown, Ont., October 20th, 1920, Duncan McMillan and Helen McPhail, both of Muirkirk, Ont.

OBITUARY NOTICES.

Elder Swan Alvin Hutchins was born June 27th, 1845, in Gwinnett County, Ga., and died August 1st, 1920, at his home in Rockport, Texas, making his stay on earth a little over 75 years. He was reared in Georgia, later going to Mississippi, where at the age of sixteen years he volunteered to his country's call and served through the Civil War. At its close he again volunteered, and served nineteen months on the frontiers of Wyoming and Omaha fighting Indians. No men ever suffered more hardships than those gallant soldiers, already warworn and homesick from the four years of Civil War. Shortly after returning home he was married to Miss Lucinda Caroline Lesley, Sept. 8th, 1867, to which union were born twelve children, four dying in infancy. Those surviving are: J. F. Hutchins, Jourdanton, Texas, A. E. Hutchins, Rusk, Texas, Mrs. P. M. Crouch, Austin, Texas, C. L. Hutchins, Forrest, Texas, E. V. Hutchins, San Antonio, Texas, W. T. and J. E. Hutchins and Mrs. J. R. Kinsel, Rockport, Texas. He received a hope at about the age of twenty and united with the Missionary Baptists, but very soon became dissatisfied. He united with the Old School Baptist Church known as Bethlehem, at Martindale, Texas, about the year 1890. After being with them about two years he was ordained to the ministry, at about the age of

fifty, and continued to preach the gospel until sickness prevented. Through all of his sickness (he being confined to his bed about seven months), he would often ask some one to read some Scripture, never getting tired of the old, old story of Jesus and his love. One of his last requests was that an emblem be placed at his grave to show to the world that he had contended earnestly for the faith once delivered unto the saints, which is a great comfort to those left behind. How we miss him no tongue can tell. His voice is hushed, we hear his gentle steps no more. He was a devoted husband and father. The writer well remembers when brother Hutchins visited us at Corpus Christi, and I went with him to Rockport when he was looking for a place to locate. I was about sixteen years old, and very hungry for some one to talk to on the Scriptures, but did not want it to be known. We got off at Engleside and walked about ten miles to Aransas Pass, and he preached all the way over there, it seemed to me. I could not keep from crying, but kept my head down so he could not see me. I was warned in a dream to visit him in his afflictions last winter, and never enjoyed a trip so before. O how we miss him! May the Lord comfort and console his bereaved family, is the prayer of the writer.

E. B. AULT.

Thomas W. Runyon was born March 8th, 1843, and died February 18th, 1920, aged 76 years, 11 months and 10 days. Brother Runyon was married to Permelia E. Lowe June 15th, 1860. To that union were born twelve children, five boys and seven girls, five of whom preceded their dear father to the glory world when young. The remaining seven are Charity Scott, Nancy J. Scott, Pricy A. Alley, Elizabeth Elswick, Arminda Scott, Polly M. Hatfield and John C. Runyon, all of Pike County, Ky. Brother Runyon was again married, to Mary E. Bevins, Nov. 19th, 1891, and to that union were born three children, two girls and one boy, all living: Hettie Murphy, Hattie Runyon and Irvine J. Runyon. He left ten children, seventy-three grandchildren, seventy-seven great-grandchildren and one great-great-grandchild, with the dear widow, sister Mary E. Runyon, and a number of brethren and sisters with her in their dear home church, the old Pon Creek Primitive Baptist, which church brother Runyon joined and was baptized on the second Sunday in August, 1892, by Elder A. Hatfield. He was a worthy and upright member for twenty-eight years, and never defiled his professional garment nor had any trouble in the church or neighborhood, for he was blessed of the Lord to lead a quiet and peaceable life in all godliness and honesty. He owned a beautiful farm within one-half mile of the church where his membership belonged, where he lived and died, and was buried in the family graveyard to mingle with his kindred dust. We have no doubt but that brother Runyon fell asleep

in the arms of his dear Savior, who is the hope and resurrection of all Israel. At the time of his burial the preachers and other relatives and friends were very ill of influenza, so they could not attend, therefore the funeral or memorial meeting was appointed for the second Sunday in October, and the unworthy writer and Elder H. W. Blair were selected by the widow and children to preach on the occasion, which we did as the Lord gave ability, to a large and well-ordered congregation, who showed great respect to the family. The dear widow is bereft of a kind and faithful husband, the children of a tender and loving father, and the church of a true and devoted brother. Truly our loss is great, but great gain to him. Brother Rnyon will be greatly missed by us all, but we desire to be submissive to God's will, for he is at rest, never to suffer more.

W. J. MAY.

William Saxon was born in Talladega County, Ala., March 31st 1841, and departed this life May 23rd, 1920, aged 79 years, 1 month and 22 days. In 1851 he moved with his father to Scott County, Miss., where he resided the greater part of his life. In 1864 he was married to Miss Mary Ann Knowles. To that union were born four children, two dying long ago; those living are Mrs. Belle Robinson and Elibe Saxon. His first wife died in 1908, and he was married the same year to Miss Martha A. Knowles, sister to his first wife. He was a kind husband and loving father, and was loved by his friends; we all miss him. He bore his painful illness with the utmost fortitude. All was done for him that kind hearts and loving hands could do. He talked but little after he was taken sick. Before he was taken sick he would often tell me he did not have long to stay here, but said he had nothing to dread. I feel assured he is now enjoying that sweet rest prepared for the saints. He was always good and kind to his fellow-men. He united with old Antioch Church of the Primitive Baptist faith and order in 1873, if I am not mistaken, and lived a consistent member until his death. He was ordained deacon, and served as long as he was able. I am sad and lonely since he is gone, this world is naught to me, for the one I loved and cherished is gone from me; we had lived together almost twelve years.

Elders S. J. Hollingsworth and W. Jnsry conducted the funeral service, and spoke words of comfort to the bereaved, after which his body was conveyed to the narrow tomb in Antioch Cemetery and laid by the side of his first wife. He leaves a broken-hearted wife, two children, eight grandchildren, two great-grandchildren and a host of other relatives to mourn their loss, but we mourn not as those who have no hope. May the Lord help us all to bow in humble submission to our sorrow. May we be enabled to pray God to reconcile us to his will.

Written by his broken-hearted wife,

MARTHA A. SAXON.

Seely Slauson departed this life May 8th, 1920, at the home of his son, Amasa J. Slauson, Vega, N. Y. He was the son of Hiram and Asenith Slauson, and was born March 5th, 1850. He leaves to mourn their loss his wife and two sons, Amasa J. and Orley H., both of Vega, N. Y., also two brothers and one sister: Elder John B. Slauson, of Ridgetown, Canada, Samuel J. Slauson, of Bridgeport, Conn., and Urmunda Todd, of Binghamton, N. Y. Brother Slauson attended for many years the Vega Old School Baptist Church, and on Nov. 16th, 1914, he and his partner in life were baptized by Elder J. B. Slauson. He was a farmer, and most of his active years were spent in Vega, where his father also farmed before him. About five years ago he came to Halcottville, N. Y., to live, only occasionally visiting the scenes of his earlier life. He left Halcottville for Vega about three weeks before he died, and then expressed the thought that he would never return, which was true. Thus ended the course of a brother who was a good father and husband, and he is greatly missed. He was regular in his attendance, and loved to hear the truth preached.

The writer conducted the funeral services and spoke from Romans viii. 38, 39. The Lord bless and comfort all that mourn.

GEORGE RUSTON.

Mrs. Susannah Adaline Farmer was born Sept. 18th, 1833, and departed this life May 5th, 1920, making her stay on earth 86 years, 7 months and 16 days. Sister Farmer was born in Sequatchie County, Tenn., her maiden name being Griffith. May 6th, 1850, she was united in marriage with James S. Farmer, to which union were born four children, three daughters and one son. One daughter, Mrs. Mary Milnu, preceded her mother to the other shore. Her son, G. W. Farmer, and a daughter, Mrs. J. M. Beard, were present when she was laid to rest in the family cemetery. About the year 1864 she united with Bethlehem Church, in Tennessee, and was baptized by Elder George Walker. She lived a devoted member of the church until her death, although she was very feeble during her last years. Many times I have heard her express her love for the Baptists, and of her desire to meet with them. Sister Farmer moved to Arkansas in 1872, and to Texas in 1889. She spent her last days with her son-in-law and daughter, Mr. and Mrs. J. M. Beard, near Silver Valley, Coleman Co., Texas.

MARTIN STONE.

Annie B. Rittenhouse was born July 7th, 1864, was married to A. E. Rittenhouse Nov. 19th, 1893, and died Sept. 28th, 1920. While yet a single woman she frequently attended Baptist meetings, and one Sunday Elder Joseph Staton said something to her about being there quite regularly. She replied that she

did not know whether she had any right there or not. Elder Staton replied, "You are counted in the Welsh Tract congregation." That seemed to give her encouragement, and she was baptized a year or so afterward by Elder Staton, whom she dearly loved as long as he lived.

A. E. RITTENHOUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 88. MIDDLETOWN, N. Y., DECEMBER 1, 1920. NO. 23.

CORRESPONDENCE.

[SERMON by Elder J. G. Eubanks, at the Old School Baptist meetinghouse, 13th and Jefferson Sts., Wilmington, Del., Sunday, January 13th, 1918.]

Some time this morning (I do not think I could connect the circumstances) a portion of holy writ dropped into my mind, and it seemed that the first brother I met made a remark that was in harmony, and I readily take it for granted that perhaps my mind was directed to it by a higher power. I would believe that if I could, for I know that there is not a man living on God's green earth who can preach the gospel in the absence of the Lord to enable him. He may speak words for an hour and a half, words in harmony with the truth, and yet not have one sentiment of gospel in them. Why do I make this remark? I do it in order that you may know how dependent we are upon God. There is not a man living on the earth to-day who can preach the gospel in the absence of the Spirit of God to direct him. He can say words, but Paul says that our gospel comes not in words only. The question would be then, How does it come if it does not come in words only?

All you hear naturally are the words. If it comes not in words, Paul, please tell us how it does come. Our gospel comes not in words only, but in demonstration of God's Spirit. What else, Paul? In power, and in the Holy Ghost, and in much assurance; that is gospel. It comes from God, and I am well satisfied that I have stood before congregations and talked for one hour with not one sentiment of gospel in it. Furthermore, I am satisfied that I have stood before congregations and talked for an hour, perhaps, and but one or two in that congregation (who were prepared by the same Spirit to hear the truth) heard what I said. I am not condemning the truth, do not misunderstand me; it is better to have only a few hearers than none at all. But words do not satisfy the hungry soul, they do not feed the sheep, and in singing the little song, "That little one whom Jesus feeds, dismiss your anxious cares," Jesus alone can feed his people, he reserves that right to himself, and a shepherd can do nothing unless the good Shepherd gives him the food for them. This seems to me to be so clearly taught in the Scriptures that it does not require any argument to prove it to be true. I have been speaking to

congregations before now, and would notice, perhaps, some one in the congregation, not a regular attendant of the meetings, who would sit lost in contemplation of what I, a mere babler, was saying, and knew not where they were. It was not the oratory, it was not the argument, but it was the Spirit that took the things of Jesus which I was speaking about and showed it right to their faith. O what a God have we to worship!

The portion of Scripture which I am going to read and talk about for awhile, if the Lord wills, is 2 Peter iii. 9: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." What a precious promise! I will say without the fear of successful contradiction that you may commence with the first promise that God made to man in the garden of Eden, and may search all the Old Testament through and the prophecies up to the New Testament, and come to the very last chapter of the promise that God made man in the twenty-second chapter of the book called Revelation, and I will venture to say that you can trace them all through and you will never find any of them where the Lord was the least slack concerning one promise. That is very consoling to me. Every promise that he has ever made he has fulfilled. Though during dispensations of his providence mortal lives, and even the saints of God themselves, have grown forgetful of his promises, that did not hinder the Lord from moving undisturbed direct to the fulfillment of that promise, whatever it was. Some instances of this kind I want to call to your attention. I will not commence too far back, for I know I cannot talk long. When God made a promise to Abram he called

him out of the air of the Chaldeans. He was a Chaldean by nation; as yet there was no Jewish nation. God called him out of the air of the Chaldeans, and under very peculiar circumstances. We are not told how many were around Abram at the time God called him, but if there had been forty immediately around him God could have called him, and not one of the others have heard the words. God simply said, "Abram," for he was not called Abraham until afterward. Now, my friends, was that call effectual or ineffectual? You who are versed in the Scriptures know that it was effectual. What I mean by that, Abraham had no power to resist, God was too mighty for that. He instantly answered, "Here am I, Lord." He realized that the One who called him was the Lord above him. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." "And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." O what a glorious promise. One thing I wish to call to your attention. In that time offspring were desired beyond anything else. When men and women married they prayed, they longed for children, for the earth was unpopulated. Here God gives his promise that Abraham's seed shall be as the dust of the earth. O what a gracious promise under the circumstances. Before the Lord's sweet and precious promise he kept right on, and the Lord said further unto Abraham, Thy seed shall be

a stranger in a strange land, and they shall afflict them four hundred years. O, if that is the case, give me no children; take the blessing of children away from me, if they must be strangers in a strange land to be afflicted four hundred years. But the Lord is not slack concerning his promise; just as sure as the Lord made that promise his word must be fulfilled. I cannot go into a detailed account of the history and show how it was all fulfilled. Those who read the Bible know that every promise made was fulfilled. Well, it was a very gloomy affair indeed to poor old Abraham, who married Sarai, a cousin. Relatives married in that day and time, for Jesus and the church were related. I say this for you to think about. Abraham married his cousin; God did not object to it, and all the rest did not, in order that it might be a fixed and established fact that Jesus Christ came into this world for the people that were his own by gift of his Father, by purchase of his blood, and by relationship, and that being the case, they were his. But I cannot talk long about that. Time rolled on, and every prospect under the shining sun that was visible to man's eye, everything that Abraham could possibly reason about, made it impossible for him to think that promise would ever be fulfilled. He was stricken in years, and knew the condition of Sarai, his wife. At that time years had passed beyond the time of child-bearing, and that promise certainly could not be fulfilled by any way he could see. God called him and told him he would bless his families of the earth. He staggered not at the promise through unbelief. Sarai was a very old woman, Abraham was stricken in years, and when suddenly the angel of the Lord appeared unto him and said, Thy wife shall bring forth a son, Abraham, of

course, staggered not at the promise through unbelief, but Sarai heard what the angel said and laughed at it. The idea of my bringing forth a son at my age—foolishness. The angel visited her and told her that it should be so, and, said the angel, You laughed at the promise. No, I did not laugh. O yes, you did laugh, but you shall bring forth a son; and the result of it was that Isaac was conceived and brought forth in the ordinary generation, like the dear Redeemer came into this world, for he was the same type of man, and when Isaac was born into the world he was the heir of promise. I cannot take the time to talk about all of this, beyond the fact that he was the heir of promise. Lo, here was the child in whom all of the families of the earth were to be blessed, but Abraham, every time he thought of his child, thought of God's promise that his offspring would be a stranger in a strange land, and be afflicted four hundred years. It was a bitter thought which was mixed with the sweet; and I want to say there has never been a promise made but what there were some things connected with it bitter to the natural taste. What is the result? The result was that Isaac grew up to be a lad of promise, of course, and just as suddenly as a peal of thunder from a clear sky there came the voice of God to Abraham saying, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of," without assigning one reason under the shining sun for it. Where is that faith now? He can but say, I had hoped that Isaac was the one in whom all the families of the earth were to be blessed, but now God tells me to go and offer him as a

sacrifice. What a trial for Abraham! The result of it was that in obedience to God's command he started with the boy to go to Mount Moriah. Where he lived, on the map would be perhaps a little over two days' journey. He immediately set out. If the neighbors had known the purpose which was in his mind they would have arrested the poor old man for insanity and sent him to an insane asylum, but they did not know anything about it. Only God and Abraham knew about it. The one lingering hope which was in Abraham's mind was this: God is able to raise him up again from the dead; he has made a promise to me, and he is not slack concerning his promises. He journeyed on until he came in sight of Mount Moriah. He said unto the young men who had accompanied them on the journey, Tarry ye here while I and the lad go yonder and worship. How would you like to enjoy such worship as that? It was worship to the best of his ability; and so he went on. Isaac in innocence of mind said, Here is wood for the fire, and here is the altar, but where is the lamb for the sacrifice? Never mind, my son, God will provide the sacrifice. How he would do it Abraham did not know, but he knew that God was never slack concerning his promises, and he clung to it, held to it as something sacred to his own heart. The result was that he bound Isaac (Isaac now knew his doom) and laid him on the altar, and he raised his left hand to sacrifice him, when suddenly the angel appeared and said, Stay now thine hand, I have seen that thy faith is perfect before God. Here is work produced, for that faith was a perfect gift of God, and works never amount to anything except under such circumstances as that. When you make works the product of a love for him it is works that are accept-

able in the sight of God. Think of these words, my friends, which were spoken to Abraham: Thy seed shall be a stranger in a strange land. What man has not thought about them? Generations had arisen and had forgotten about them, but God did not forget, for he is not slack concerning his promise; and when the time came for it to begin to ripen and the first steps were being made in the divine arrangement, Joseph, a favorite boy of Jacob's, and the son of Rachel, dreamed a dream one night; he dreamed that he was binding sheaves with his brothers in the field, and that the sheaves of his brothers made obeisance to his sheaves, and bowed to his sheaves, and he had no more sense than to tell his dream to his brothers, who consulted together and said: That dream portends that Joseph, perhaps, is going to reign over us, and we are not going to suffer any such thing as that, so they began to plot. Joseph dreamed another dream (he had no more control of his dreams than you have of your thoughts), that the sun, moon and stars made obeisance, and he again told his brothers of his dream, so they plotted together again and said: We will put an end to him, lest he do great things, and the result of it was when Joseph was engaged in his work they seized him and sold him to some caravan travelers. Now what became of his dreams? Poor Joseph asked himself the same question. So they took him away, and he was made a kind of servant in the land of Pharaoh, king of the Egyptians, and there a vile and hateful woman became infatuated with him and wanted to lead him astray; but Joseph, being a type of Christ, refused to listen to her, and it made her angry. Joseph was a bound man, a servant, and had no redress at law. What was his doom? This woman, who was

the wife of Pharaoh, told the king a hateful falsehood about Joseph, which enraged the king, and the king said unto Joseph, Into the darkest prison you will go, and remain there the balance of your days, for insulting this woman, my wife. Joseph knew he was innocent. Do you see anything in this, my friends? What had he ever done to deserve this punishment? He was a type of our Savior, who was made to bear sin for us. Mark you, it was not said that he was to be a sinner, but to bear our sins for us, that is, to suffer the penalty of sin, but it was the sin of others, not his own. Joseph knew that the woman had spoken a falsehood, but he did not get a chance to talk about it. Into the darkest prison he was cast with two other men. There he remained year after year, until eighteen years had rolled by. I wonder if the Lord was slack concerning his promise in this. No, God had achieved his purpose; he was busy upon Joseph in the darkest hour he passed through. Lessons were being imparted to him that would be useful to him in after days. It was a school which was of God, and I want to state to you that there is not a school on earth where knowledge of that kind is imparted. Earthly schools can impart useful knowledge while here below, but not one earthly school can impart a divine idea. Here he was getting education which would be useful to him many a time. Finally the great king dreamed dreams; dreams which could not be interpreted by all the learned men of his court, and at last he was told of how Joseph had interpreted the chief baker's dream, so he called upon him to interpret his dream. After Joseph had done so, the king made him ruler over all during the years of plenty.

Note—Elder Eubanks then spoke concerning a neighbor who had lived near his family in Georgia. She was a Methodist, and a very good woman, as far as works of the earth is concerned. She had had a talk with him concerning the text of the above sermon, which she had misquoted, and after the truth had been shown her she could not sit and listen to the preacher who had so thrilled her before their conversation.

NEWARK, Del., Nov. 11, 1920.

DEAR BROTHER KER:—On October 18th brother Eubanks was stricken, lightly perhaps, with apoplexy, affecting his right side, his voice, and made him generally nervous. He has recovered his voice, partly the use of his right hand, and can walk around the house slowly, but by support of crutches or cane. He is slowly and substantially improving, we believe, and hope it is the Lord's will, if consistent with his designs and purposes, that he is to be restored to us for a time, but I believe his preaching days are about over. He is seventy-seven years of age, I believe, and we think he had a slight attack in the head for about twenty-four hours last year. I have been endeavoring to keep his friends informed, and one at a time I hope they all will soon know of his condition.

I am sending you a copy of a letter sent him by brother Keene, and it is brother Eubanks' desire and request that it be published in the SIGNS. He desires to keep the original letter of brother Keene's, so I have copied it just as it was written. Write to brother Eubanks for the truth's sake. He loves you for the truth's sake, and I feel his mind will rest better during his short stay on earth if all the brethren greet him with some

words in his affliction. He surely is a father in Israel to us all.

Your brother in hope,

J. B. MILLER.

RALEIGH, N. C., Nov. 10, 1920.

DEAR BROTHER EUBANKS:—I received a few lines from brother J. B. Miller, in which he tells me of the affliction that has fallen to your lot. By whom is this allotment yours? Did you have the power to appoint this as your portion? Did your friends? Did your enemies? Did the devil? Is all this the providence of Satan? Well, our tried, deeply taught, graciously disciplined, blessed humbled brother Job declares the matter as it is in my faith, and to which I desire grace to be in acquiescence, saying, "He performeth the thing that is appointed for me: and many such things are with him."—Job xxiii. 14. David exclaims, "My times are in thy hand."—Psalms xxxi. 15. There are times when by the kindness of the Lord toward us that "we glory in tribulations." There have been seasons with me of adversities, afflictions, sore dispensations, and yet our God did so sustain me, so cause me to cleave to him, that amidst my conflicts and griefs I have sung,

"Sovereign Ruler of the skies,
Ever gracious, ever wise;
All my times are in thy hand,
All events at thy command.

He that formed me in the womb,
He shall guide me to the tomb;
All my times shall ever be
Ordered by his wise decree."

O how true it is that we need very much grace and continual supplies from the Lord to say, "Thy will be done." I look over the years of our intimacy one with another, in the things of Jesus Christ, and they are pleasing, comforting remembrances, and I ever think of you and

speaking of you in utmost affection, and my heart's longings to the Lord are that he will comfort and sustain you in your present affliction. Its weight and measure and duration are in the hand of our covenant God. The cup given us to drink is held to our lips by the hand of our heavenly Father. Do we shrink, draw back from drinking the cup? Do we say, Let this cup pass from me? The Head of the church in Gethsemane prayed, and he was heard in that he feared. The cup passed from him in the drinking of it, to the last drop. "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."—Matt. xxvi. 42. It came to him full and it passed away from him empty. "The cup which my Father hath given me, shall I not drink it?"—John xviii. 11. So every cup that our heavenly Father giveth us to drink passes away in our drinking it. Our heavenly Father often sweetens our cup, puts a dash of his covenant everlasting love therein, and then, though bitter, it is sweet, bitter sweet. Do you believe that all things work together for good to them that love God, to them who are called according to his purpose? There are many who say they do when everything is pleasant, when prosperity is smiling upon them, but when trouble comes, not unmet, as Job saith, The Almighty hath afflicted me. Job was in submission, he appears very good to me, graciously lovely when he exclaimed, "What! shall we receive good at the hand of God, and shall we not receive evil?"—Job ii. 10. We have heard of the patience of Job. Yes, and it appears that in the record of his afflictions we can hear his murmurings, too, the dear old patriarch even got to the stage of cursing. (Job, third chapter.) O, my brother, we need our gracious, almighty Friend in prosperity, and

truly we need him in our afflictions, and this we shall find: that he in whom we trust is faithful and true, and in the floods, passing through the rivers, in the fires, he is with us. "Wherefore," saith our God, "glorify ye the Lord in the fires."—Isaiah xxiv. 15. "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."—Deut. xxxiii. 25. You have found it so, and so have I, blessed be the name of the Lord. We have the hope that Christ so loved us that he gave himself a ransom for us. What, such vile transgressors? Why to thee, thou sweet Lord Jesus, every mercy I owe, and shall I not sing as I journey along, My Jesus does everything well? Yes, I would sing his praises in the rough places, in the darkness, in painful dispensations, but if there be a syllable of worship, if there be one note of praise in my heart, the Holy Spirit, the Comforter, must create it and put it forth in me, or else I am dumb, I am barren, I am worse than that, I murmur, I fret, I complain, I rebel. O what a miserable, vile sinner I am. A wretch undone without the sovereign grace of God. There must be "streams of mercy never ceasing," or else we languish, we perish. Now that you are afflicted will the Lord forsake you? Never. He that hath showed you great and sore troubles will quicken you again, sustain and comfort you. I am assured of this in my heart, for

"His love in times past forbids us to think
He will leave us at last in trouble to sink."

My dear wife has just said to me to give her love to you. I can assure you we both love you, and you are now with much affection in our hearts.

With love to yourself and to all your dear family, I am your brother in Christ, the hope of glory,

FREDERICK W. KEENE.

TO THE CHURCH AT FRYING, PAN, VA.
—DEAR BRETHERN AND SISTERS:—I am reminded this morning that the coming Saturday and Sunday are your meeting days, also that it has been quite a long time since I wrote to you. I would assure you though that it has not been from lack of love and interest in your welfare, but because of the imperfections to which the flesh is heir in myself. It has not been my privilege to listen to preaching since August, when Elder Fenton was with us and preached for us. Circumstances over which we had no control prevented us attending the association this fall. We get many good sermons in the SIGNS, but how we miss the assemblies of the saints only those who have experienced the same can know. I would love to be with you and hear the good preaching you will undoubtedly be given to hear, man abased and Christ exalted. As we go on through life's journey how much more we are brought to see the utter depravity of the flesh and Christ as the only Savior of sinners, how utterly helpless and lost we are without his love and grace and mercy, and why he should be merciful to us is a mystery, for we have done nothing good, and can do nothing good, because there is no good in us. How can anything good come from a corrupt source? No, it is not any good of our own, but Christ in us the hope of glory. He has taken upon himself our cruel sins, and we poor beggars have not enough good in us to even be grateful. It is too wonderful for me to understand, too sublime, yet by the grace of God I am what I am: a sinner saved by grace, I hope, and I hope he will ever keep me humble at the Master's feet. May the Lord bless your coming together to his honor and glory. Love to all in Christ.

Your sister, I hope,

MATILDA STARR.

NASHVILLE, Tenn., Oct. 23, 1920.

MR. W. F. STAFFORD—DEAR BROTHER IN CHRIST:—I am now going to try to answer your letter of a few days ago. I am glad to hear from you, and to know that I was made able through the Spirit to say something that would give you or any one else a little comfort. There is plenty of comfort in God's plan of salvation, which he alone has made to save poor lost and ruined sinners of Adam's fallen race, such as myself, who feels to be the least of God's creatures. But I have a little hope in his rich mercy, through our Lord Jesus Christ. The prophet says that the Lord told him to speak comfortably unto Jerusalem, and there are great reasons for it, because she has received at the Lord's hands double for all her sins. Every sin of all the people of God has been atoned for by the sufferings and death of the holy Son of God; there is nothing lacking about that, it has been done, it is finished, satisfaction has been made and the law has been honored and set up in all its divine majesty, not a jot nor tittle was left unfinished. We have a finished salvation for every one. What we need now is to know it, feel it and realize it. This is freely given us by the direct operation of God's Spirit manifesting to us just what Jesus did do for us, even while we were yet sinners. Not after we became good and sanctified, but while we were sinners; not only sinners, but enmity to God, against God and all that was righteousness and truth. Never was such love as this anywhere manifested. This is God's own way, not our way, neither is it the way of man. The way of man is death, the way of God is life and peace. O what a difference is this, and yet most all the religious world is following man, and displays ignorance of God's ways and

God's righteousness, but they are doing just what the Lord said they would do, hence they are carrying out God's will now just as they did when they crucified Christ. It was done in ignorance then, and to-day they are ignorantly worshiping the unknown god, but all of God's taught children are worshiping him in spirit and in truth, and these are the people God says he seeks. You will find them few, and scattered over the earth, kept by the power of God through faith, and they are ready, and will be ready at the last day. Why? Because God will keep them ready. May the Lord bless you out of his unwasted fullness, for Jesus' sake. Amen.

We meet every Sunday at two o'clock, on University Street. Take a car out of the transfer station, called Fairfield, and tell the conductor to put you off at the corner of University and Hazel Streets. You are then within a stone's throw of the meeting-house, a little brick building just to the right as you get off the car. Come and see us. Pray for me.

Yours in humble hope,

C. M. HOOD.

SUBSCRIPTION BLANKS.

As the majority of our subscribers' time expires with the end of the year, we inclose in each paper of this issue a subscription blank, as a convenience to them in sending new subscribers, as well as in paying their own subscriptions. Will you please make a special effort to send one or more new subscribers when you renew your subscription for next year?

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1920.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***2 CORINTHIANS IV. 17, 18.**

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Having been requested to write for the SIGNS upon this subject, we feel to comply with such as is in us, though at the outset we must state that we have not seen in our own personal life as much affliction as have many of the readers of this paper. But of the affliction incident to the service of churches and to the labors of the ministry we have seen enough, and this affliction has all been on account, not of any lack on the part of any of the churches, or of the members composing them, but of the fearful lack in one's self: the constant failure to measure up to the requirements of the gospel ministry. The afflictions spoken of in this second letter of Paul to the church at Corinth we believe not to be such afflictions as the generality of mankind suffer, such as afflictions on account of disease, poverty, disgrace, the loss of health, wealth, property or other temporal cause, but the afflictions that come unto the children of God and which are the trial of faith. We read in Genesis that among the things which God did in the beginning, he divided the waters above the firmament from the waters

below the firmament, so we believe that the afflictions of the world are not the afflictions which are sent to the children of God. The sorrow of the world works death, but the sorrows of the believer are unto life everlasting. The afflictions of the child of God may be of a temporal kind, and in that way may be of the same sort as come to unbelievers, but if so, such afflictions are sanctified by the Spirit to the believer's good and to the glory of God, while there is no such spiritual sanctification to the unbeliever, even though in the case of both believer and unbeliever the affliction may be of the same temporal kind. On the other hand, there are afflictions which are endured by none but the Lord's people, afflictions of which the world knows nothing. These, we think, are more especially the afflictions being considered by the apostle Paul in the above letter. When he says "our light affliction," he does not mean that there are some afflictions which are light and others that are heavy, but he means that all the afflictions of the people of God, no matter what they are, are all light. This is true only as we have faith to look away from the things which are seen to the things which are not seen. The seen things are temporal, and press us on every side. The unseen things are eternal, and can only be apprehended by faith. Now, no matter what the follower of Christ may be called upon to suffer, no matter how sharply his faith may be tried, all is light if we but have the ability of the Spirit to behold the invisible things of God. Paul, the other apostles and all the early church, never could have endured the hardness of their way had they not been inspired by a lofty faith which refused to count the cost so that they might win Christ; that is, so that they might realize for what they had already

been apprehended of Christ. It was this wonderful exercise of faith in them that made them count all things but as dung and dross for the excellency of the knowledge of Christ. These apostles remind us of pioneers blazing the way in a new country. The first settlers that came to this country faced all sorts of odds that would have daunted men who were less brave and fearless, and there were many who succumbed to the perils of the new land, or else became homesick and returned home. But there were other courageous ones who knew no failure, but who persisted until land was cleared, enemies subdued and settlements made. We might think of the apostles as pioneers of the gospel church, men who through the persistency of divine faith preached the Word against all odds in the midst of nameless perils. No afflictions could swerve them from the faith that was in them. They laid down, through the teaching of the Spirit, the doctrine, order and practice of the church; such as cannot be added to nor taken from to this day, and which we do well if we can walk in uprightly. We who live in this present day can have no adequate conception of what those men suffered. They were persecuted not only from without by avowed enemies of the truth, but also by members of the churches professedly in sympathy with them. We imagine these sufferings on account of false brethren were the hardest of all to bear. One expects the enmity of the world when drafted to serve under the banner of truth, but to meet coldness and discouragement in the ranks where one expects love and sympathy, this is the cruelest of all. Paul gives a very remarkable list of what befell him in the ministry: "In stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was

I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." The more closely you give attention to the above recital of Paul's sufferings the more you cannot help being impressed with the fact that he has about told it all; one could hardly think of any affliction he has not named. Now all these afflictions suffered by Paul, and all the afflictions that have ever been or that shall ever be suffered by the children of God, are "light," and the only reason they are light, and the only way they can be light, is because God bestows within his children that faith which is the fruit of his own free Spirit, and which takes their eyes off the things that are seen and fixes their attention upon the things of the kingdom of God. A dear sister, now gone, but during her life a member of the Ebenezer Church, here in Virginia, was bereaved of a son, a young man just on the threshold of maturity. As she stood by the grave into which the body was being lowered she felt like singing. She refrained however on account of those standing around, but her heart sang the song her lips did not frame. She afterwards, in telling of it, said she lost sight of her affliction for the time and felt like praising God. She was caught away in the Spirit from the things which were seen, the open grave and the presence of death, and realized the victory which Jesus had accomplished over sin and death. She felt to praise God for the unspeakable gift of his dear

Son, who has put all things under his feet, has taken from death its sting and from the grave its victory. By faith, looking at the invisible things of God, she felt indeed her present and temporal affliction was light. Now, when further Paul says our light affliction is "for a moment," he certainly does not mean a moment as men reckon moments. He means that if our whole lives were crowded full of pain and suffering every moment, and even should we live to be an hundred years old, still all the suffering, agonizing though it might be, would still be but a moment, for what is the longest life here on earth, when compared with an endless eternity, but a moment? It will be noticed in the text that Paul is comparing time things with eternal: the one temporary, but the other abiding forever, therefore the joy yet to be realized by the saints of God will so far overshadow all the suffering that the latter, by comparison, is but for a moment. The weight of exceeding glory which shall ensue from this light momentary affliction, and with which the suffering is not worthy to be compared, is that all the redeemed are predestinated to be conformed to the image of Christ, to be glorified with him, to awake with his likeness and be satisfied. As all the suffering is the fellowship of Christ's sufferings, that they may realize his companionship with them while in the valley of the shadow, so the glory which is the consummation of all the suffering is the coming of all the saved unto the measure of the stature of the fullness of the perfect man: Christ Jesus. When that end shall be attained all shall agree with Paul that all the suffering, no matter how severe, has been, after all, light, and however prolonged at the time the suffering may have been, after all, was but a moment.

L.

CIRCULAR LETTERS.

(Written by Elder H. H. Lefferts.)

The Juniata Association, in session with the Springfield Church, Huntingdon Co., Pa., October 8th, 9th and 10th, 1920, to the churches composing the same, and to the associations and meetings with which we correspond, sendeth greeting.

DEAR BRETHREN:—In Ephesians iv. 15, the apostle Paul, after setting forth the gifts given by Christ for the edification of the church, after declaring the unity of faith and of spiritual knowledge which pervades the church, and after reminding those to whom he writes that they are no more children "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," he tells the brethren that they are to grow up into Christ in all things, "speaking the truth in love." This expression, "speaking the truth in love," we desire to express some thoughts about. To speak the truth is not to set forth personal theories or speculations, but to declare the truth as it is revealed in believers by the Spirit of Christ. There is but one truth: the truth of God as it is in Christ. All else is false, and in no wise to be depended on. The apostles did not follow cunningly devised fables when they made known to the churches the power and coming of the Lord, but declared that which they had seen, felt, heard and tasted of the Word of life. The testimony of a witness is of no account if he tells nothing but what he has read in books or has heard some one else say. To be valuable and of comfort to the flock of God the truth must be declared out of a pure conscience and out of a circumcised heart; it must be the declaration of things which the faith of the witness has beheld and felt and known

for himself. Therefore the truth of God is the only truth, the Spirit of God is the only Teacher and Revealer of this truth, and to declare the truth as thus revealed in one is to tell the truth. The truth when thus declared will be in entire harmony with the Scriptures and with the experience of the saints. Further, the apostle not only mentions "speaking the truth" in his letter to the Ephesians, but says that the truth is spoken "in love." Without this love exercising the one speaking the truth we doubt if much benefit is derived by the hearers. Love is the mainspring of all spiritual activity; it is the divine energy permeating all true christian living. Without love, religion is but a theoretical system and worship but a form. To speak with the tongues of men and of angels, and yet to lack love, is to be no better than sounding brass or tinkling cymbals. To have the gift of prophecy and to understand all mysteries and all knowledge, yet to be without love, is to amount to nothing. How necessary, therefore, that one have not only the revelation of the truth within his soul in order to declare it, but that the truth be held and be spoken in love in order that the ministry be profitable to the edifying of the body. No amount of argument and logical reasoning will ever convince one of the truth of God. Controversy and debate are of no spiritual benefit to the children of God. God is love. All the intercourse of the saints of God must be dictated by love to be of any good. "Behold how good and how pleasant it is for brethren to dwell together in unity." How gratifying to ourselves and to the church when we prefer others before ourselves, when humility dictates our acts, placing us at the feet of our brethren, causing us to esteem others better than ourselves. Jesus, that great Shepherd of the sheep, the Bishop of our souls, came from heaven not to give men the oppor-

tunity of doing something for him, but that he might serve his people. This he did even to the laying down of his life for them. His life-giving Spirit in his people at the present time teaches self-denial, and through his love abiding in them makes this self-denial effective to the laying down of their lives for the brethren.

May love and peace and unity abound throughout all your borders for Jesus' sake.

J. M. FENTON, Moderator.

H. H. LEFFERTS, Clerk.

CORRESPONDING LETTERS.

The Juniata Old School Baptist Association, in session with the Springfield Church, Huntingdon Co., Pa., October 8th, 9th and 10th, 1920, to the associations and churches with which we correspond sends greeting.

DEARLY BELOVED IN THE LORD:—In the providence of God we have met once more in an associate capacity, we trust gathered in the Spirit of the dear Savior. Our meeting has been to our profit and comfort, and, we hope, to God's glory. Our messengers report peace and harmony, and in this letter of correspondence to the sister associations we desire to name the name of Christ Jesus the Lord above every name given under heaven among men whereby we must be saved. Our ministers have come declaring God's power to save and salvation by his grace, in the fullness of the gospel. We have been made to sit down together in the kingdom of our God with Abraham, Isaac and Jacob.

Our next meeting is appointed to be held with Trough Creek Church, Huntingdon Co., Pa., beginning Friday before the second Sunday in October, 1921, and continuing three days.

J. M. FENTON, Moderator.

H. H. LEFFERTS, Clerk.

MARRIAGES.

By Elder H. H. Lefferts, Nov. 13th, 1920, at the home of the bride's parents, near Floris, Va., Willie Fenton Mathers, of Willard, Va., and Miss Hazel G. Davis.

OBITUARY NOTICES.

Mrs. Eliza Kugler, widow of Deacon Wilson R. Kugler, departed this life May 28th, 1920, at Frenchtown, N. J., aged 85 years, 3 months and 22 days. She was ill but a few days with bronchial pneumonia. On February 27th, 1835, she was born in Hunterdon County, N. J., and on January 1st, 1861, was married to Wilson R. Kugler. Three children survive her: Mrs. Martiu (Susan) Bellis, Oliver R. Kugler and Mrs. Katherine Bellis, all of Frenchtown. In 1858 she was baptized by Elder Gabriel Conkling, in the fellowship of the Kingwood Church (Delaware River Association) and continued a faithful member to the end, "diligently following every good work: following after the things which make for peace, and things wherewith one may edify another." To "do good unto all men, especially unto them who are of the household of faith," was her delight. She and her husband were given to hospitality; far and near their home was known as always open with a warm welcome to all lovers of the truth. She was truly a mother in Israel, "of quick understanding in the fear of the Lord," and a wise counsellor in the order of the church she so devotedly loved. In word and deed her life was as it becometh the gospel of Christ. Surely "the memory of the just is blessed." Her departure we mourn, yet we would not bring her back. To depart and be with Christ is far better. To see Jesus as he is and be like him was her earnest expectation and desire for over sixty years, and now, having fought a good fight, finished her course, contended for and kept the faith which was once delivered unto the saints, she has entered into the blessed fullness of the joy of her Lord.

The funeral was largely attended. The preaching of Elder D. M. Vail and concluding remarks of Elders H. H. Lefferts and H. C. Ker were comforting and appropriate. Interment in the Frenchtown cemetery.

All who knew sister Kugler loved her, and their sense of personal bereavement in this sad hour is sincerest sympathy with the sorrowing family and friends.

JOHN MCCONNELL.

Mrs. Martha Ann Matthews, our sister in Christ, departed this life Nov. 4th, 1920, at her home located on the historic Bull Run battlefield. She was born March 10th, 1840, in Prince William County, Va., and was the daughter of Bayliss and Icy James Foley, of Loudoun County, Va. She was the widow of Martin V. Matthews, to whom she was married in

March, 1865. She was the mother of five daughters and three sons, all living, as follows: Mrs. Mamie Davidson, Mrs. Icy Hawkins and Mrs. Laura Moncrief, all of Washington, D. C.; Mrs. Ada C. Houl and Robert M. Matthews, of Roanoke, Va., Miss Mattie S., at home, Benjamin F., of Manassas, and Joseph P. Matthews, of Nevada. Sister Matthews was baptized over fifty years ago into the membership of Mt. Zion Old School Baptist Church, by the late Elder Joseph L. Purington. About five years ago she had a severe illness, and her recovery then was scarcely thought possible. At that time she expressed a great desire to depart and be with Christ, saying she had no fear of death and felt ready and anxious to go to her eternal home. Upon improving, she said she could not understand why the Lord was keeping her here. From that time she was not able to attend the meetings of the church, but her heart was always with the brethren, and her affections were now centred in the things of this life, but being risen with Christ, she sought those things which are above. Death at the last was due to pneumonia, and she was acutely ill but a few days before she passed away, conscious mentally unto the end.

Short funeral services were held at her home by Mr. T. D. Clark, the Missionary Baptist minister of Manassas. The services at Mt. Zion were conducted in accordance with sister Matthews' request, made known by her before her death, by her pastor, the writer of this notice. I felt some liberty of mind in speaking to the assembled bereaved family and friends from the words: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." L.

Deacon George Schade was born in Freudenthal, Germany, and died in Albany, N. Y., Nov. 11th, 1920, of chronic kidney trouble, in the 76th year of his age. He came to America in 1866, and was married to Miss Amelia Argow, which union was blest with nine children, five sons and four daughters, all of whom survive, with several grandchildren, one sister, Mrs. Jacobs, of Cohoes, N. Y., and one brother, brother Charles Schade, of Albany, N. Y., also several nephews and nieces. The religious convictions of brother Schade came early in life, and he first united with the German New School Baptists. After years of great trial and distress of mind he could no longer endure their perverse doctrines and practices, and at last found a settled rest in the Old School Baptist Church in Middletown, N. Y., years ago, and was baptized by the late Elder Gilbert Beebe, and remained a faithful member until the planting of the Albany and Troy Church, under the ministry of Elder Vail, when he was given a place with them, and soon

chosen deacon, which office he used well in deed and word, purchasing to himself a good degree and great boldness in the faith, for brother Schade was all that Paul indicated in his letter to Timothy regarding this office. He was clear and firm in the truth, according to the Scriptures, honest, upright and faithful in his life among his fellow-men in his home, where christian hospitality abounded, and in his membership attendance and office in the church, and his death marks the passing of a noble christian gentleman.

Elders Fenton and Vail were wired to serve at the funeral, which was made impossible by previous appointments, so that Mr. Brooks, of the New School Baptist faith, officiated on that occasion at his late residence, 472 First St., Albany, on Sunday, Nov. 14th, at 2 p. m., and the remains were buried in the cemetery at Eagle Hill, near the city.

EVERETT R. KINNEY.

Helena Vandewater Wolf was born in Holland, March 6th, 1830, and died at the Albany County Hospital, Albany, N. Y., on Sept. 22nd, 1920, and was buried in Albany Rural Cemetery. Sister Wolf had been an inmate of the hospital for about five years, and was alone when she passed from the scenes of this life, excepting the inmates of the place. Her maiden name was Helena Vandewater. She was married to Herman Wolf, also a native of Holland, in 1852, who died some years ago. Sister Wolf was baptized by the late Elder Gilbert Beebe in 1876, and was a faithful member of the church at Albany, N. Y. I have had many rich and precious meetings with her alone; also the brethren and sisters have been faithful to her, and we have held meetings at the hospital for her benefit. While she possessed nothing of this world's goods, she did possess a rich inheritance in Christ Jesus the Lord. Although over ninety years old, her mind was clear upon the doctrine of grace, and she loved to hear the name of Jesus, for it was sweet in her ears. Her favorite hymn was, "O land of rest, for thee I sigh."

Written by request of the brethren and sisters of the Albany Church.

J. M. FENTON.

Laurence Edward Dickerson, son of Charley and Maggie Dickerson, was born in North Carolina January 3rd, 1910, and died of pneumonia at his home near Snow Hill, Md., February 25th, 1920, aged 10 years, 1 month and 22 days. He was an unusually quiet, good natured, contented boy; unlike other children, he first considered the welfare of those around him, especially his mother, forgetting self in such a measure that he would not speak of it if he was sick until his mother saw such was the case by his looks. In his last illness, which lasted several days, he talked to her a great deal about going home, and did not murmur or complain at his suffering, al-

though we know it was intense, as he did not close his eyes in sleep for two days and nights before he passed away. There was no funeral service, as all the family were more or less afflicted with influenza at the time of his death, so his dear body was laid to rest in Mt. Olive Cemetery, not far from his parents' home, where two sisters and a brother preceded him. Laurence leaves father, mother, a twin sister, two younger sisters who are twins, and a little brother, who is also a twin, to mourn. May all who mourn be comforted, is the prayer of his aunt.

MARTHA HOLLOWAY.

Samuel Preston Rogers was born in Jackson Co., Ala., August 16th, 1840, united with the Primitive Baptist Church in 1867, was married October 13th, 1870, to Bettie Wagner, the eldest daughter of the late Elder James Wagner; came to Texas in 1872, where he resided until his death, which occurred July 31st, 1920, at the age of 79 years, 11 months and 14 days. He is survived by his widow and seven children, three sons and four daughters, five sisters, one brother, twenty-seven grandchildren and two great-grandchildren. Two brothers preceded him in death: James, who lost his life in the great battle of Chickamauga, and John, my youngest brother, who died in Young County, Texas, in 1883. Brother Samuel was in the battle with brother James, but came through without getting hurt. He was for many years a devoted patron of the SIGNS OF THE TIMES, and a true believer of the doctrine it advocates. He was true and faithful, and had the love and respect of all who knew him. He had a complication of diseases, and lingered for months and suffered much, but bore it all with great patience, and when the end came he died without suffering, quietly falling asleep.

A large audience attended the funeral service, which was held in the Medlan chapel, conducted by Elder J. H. Fisher, pastor of the church, who used the following Scriptures: Eccl. xii. 3-7, and 1 Thess. iv. 13-18. Our five sisters, though old and more or less afflicted, were able to attend the funeral, also many other kinsfolk were there. My sisters regretted very much that I could not be with them.

W. L. ROGERS.

Tryphena Webb Thorne was born in Schoharie, N. Y., June 7th, 1830, died in Fort Collins, Colo., October 2nd, 1920, at the ripe age of 90 years, 3 months and 25 days. On February 3rd, 1854, in New York, she was married to L. H. Thorne. Two years later they moved to Michigan, where they made their home until 1880, when they moved to Nebraska, where they resided until 1897, when they came to Colorado, and in 1898 to Fort Collins, where she had lived ever since. The husband died seventeen years ago. The writer conducted the funeral services of

both husband and wife. Mrs. Thorne had been a member of the Primitive Baptist Church for many years, and a constant follower of her Lord and Savior all that time. She suffered much by ill health the past few years, but always with patient fortitude, watching, waiting and praying for the time to come when she should be released from mortal pain and take her flight to that place where they never say, I am sick. She leaves three sons: L. O. and S. P. Thorne, both of Longmont, Colo., and Wayne Thorne, of Fort Collins, with whom she had made her home during all her widowhood. She also leaves a sister, Mrs. Helen Kinney, of Schoharie, N. Y. There are ten grandchildren and six great-grandchildren.

The funeral services were held at the home, 601 Garfield St., October 4th, and the burial was in the Grandview Cemetery. L. C. WOODFORD.

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S. B. MOFFITT, Pastor.

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

S. B. MOFFITT, Pastor.

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 88. MIDDLETOWN, N. Y., DECEMBER 15, 1920. NO. 24.

CORRESPONDENCE.

SAVED BY BAPTISM.

“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.”—1 Peter iii. 21.

The leading subject here before the mind of the apostle Peter is salvation. He shows us the positive way of salvation, and that way is firmly established by the resurrection of our Lord Jesus Christ, and without Christ's baptism into death there could not be any occasion for his resurrection. The Lord's death and his resurrection are so inseparable that in speaking of one the other is plainly understood to be a fact. Going back to the testimony of Jesus, long after he had been baptized by John in the river Jordan, we hear him say, “But I have a baptism to be baptized with; and how am I straitened till it be accomplished.”—Luke xii. 50; Matt. xx. 23; Mark x. 39. I have no doubt in my mind about Jesus referring to this same baptism into death when he speaks of it by using the word “regeneration,” for he himself is in the regeneration as well as his people. His clinching words are

firm: “Ye which have followed me, in the regeneration,” are sufficient on this point. (Matt. xix. 28.) More references in scriptural words could be shown, but I want to speak directly to and of the text as quoted above. I have never heard this text explained, according to our use of words, since so many readers lose the main subject intended to be impressed upon the mind as soon as the eye rests upon the subservient clause inclosed by the parenthesis. It seems an easy matter to point out the main subject in my text, this I have already spoken of, and is “salvation.” The preceding verse (twentieth) declares that “eight souls, were saved by water.” “The like figure whereunto, even baptism, doth also now save us, by the resurrection of Jesus Christ.” Any English scholar must admit that I have quoted correctly the principal part of this twenty-first verse, that conveys the leading thought of the writer, and the primary meaning of that verse. I feel certain of this, if I have learned anything of my mother tongue, and that the words included within the parenthesis, are secondary, submissive; that the inclosed words are a sentence within a sentence, therefore it is a subservient

clause, which means inferior, submissive. Being parenthetical, it is secondary; that is, a sort of explanation, that should not divert the mind from the leading thought in the principal sentence. Bringing the words of Jesus as I have already quoted about his baptism, which no doubt means his baptism into death, as the waves of death overflowed his soul, and joining them to the words about the resurrection, spoken of in 1 Cor. xv. 20, and in other places, as well as in the text, present the only way of salvation unto the church of God. This text is peculiar in its formation, and in a sense it is unique, in that it has not quite a parallel in expression anywhere, so that an ordinary reader is liable to be confused, because it seems to have two meanings: in one breath it says "save," and in the next (not reading it right) only the answer of a good conscience toward God, thus teaching that two things are evidently spoken of: one is real salvation, the other pointing to that salvation. In speaking of salvation here I mean the real work that Christ did, which forever put all his people out of danger; not his call to them which makes them believe, but Christ's sacrifice, which is salvation. There can be no doubt that water baptism to the believer satisfies the conscience, pointing to the baptism of our Lord into death, and his rising from that state of death. Thus the baptized believer should walk in newness of life, this outward evidence of his indwelling testimony that he believes that Jesus died and rose again according to the Scriptures. See Romans viii. 11; 1 Cor. vi. 14; Eph. i. 20. These are not all the Scriptures that testify of Christ's coming from the tomb. Paul tells us that it is all important in our salvation that Christ should be raised from the dead, and that he has risen from the dead

he has asserted as a fact: "according to the scriptures."

In Paul's argument to illustrate the weighty importance of [the resurrection, hear him say: "And if Christ be not risen, then is our preaching vain, and your faith is also vain." "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." "But now is Christ risen from the dead, and become the firstfruits of them that slept."—1 Cor. xv. It is not necessary for me to quote more Scripture here as proof of our Lord's resurrection, but I do want to emphasize the greatness of that work, and my text is not a whit behind other scriptural proofs that Christ's resurrection is the salvation of the church, which is his body. As eight souls were saved in the ark from destruction in the great flood of water which bore the ark on its bosom, and in a sense the element that destroyed the world saved the eight souls, so in a like figure death, which destroys all outside of "the ark of the covenant of mercy," bears our ark through the baptismal waters of death (hear Jesus: "How I am pained!"—Margin, Luke xii. 50,) and "doth also now save us by the resurrection of Jesus Christ." It is a clear fact, not only from our text, that Christ's baptism unto death and his resurrection from the dead did save us, but also from many more Scriptures than I have cited here.

From these few hints of holy writ may we rest in our great Redeemer, feeling a security in his love and that "he hath triumphed gloriously" who died, according to the Scriptures, and rose from the dead, according to the Scriptures.

In hope of immortality,

J. F. BEEMAN.

CLA REMORE, Okla., August 30, 1920.

WOODSTOCK, Ontario, Sept. 12, 1920.

DEAR ELDER KER:—I inclose one dollar for my subscription for the SIGNS OF THE TIMES, as I see my subscription has expired and I feel like taking it as long as I live. I will be seventy-five years old if I live until next week, five days more. I have been a reader of the SIGNS about sixty-five years, and a subscriber for more than forty-five years, perhaps fifty, and now as I look back over my life I can say, Few and evil have been the days of the years of my life, and as I look over my life I cannot say that I have ever done one good deed in all my life; everything is mixed with sin, and if saved, it is all of grace from first to last, and now in my old age, when I thought I should be better and more free from sin, I seem to be worse, and do not serve God with a pure heart, and can only say, I hope I desire to do so, but all my actions seem wrong, and I can truly say with the apostle, How to perform that which is good I find not. As far as I know I am all alone in this city, as far as having any companions in my belief of the doctrine of God our Savior, and O how I long for some one to talk to. My poor dear wife is almost entirely out of her mind, and O it is so sad, so lonely, so distressing; only those who have had the same trial can tell how sad it is. The apostle says that tribulation worketh patience, but with me it seems to work rebellion, distress, fretfulness and death to all spirituality of mind, and often do I wonder what the end of it all will be. How often I feel to say with Job, "O that I knew where I might find him," but the more I cry and pray the farther he seems away, and sometimes I cannot even think upon his name, and sometimes in the long dark night my mind longs so hard for the presence of the dear Savior, but all in vain.

I read with much satisfaction your article on the resurrection. Jesus says, I am the resurrection and the life (not will be, but am), and O if I could only feel he is such to me I would not worry or fret or be disturbed about the future. This poor body of clay grows old and feeble and ready to decay, and sometimes I feel it would be a welcome day if I could put it off, lay it aside, and have my spirit, my life, changed from sin to holiness, from corruption and death to immortality and eternal life, eternal happiness, and be made holy as God is holy. In fact, it is only my nature, my inward nature, that is vile, not this clay, for when the spirit is gone nothing is left but dust, and it returns to dust as it was, but the life that animated it we hope is changed in a moment and goes to join the blessed throng in immortal glory and behold the Savior that we hope we love, and will be like him, and be satisfied, but very often I fear it is all a delusion, or if true that I know nothing about it. O how I long to know Jesus and the power of his resurrection, to feel he is mine and I am his, then I could wait in patience and be resigned to his will, and come life or come death all would be well. I am not fit to write.

Unworthily,

R. SCATES.

WINNIPEG, Manitoba.

DEAR ELDER LIEFFERTS:—Custom and tradition are powerful influences in our life. We are creatures of habit. Some traditions are good, but the fact that the preceding generation has held certain ideas is no guarantee that they are right. So we must have another means of testing our beliefs, and this is found in the revealed word of God. Traditions which do not measure up to its precepts are to be rejected. "Prove all things; hold fast

that which is good." Several hundred years ago a wave of puritanism swept over England. Its effect was not confined to any one class or denomination, but in certain quarters it was more pronounced than in others. John Bunyan in his allegory describes the change which took place in "Vanity Fair" during this period. Formality and legalism gained a very strong hold on the professing world, and the Old Testament in its literal rendering became the rule of life. The leaven of the Pharisee was at work. Undoubtedly the Baptist Church at that time was influenced to some extent as it was in the early ages by the legalism of professing Jews. From time to time it is needful to "purge out the old leaven." We must bear always in mind that the Old Testament in its literal meaning pertained only to the Jews. True, many things which were good for the Jewish race would also be beneficial to the world at large, but that does not justify a wrong application of the Scriptures. As pertaining to the gospel day, the Old Testament Scriptures, "Moses and the prophets," are the testimony of Jesus Christ, and only insofar as they can be shown to testify of Jesus are we warranted in applying them to the church of God in the new dispensation. "Old things are passed away; behold, all things are become new." The observance of sabbath days, restrictions on meat and drink and the forbidding of marriage all proceed from a wrong understanding of the Scriptures. The Roman Catholics have long held to such traditions, but that is neither here nor there. The early church was troubled over such matters, and sent to the apostles and elders at Jerusalem for a decision. Their verdict was, "That ye abstain from meats offered to idols, and from blood, and from things strangled,

and from fornication." We must remember that the Gentile peoples knew nothing of the law of Moses. The Greeks were in a decadent state, and their moral life was at a low ebb. The marriage relationship was very loose, with practically no penalties for its infraction, and the grossest idolatry existed everywhere. We in this present age can hardly realize the position a christian was placed in with such surroundings, right in his own home. Small wonder that Paul found it necessary to continually admonish these churches against such evils. By that we are not to understand that he held that legalism, as applied to marriage or such matters, was part of the gospel order, for he clearly states to the contrary, and where he gives his judgment on certain matters he makes it clear that he is not speaking as from the Lord, but simply giving advice as to the present necessity. Paul's judgment as a faithful servant of the Lord was good for the church to whom he was writing, but he was not laying down, as the oracle of God, an infallible rule for the guidance of the church in all ages. So he says, "I speak this by permission, and not of commandment;" and again, "But to the rest speak I, not the Lord." Indeed, wherever he speaks of matters of temporal concern to the church he turns it again to the testimony of Jesus Christ, drawing figures from our natural relationship for the edification of the church in the faith which was delivered to him to preach. It is clear that he would gladly have them free from those things which interfered with their enjoyment of gospel peace, and especially the filthy abominations which were altogether incompatible with a christian life. It was for this reason that he admonished them, "Be ye not unequally yoked together with unbelievers: for what fellow-

ship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" In writing to Timothy he speaks of those who should "depart from the faith, giving heed to seducing spirits and doctrines of devils;" "forbidding to marry, and commanding to abstain from meats," so that his meaning in other epistles is clearly not intended to justify such doctrines. The children of God have been called unto liberty, but they are not to use that liberty as an occasion to the flesh. "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Whenever we attempt to restrict the liberty of a brother we violate our own liberty, walking after the flesh, but if we walk after the Spirit we are free indeed.

GILBERT B. MCCOLL.

WASHINGTON, D. C., Oct. 7, 1920.

DEAR BROTHER KER:—I deeply regret that I have so long neglected to renew my subscription to the SIGNS, and now to try to make amends for so doing will forward you a check for five dollars, four dollars for two years' subscription, and one dollar for the poor fund, and I trust you all will once more pardon me for my gross negligence.

I have been reading for some time past with deep interest and much comfort your good editorials on the various and all-important subjects on which you have written, also those written by Elder Leferts, and, if I have any christian experience to be my guide, would say that I heartily indorse what you both have

written, and above all admire the spirit of meekness and love which you so plainly manifest in all your writings. May the dear Lord be with you at all times, and guide and strengthen you for the task or duty laid upon you, and spare you both for many years to come, to the comfort and rejoicing of his dear people.

With love to all, your brother in hope,
J. K. YERKES.

MEXIA, TEXAS.

DEAR BRETHREN EDITORS:—As my subscription expires with the July 1st number I thought I would try to write a few lines. I do not want to miss a number of the dear old SIGNS. It is a great pleasure to me to read it, as I cannot hear well, so it is a great satisfaction to me to read the good news that it brings. I do not know why I love the SIGNS so well, for it seems to me that I am the most sinful creature on earth, and to do good or live any better I do not know how. Sin is mixed with all I do, and I find I am one of the "can't help its." I have had a mind to try to write for some time, but felt I was too sinful and unworthy to write anything for the dear people of God to read. If I know myself I know I dearly love the Old Baptist "Hardshells," as they are called. I think sometimes if the dear brethren and sisters could see me as I see myself they could have no fellowship for me. I love God because he first loved me; I love the doctrine of foreknowledge and predestination, election and the final perseverance of the saints. Who taught me to love such doctrine? It was not man. I have a hope I was taught by a higher power.

Well, I have just rambled on and perhaps said nothing of interest. Love to all God's people. If I am one I am the least of all.
MARY Z. BEENE.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1920.

EDITORS:

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

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***CLOSE OF VOLUME EIGHTY-EIGHT.**

WITH this number we close the eighty-eighth volume of the SIGNS OF THE TIMES. Another year's labor is finished, and all connected with the publication of the SIGNS feel that we have great reason to thank the Lord for his mercy in giving us health and strength to perform the arduous labors of such a publication. As the SIGNS grows older we realize that we all grow older with it, and while it in doctrine is as strong as at first, we have grown weaker in body as the years have passed, and are less able to perform our duty in its publication; yet the brethren have been kind and forbearing, seldom making complaint about anything, for which we thank you sincerely. At no time during the year have we been short of articles and letters for publication, and it seems to us that they have been good and to the point. Such features should be remembered in writing. To be clear and to the point, that all may understand what we mean and where we stand, means everything to the readers of the SIGNS, yet we should avoid harsh and unkind expressions, which wound rather than edify. We thank all who have contributed along the line of communications and private letters. Without such help the SIGNS could not exist. The editors have done their best in trying to write upon various subjects, some by request and others otherwise. We both realize how short-sighted we are in understanding

and knowledge relative to the doctrine and mysteries of God. We have done what we have, however, gladly and willingly, and fully appreciate every word of commendation. Many requests for views have not been complied with, but not because we have meant to be neglectful, but rather because of lack of understanding and space. We shall hope to attend to some of these during the coming year, should it be in the purpose of the Lord that we remain on the earth and continue our connection with the SIGNS.

We have lost some subscribers by death during the year, and a few otherwise, as is always the case, but our list has gradually grown, so that we have more subscribers at the end of the year than we had at the beginning. We feel much encouraged, and are glad to make this report. We feel assured also that our subscribers will be glad to know that the SIGNS is more than holding its own. We thank all who have continued their subscriptions, and also all new subscribers and those who have aided us in securing new subscribers. We shall do our best to serve you in making the SIGNS profitable and pleasant. The contributions for "the poor of the flock" have been very substantial during the year, and in behalf of those who have thus received the SIGNS we thank you, and would not fail to thank you in our own behalf. There are hundreds of our people in different parts of the country who are not able to pay for the SIGNS who love the doctrine it advocates, who are good, sound Old School Baptists and worthy of such kindness as is bestowed upon them through those who assist in sending them the SIGNS.

In conclusion, we thank again each one who has in any way contributed to the help of the SIGNS during the present year, and ask that the same kindness continue during the coming year.

With all good wishes for health, prosperity and every needful blessing, we say farewell for 1920.

K.

CIRCULAR LETTERS.

(Written by Washington Riggleman.)

The Redstone Old School, Primitive Baptist Association, now in session with the Indian Creek Church, Monongalia County, West Virginia, September 3rd, 4th and 5th, 1920, to the churches composing the aforesaid Association, and to the associations with which we correspond, sendeth christian greeting.

DEAR BRETHREN:—As it was your request for me to write this letter, though I feel my unworthiness and inability to attempt it, if the dear Lord will enable me I will write a short letter, as it has been our custom for many years to address the dear followers of the Lord Jesus Christ by what is called a Circular Letter. Another year with all the trying scenes of life has passed, and may our meeting together be for the good of the churches and the honor and glory of God, and if this be the earnest desire of every messenger of this Association all will be well. Dear brethren, God is a Spirit, and they that worship him must worship him in spirit and in truth, and it is our imperative duty to take the word of God for our guide and not depart from it for any man or any set of men. We should contend earnestly for the faith once delivered unto the saints, not seeking to please men. The Lord Jesus said, I have chosen you out of the world, therefore the world hates you; if ye were of the world the world would love its own. We cannot serve two masters: God and mammon. Jesus says, "Follow me," therefore it is our whole duty to go by the command he has given. God's chosen people have always had many trials, the world, the flesh and the devil have always been against them, and nothing but the grace of God could enable them to en-

sure. The Lord was with the three Hebrew children in the furnace of fire, where their enemies expected them to be consumed, and he kept them from all harm. Daniel prayed to his God and his enemies determined to destroy him when he would not bow to their golden image; he was thrown into a den of lions, but God protected him there, but when his enemies were thrown in the den of lions they were at once destroyed. If God be for us, who can be against us? Read the travels of the patriarch Joseph and we will find a pattern to go by. When our brethren treat us badly we are often like Jacob of old when he was in trouble about his children, Joseph and Benjamin, not knowing our troubles are working for our good and God's glory. Trust in the Lord, he is the only sure refuge. When Joseph made himself known to his brethren what love was made manifest none but the people of God can understand. Such love is a likeness of the love of God, which is in the hearts of his children. When Jacob saw the wagons which were sent by his son Joseph his heart revived, and he said, I will go and see Joseph before I die. What love filled the heart of old Jacob when he saw his son whom he had mourned as dead; no wonder he said, It is enough. The Lord gives his poor afflicted children a feast at his own appointed time, and none can hinder, for all power, both in heaven and on earth, is in his hand, and he has power to bind Satan and cast him into the bottomless pit and shut him up. The Lord's people are a chosen generation, a peculiar people, and they ever contend that by grace they are saved; they believe in election, predestination, foreordination and the final perseverance of the saints. What church on earth besides the Primitive Baptist preaches and contends for this doc-

trine? I say, None other. Then we are alone, and the people of God are to dwell alone; so, dear brethren, may God enable us to stand firm while we live, stand for the truth, and not sacrifice one word of it, for it will stand forever. Dear brethren, I will say to you, as Joseph said to his brethren, See that you fall not out by the way. Let brotherly love continue. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. The blessed Savior came to save his people from their sins. O how he loved his people, and he has commanded us to love one another as he has loved us. There is nothing more pleasant than to see the church of our Lord Jesus Christ in peace, love and union. Dear brethren, the enemies of the truth are all around us, and they say the Old Baptists ought not to be allowed to preach. They said the same of the apostles, and therefore we may look for persecution. Jesus said, They persecuted me, and they will also persecute you. He called his people a little flock, and said, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. When we go back to the days of the old prophets we see the love God's people had for one another. Joseph said to his brethren, God will visit you and deliver you, and when you go into the land of Canaan take my bones with you. Moses spent his last days exhorting the children of Israel as to their duty to God and to one another. The apostle Paul before his departure called the Elders of the church together, and said unto them, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not

sparing the flock." Dear brethren, God knew in eternity what man would do, and made provision in his Son for all whom he predestinated unto the adoption of children. Grace was given them in Christ Jesus before the world began, to be made manifest in them in God's own time, in calling them out of darkness into his marvelous light, to make them know the riches of his grace and the power of his love, for there is one God and Mediator between God and man, the man Christ Jesus, who was made a little lower than the angels, that he by the grace of God should taste death for every man. The words "every man" here mean all of God's elect, and all who are in the covenant of grace, those whom Christ shed his blood for, all those whose names were written in the book of life of the Lamb slain from the foundation of the world. Paul makes it plain where he says, "Warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." His address was to the church of Christ, and has direct reference to the believers in God, who were redeemed from all iniquity by the precious blood of Christ, for without the shedding of blood there is no remission of sins. But Christ hath by one offering perfected forever them that are sanctified. Dearly beloved, the promise is to you and your children, and to all them that are afar off, even as many as the Lord our God shall call. This means a holy calling, for those who are called with a common call will not come to the light. Paul said to the Jews, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou

shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed." "Now faith is the substance of things hoped for, the evidence of things not seen." "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh. By faith Enoch was translated that he should not see death." "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed." "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised." "These all died in faith, not having received the promises, but having seen them afar off."

Now in conclusion, dear brethren and sisters, let us ever contend for that faith once delivered unto the saints, and may we not neglect the assembling of ourselves together, as the manner of some is, and may we ever feast upon the Bread of life. Jesus said unto them, I am the bread of life, he that cometh unto me shall never hunger, and he that believeth on me shall never thirst. Dear Lord, keep us together, and when we come down to death take us into that beautiful home whereof thou hast said, Eye hath not seen, neither hath it entered into the heart of man what God hath prepared for them that love him.

Farewell, dear brethren.

S. A. CLEAVENGER, Mod.

J. S. C. HENDERSON, Clerk.

(Written by Deacon I. H. Thomas.)

The Virginia Corresponding Meeting, in session with the Mt. Zion Church, Loudoun County, Virginia, Wednesday, Thursday and Friday, October 13th, 14th and 15th, 1920, to the churches composing the same, and to the associations and meetings with which we correspond, sendeth greeting.

BELOVED IN THE LORD:—Another year has come and gone forever, with its joys and sorrows, and we are permitted to meet together again as an association to worship that God who is too wise to err and too good to be unkind, and to transact the business of the association. According to a long established custom and your action at your last annual session, you expect something in the form of what we call a Circular Letter to accompany your Minutes, so we shall make the effort, realizing fully our weakness.

We read in the third chapter of John these words spoken by our Lord and Savior Jesus Christ: "I say unto thee, Except a man be born again, he cannot see the kingdom of God." This remarkable and seemingly strange assertion was made by our Lord and Savior to Nicodemus, who knew that Jesus was more than an ordinary man, for he said, "No man can do these miracles that thou doest, except God be with him," yet he could not understand the meaning of the words of the Lord when he said a man must be born again before he could see the kingdom of God. This misunderstanding leads us, naturally, to inquire what the spiritual birth is.

"Except a man be born again." To our mind God's elect, his chosen ones—the church and all its members, virtually received that birth when God in his wisdom and mind fixed, purposed and predestinated all things before the founda-

tion of the world. To be born again is the result of having been elected unto salvation. That birth was already a decreed fact before time was, yet that birth had to be made manifest in the coming of Jesus, his life on this earth, his sorrows and trials, his conviction and crucifixion. God's elect were spiritually born in the mind and purpose of God at the beginning of all things, and really it was the first birth, for then were they chosen in the Lord and made part of his body. "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." The Lord came on earth in both the flesh and the Spirit. He had eternally the Spirit, so had the elect in him. He came to make manifest his people's spiritual birth even before we had our natural birth. So while Nicodemus did not understand the Lord, yet the Lord told him only what was assured and settled. To be born is to manifest life. As our natural life is manifest by being born of woman, so is our spiritual life manifest when born spiritually, because the God of heaven first purposed it, as he did all things, and predestinated them to come to pass, as we all believe. Being born again means eternal life—salvation, and Jesus told Nicodemus that except a man be born again spiritually, or already saved eternally, he could not see the kingdom of God. This shows very plainly that we receive the new birth because our Lord received for us life from God at the very beginning, and as it was received or given us by God it was spiritual and eternal, for God is a Spirit. Dear brethren, how glorious, how exhilarating is the truth when realized. How it makes our poor, helpless, sinful hearts rejoice when we can be given a belief or feel assured that our birth is spiritual and cometh from

God out of the very beginning of all things, and that our eternal happiness is in no way, nor ever was, dependent on anything we may or can do. This same consolation which we have in the absolute predestination of all things here on earth and in heaven is the greatest joy we have or ever can have to our poor sinful hearts. May the God who rules all things guide, protect and keep you in unity and brotherly love in our deliberations, and at last receive his people to himself for evermore.

The next session of this Meeting is appointed to be held, the Lord willing, with the Ebenezer Church, Loudoun Co., Va., beginning on Wednesday before the third Sunday in October, 1921, and continuing three days. At that time we shall hope to again receive your ministers, messengers and correspondence.

H. H. LEFFERTS, Moderator.

K. C. SPINDLE, Clerk.

OBITUARY NOTICES.

Robert E. Hawthorne, son of Mr. and Mrs. T. T. Hawthorne, was born April 25th, 1895, and died Sept. 14th, 1920, making his stay on earth 25 years, 4 months and 20 days. He died of tuberculosis, which he contracted while in the U. S. Navy during the late war. After the war ended he received an honorable discharge and came home, but continued to get worse. He then went to Fort Bayard, N. Mex., where he died. He was brought home and buried in the cemetery near Provençal, La., in the community where he was born and raised, in the presence of a large number of relatives and friends. The unworthy writer tried to speak words of comfort to the bereaved. Robert was a true and faithful son, brother and citizen, true to his country. To know him was to love him. He never joined the church, but loved the doctrine, order and company of the Primitive Baptists. The writer has been closely associated with the family for over forty years, and it is sweet to meditate upon their kindness, love and care during those years. My poor heart goes out in sympathy for the family, especially our dear brother and sister, the father and mother, in their bereavement. May the God of all grace fill the vacancy in their poor hearts with his presence and sweeten their afflictions with his mercy.

J. J. WHITE.

George D. Conklin was born near New Vernon, Sullivan Co., N. Y., October 11th, 1837, and died in Jersey City, N. J., October 22nd, 1920, aged 83 years. He was the son of the late Elder Gabriel Conklin and Catherine Waldron. In 1870 he was united in marriage with Margarette Arvine, who died Sept. 11th, 1895. Brother Conklin united with the Warwick Old School Baptist Church by letter April 29th, 1871. We are not sure, but we think he was before that time a member of the Locktown Old School Baptist Church of New Jersey. He was widely known among our churches from New York to North Carolina, and loved and highly respected by all who knew him. In early life he was a teacher of vocal music, and was a good singer and loved to sing the songs of Zion. He was usually leader of the singing when attending associations and other meetings. He was a firm believer in the doctrine of salvation by grace—a genuine Old School Baptist. He loved the assembly of the saints, and never missed an opportunity to attend meeting, whether at home or elsewhere. We all miss him in our services at Warwick, where he attended so many years, but feel assured that he has been gathered into the heavenly kingdom, where parting is unknown and the song of praise never ceases. Brother George, as we all called him, was a great sufferer the latter part of his life, but endured with much fortitude, seldom complaining of anything.

The funeral services were conducted by the writer, his pastor, in the meetinghouse at Middletown, and the interment took place in the family plot in the New Vernon Cemetery.

Brother Conklin left no relatives nearer than cousins that we know of, with whom he made his home the last two or three years of his life. Their kindness to him was very marked, and we desire the blessing of God upon them. K.

Joseph Jenkins, ripe to the harvest, at the close of a long and busy life, passed to his reward Sept. 4th, 1920, at Rock Springs, Lancaster Co., Pa. He was the last of a family of seven children, and was born on the home farm ninety-three years ago, where he had resided ever since. His wife passed away two years ago, they having spent sixty-three years together in their hospitable home. He is survived by four daughters: Mrs. Ella Anderson, of Oxford, Pa., Elizabeth at home, Mrs. Edwin Gregg and Mrs. John Canffman, of Lancaster County, Pa.; also four grandchildren and two great-grandchildren.

The above is copied from the Oxford Press. In addition, I will say that I have known Mr. and Mrs. Jenkins all my life, having been much in their home, and am perhaps as well qualified as any one to testify to their worth. Plain and unassuming in manner they were, but representing all that is truest and best in human nature. Neither of them ever united with the church, but among the members and congrega-

tion at Rocksprings none was more faithful or more regular in attendance than Mr. and Mrs. Jenkins, and I am certain that none was held in higher esteem by the church. For many years their home had been a place of entertainment for Baptist friends. It was a home that all delighted to visit, there being an atmosphere about it particularly attractive. But they are gone, and will be greatly missed by the little church at Rocksprings, as well as by the community in which they lived. There is no doubt at all but that they were both hearers of the word. The last time I visited Mr. Jenkins, two years ago, he with considerable emotion repeated to me an expression he had heard Elder Grafton, his former pastor, use in the pulpit many years ago. This expression had seemed to make an impression upon his mind, and had remained with him.

In the absence of the pastor, Elder J. G. Eubanks, who was providentially hindered from being present, the funeral service was conducted by Mr. George Leukel, a Presbyterian minister, with interment in Rocksprings cemetery. May the Lord bless the children and all who mourn.

Written by request.

JENNIE GRAFTON.

Mrs. Catharine Starr, one of the most highly esteemed women, was born November 26th, 1844, and died October 31st, 1920, at the home of her son, M. F. Starr, near Three Springs, Pa. She was sick but a few hours, sitting in a chair when the end came. She was a daughter of the late Mr. and Mrs. Jacob Lake, of Fulton County, Pa.; where she spent her early life, later moving to Huntingdon County, Pa., with her husband and family. Her husband was Silas Starr, who died many years ago. She was a faithful member of the Old School Baptist Church of Springfield township, Huntingdon County, for fifty-five years. She never missed the meetings when it was possible for her to get there. She had a kind and noble disposition, and was highly esteemed by all who knew her. Her life was one of loving service among her children, who rise up and call her blessed. She is survived by one son and four daughters, namely: Mrs. E. E. Gutshall, near Orbisonia; Mrs. M. A. Harper, of Huntingdon; Mrs. Annie E. Chilcote, near Rockhill; Mrs. W. H. Grove, of Williamsburg, and Mr. M. F. Starr, near Three Springs. Mother loved to read the SIGNS OF THE TIMES, which she did for many years. She will be greatly missed, but we know that our loss is her eternal gain.

The funeral service was held at the Old School Baptist meetinghouse Wednesday morning. Interment in the cemetery beside the church-house.

Written by her daughter,

(MRS.) M. A. HARPER.

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

J. L. Deshong, Fla., \$2.00; Mrs. Wm. Brayton, Iowa, \$.50; Elder J. M. Adams, Ga., \$1.00; Mrs. Ella Jones, Ga., \$1.00; John F. Oliver, Va., \$1.00; John W. Rockafellow, N. Y., \$8.00; Margaret Tiebout, N. Y., \$25.00; Mrs. Sarah McColl, Ont., \$2.00; Robert Harris, Sr., N. C., \$2.00; J. C. Nelson, Ky., \$1.00; David Serviss, N. J., \$2.00; J. D. Welborn, Ind., \$7.00; Emma Birdsall, N. Y., \$2.00; L. B. Moffitt, Mo., \$1.00.

TO OUR CANADIAN SUBSCRIBERS.

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

AN EXPLANATION.

FOR many years it has been our custom to inclose a subscription blank in each copy of the SIGNS of the December 1st issue. These blanks are not to be regarded as bills, but are just reminders that the end of the year is near at hand, and as the majority of our subscribers' time expires with the close of the volume, they make a convenient way of remitting for next year, or for sending us new subscribers. Those whose subscriptions are paid in advance are not to think we are dunning them for money, but we would feel very thankful to any who would use the blanks in sending us new subscribers. If any of those whose subscriptions expire with the end of the volume do not wish the paper continued will so notify us we will appreciate it, as we do not wish to force the SIGNS on any who do not care to read it.

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

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

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.