

# SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 91. MIDDLETOWN, N. Y., JANUARY 1, 1923. NO. 1.

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## CORRESPONDENCE.

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### TOUCHED.

THERE are many ways in which the Almighty makes known his ways, and gives to man discoveries of his glories. The heavens declare the glory of God, and the firmament sheweth his handiwork. The lightnings of thunder; the sea is his, he made it, and his hand formed the dry land. The stormy wind fulfills his word, the rain, the dew, the sunshine, fruitful seasons, the lily, the raven, lions, and sparrows, the providence of our God embraces all; and then there are some dreadful things that in his sovereign omnipotence, in his true and righteous judgments, the Lord causeth us to know (if we are of those who worship him in spirit and in truth), to humble ourselves in the dust, to bow before the most high God in sacred awe, for he “looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.”—Psalms civ. 32. He touched Sinai, “and mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mountain quaked greatly.”—Exod. xix.

18. “The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.”—Deut. xxxiii. 2, 3. If we have been spiritually brought to Mount Sinai “to meet with God” (Exod. xix. 17), then we found God in this covenant of the law that the Lord did but touch the mount and it smoked against us, its thunders, lightnings, darkness, tempest, the trumpet sounding long, and waxing louder and louder, all proclaiming, and making us to know our wretchedness, our transgressions, that we are under the curse of the law. Oh how undone we are under the ministration of condemnation and death. Ah, wretched, vile transgressors, as we then know ourselves to be, well may we say at this touching of the mountain, “Let not God speak with us, lest we die.”—Exod. xx. 19. When God toucheth the nations what awful providences are the portion of mankind. He toucheth them and the pestilence, plague and famine take away the inhabitants of the earth.

The volcano and earthquake destroy cities. He toucheth the nations and wars break forth. The World War was but the touch of his almighty, righteous, chastening hand. But though there has been this awful touch of his wrath, have the nations bowed to this touch, to acknowledge the Lord, to worship him? What nation has done so? Where are the fruits declaring that it is so? Ah, unless mercy and grace follow God's righteous displeasure there is no sackcloth and ashes; there will not be found in man a humble and contrite heart, for vain, sinful man is alienated from God, an enemy to him by wicked works. What a touch was that which Jacob experienced when "there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of Jacob's thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him."—Gen. xxxii. 24, 25. This was a singular experience in the life of Jacob. He could never well forget it, for in consequence of that touch Jacob went all his days limping and halting, and needed his staff to lean upon. The man, the angel, even the Lord of hosts (Hosea xii. 3, 5), wrestled with Jacob. The man began the wrestling, not Jacob.

"No sinner can be before hand with thee,  
Thy grace is preventing, almighty and free."

Look at the man and Jacob wrestling. It was in the night, and Jacob was left alone. He expects to meet Esau the next day, and he was greatly afraid and distressed. (Gen. xxxii. 7.) But he has been in prayer to the Lord, reminding him of his gracious promises, and that God himself had commanded him to return to Canaan. "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he

come and smite me, and the mother with the children." Jacob is left alone, and a man cometh, takes hold of him, wrestles with him. It is not Esau whom he feared; it is not an enemy. I will call it Love's wrestlings, for it was such that Jacob wept and made supplication, and was so strengthened of the Lord of hosts that he held on, and wrestled with him, though his thigh was out of joint, and exclaimed, I will not let thee go except thou bless me. In all the divine sacredness of this wrestling we cannot enter just now; let this thought for the present suffice: the Lord brought Jacob to confess his name to be Jacob, and he said, "Thy name shall be called no more, Jacob [supplanter], but Israel: for as a prince thou hast power with God and with men, and hast prevailed." Although Jacob is to be called henceforth Israel, a prince that ruleth with God, yet it is this prince that went limping and halting all his pilgrimage. It was that touch of the Man that made Jacob to halt. The psalmist exclaims, "I am ready to halt, and my sorrow is continually before me. For I will declare my iniquity; I will be sorry for my sin."—Psalms xxxviii. 17, 18. But the Lord has comforting mercies for the halting ones. (Micah iv. 6, 7; Zeph. iii. 19; Luke xiv. 16-21.) Job cried out in his afflictions, "Have pity upon me, have pity upon me, O ye my friends; for the hand of the Lord hath touched me."—Job xix. 21. It was indeed a painful touch, and in his anguish what experiences he had. Sometimes submissive, sometimes fretful, rebellious. The Lord gave him tears in great measure to drink, showed him hard things, and he had to drink of the wine of astonishment. "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the

end of the Lord; that the Lord is very pitiful, and of tender mercy."—James v. ii. It is a very great mercy in our trials to bow before our God, and say, I know that in faithfulness thou hast afflicted me. No rod of affliction can touch us except our God in his infinite wisdom and everlasting love has ordained it to be, and all the strokes will be in weight and number as Jehovah hath decreed. Job in the fire exclaimed, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold."—Job xxiii. 10. Oh the dross, the vanity that is mine. Surely there is a needs be, quite often, for a hot "furnace of affliction." But let the Lord my God speak to me while I am in the fires, and say, "It is my people," then my humbled trusting heart's response will be, "The Lord is my God."—Zech. xiii. 9. Oh that I could glorify the Lord in the fires (Isaiah xxiv. 15), that meekness, acquiescence, a contrite heart might be in me; that I might grow in graciousness, in the knowledge of Christ, for this is the one thing essential to me, a poor sinner. Child of God, though the Lord touch thee with his afflicting hand ever so often, though painful and humbling his dealings are, let this not be forgotten, that it is the hand of our heavenly Father that toucheth us. All the chastenings, wrestlings, dealings of the Lord, are in everlasting love. They are Love's reproofs, rebukes and chidings. "As many as I love, I rebuke and chasten."—Rev. iii. 19. Such touches of his hand will not alienate us from him, but we are drawn thereby to his bosom, and there confess our sinfulness, we pour forth our sighs and supplications, and crave his compassion; yes, we in truth confide in him, cleave to him with full purpose of heart.

"He touched her hand, and the fever left her: and she arose, and ministered unto them."—Matt. viii. 15. The miracles of Christ bore witness of his eternal power and Godhead; that he is the Son of God, equal with the Father. There is divine healing virtue in the touch of Christ. "The fever left her." Pain, sickness, all distresses that afflict the human family, are in consequence of sin. "Wherefore doth a living man complain, a man for the punishment of his sins?"—Lam. iii. 39. Ah, he does, and surely the child of God knows that very much grace is needed to be able to say when under the chastening rebukes of God, "I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness."—Micah viii. 9. In a spiritual sense a child of God at times finds himself, in his soul, as one with a burning fever. We are in all disorder, our trials, our sinfulness have wearied us, and we feel we can hold up no longer. "The whole head is sick, and the whole heart faint," and there we lie upon our bed of languishing, sick of a fever. Where is the One, the hand to make our bed in our sickness, to cool our sin-fevered brow, to ease our complaint? We need Jesus Christ, the one whom Elihu speaks of, "If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness; then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom."—Job xxxiii. 23, 24. Just a word, just a touch of his hand of tender mercy, of pardoning love and justifying grace, and the fever leaves us, and we arise from our bed of anguish to our service of love to his name. (Heb. vi. 10.) "Then the Lord

put forth his hand, and touched my mouth."—Jer. i. 9. He touched his tongue. (Mark vii. 33.) "Lo, this hath touched thy lips."—Isaiah vi. 7. These are touches of gracious omnipotence. Jeremiah cried, "Ah! Lord God! Behold, I cannot speak; for I am a child." It looked to him as impossible that one so unlearned, unwise, feelingly a child, should be a prophet unto the nations. But that touch upon his mouth was enough. A tongue of utterance then was his which all the adversaries could neither gainsay nor resist. The true ministers of our God have ever been such to speak as the Spirit giveth them utterance. It was no easy path that Jeremiah was to travel, and the Lord forewarned him of the rugged way, but gave him the assurance he would stand by him. "Therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a fenced city, an iron pillar and brazen walls, against the whole land, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee." Verily to-day the hand of the Lord must touch the mouth that one may in truth be made manifest in the churches an able minister of the new covenant. (2 Cor. iii. 6.) If then the hand of the Lord hath touched a man's mouth to preach the unsearchable riches of Christ, his preaching will not be "an uncertain sound."—1 Cor. xiv. 8. It will not be that yea and nay counterfeit gospel (2 Cor. i. 18-20), but it will be Jehovah's determinate counsel, the shalls and wills of our gracious and eternal God, his everlasting covenant of grace, ordered in all things and sure. Such a measure of grace this touch imparts that he will have according to the measure of the gift of Christ, the tongue of the learned to speak a word in season to the weary children of God. (Isaiah l. 4.) He "touched his tongue."—Mark vii. 32, 33. This man "had an impediment in his speech." Many subjects of God's grace know what it is to have a stammering tongue. We feel it is only with lisping, stammering utterances that we can declare the praises of the Lord. With what faltering tongues, with what hesitancy, at times, we attempt to say, Our Father which art in heaven. We would say, Christ is mine and I am his, but our timidity, and fears arising lest we should be presumptuous, cause us to be stammering in our speech. But when Christ our King is seen in his beauty, then that sight, at the touch of his scepter "the tongue of the stammerers shall be ready to speak plainly."—Isaiah xxxii. 4. Christ touched the leper, but he was not defiled. (Luke v. 13.) Isaiah declared himself and all Israel to be spiritually lepers. (Isaiah vi. 1-7.) "And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean."—Lev. xiii. 45. Isaiah beheld Christ's glory (John xii. 41), he saw the seraphims cover their faces and their feet, "and one cried unto another and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the

seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." Isaiah felt himself as a very leper, an outcast, but how graciously the grace of God wrought in him to cause him to cry, "Woe is me," and to confess his felt uncleanness, his very leprosy unto the Lord. His cry came into God's holy temple, to the Lord Jesus Christ sitting upon his throne. The cry of the leprous one was heard, his lips were touched with a live coal taken with the golden tongs from off the altar. Oh, our blessedness is in the application of the blood of Christ's sacrifice for our sins; then we have the sweet consolation that our iniquity is taken away, and our sin purged. It was when Christ had by himself purged our sins that he ascended to glory, and sat down on the right hand of the majesty on high. (Heb. i. 3.) Our Lord, our King, our High Priest, the Lamb in the midst of the throne. Well may I, a poor sinner, cry, Woe is me! for I am undone, and, "Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." "So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him."—Matt. xx. 34. The apostle speaks of "the blindness of their heart," and of the consequent ignorance and alienation from the life of God. He touched their eyes. When the Spirit of God touches with divine life a poor sinner there is light in that life, "the grace of life," and it is the portion of the quickened sinner to know this. There are dreadful things to see and know; and

then also most comforting things to see. It is humiliating indeed to see ourselves vile transgressors of the law of God; and also in those glimpses given us of the holy and dreadful God in his law, we are abased, cast down, we tremble in woeful apprehensions, and feel that God is terrible in majesty, and we begin to know something of that distressing cry, "Let not God speak with us, lest we die."—Exod. xx. 19. It is night time in the soul at Mount Sinai, and "blackness, and darkness, and tempest."—Heb. xii. 18. No mercy shines, but the wrath of God is revealed from heaven against all ungodliness and unrighteousness. Moses himself exceedingly feared, and quaked, so dreadful was the sight at Mount Sinai. If under the law, the ministration of death to us, convicted sinners, we see the blackness of our vile transgressions and the fiery wrath of God, his justice and judgment against us, then when we are led to Mount Zion, where God had commanded the blessing, even life forever more, oh how pleasant and comforting are the sights to our enlightened understanding. (Eph. i. 18.) God shineth forth unto the humble and contrite sinner from between the two cherubims. (Psalms lxxx. 1.) God shineth in our hearts in the face of Jesus Christ, and there our comforted, sin-pardoned hearts behold the glories of the Lord, his love, his grace, his mercy, his justice, his faithfulness, and all blessed omnipotence in the salvation of his people. God will shew his dear children his covenant, (Psalms xxv. 14,) and to see what is the hope of his calling, (Eph. i. 18,) and how blessed it is to read our title clear to mansions in the skies, to behold the land that is very far off, to see the King in his beauty, and to read our names written in heaven, in the Lamb's book of life. "Thou wilt

show me the path of life."—Psalms xvi. 11. This is that new and living way, and Jesus, our High Priest and Forerunner, has consecrated it in his obedience and blood, even into heaven itself. He that followeth me, saith our dear Redeemer, shall not abide in darkness, but shall have the light of life. I sometimes feel I need my dear Physician to touch my eyes with his eye-salve that I may see more and more of his glories, and taen how blessed shall I, a poor sinner, be, having such blessed eyes. (Luke x. 23.) O, precious Jesus, how often I need thy touch of life and love and grace; yes, and if thou seest it is well, thy chastening touch of affliction. Love's chastening touch. Amen.

FREDERICK W. KEENE.

RALEIGH, N. C.

#### UNITY OF HEAD AND BODY.

THIS unity from everlasting to everlasting was, is now, and shall ever remain unalterable, settled in the wisdom and foreknowledge of God, Christ Jesus being head over all things to the church, his body. Is it not then a fact that in wisdom and foreknowledge of God the body is as old as the head? Doth not wisdom cry, and understanding put forth her voice? To my mind it appears that the instant choice was made in him this unity existed, hence the object of his everlasting love. We understand the Holy Ghost, speaking by the pen of Solomon, said, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills, was I brought forth: while as

yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens [various covenants], I was there: when he set a compass upon the face of the depth; \* \* \* when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: then I was by him, as one brought up with him; and I was dally his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men." Having such testimony I feel safe in saying there was, is now and ever will be, unity in the three-one God. These three are one, and agree in one, Father, Son and Holy Ghost. The church was there represented in this unity by her head, Christ Jesus, for in him dwells all the fullness of the Godhead bodily. In the annals of eternity he became the Surety of his bride, he the head of the elect family. It was there, as it seems to me, the morning stars sang together, and all the sons of God shouted for joy. In the person of Jesus, in the wisdom and foreknowledge of God, the plan of salvation was complete, as the inspired writer has declared, "Wisdom hath builded her house [church], she hath hewn out her seven pillars." The number seven representing the entire church, a people called out in every dispensation of time holding forth the true fundamental principles of doctrine. Paul, in his letter to Timothy, tells him how he should behave himself in the house of God, which is the church of the living God, the pillar and ground of the truth. Again, we hear John to the seven churches of Asia testifying of the past, present and future by the commandment of Jesus Christ, saying, "I am he that liveth, and was dead; and,

behold I am alive forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." The number seven, to my mind, represents completeness. John's address to the seven churches of Asia is applicable to the churches of this gospel day in which we are living. To us, it appears in the light of the Spirit, the body (church) has never been separate or apart from Christ in her spiritual relation or unity. She was condemned in Adam, but not separated from Christ. God decreed the plan of salvation that his elect be not lost. Therefore salvation is by grace, through faith, both being the gifts of God. Grace was given the members of his body, the church, in Christ before the world began; not given for them, but given them in him. As I said in the outset of this article, I feel safe in saying that the moment the choice was made the church invisible existed in him; I mean in the wisdom and foreknowledge of God. In the figure of Adam and Eve, we see Christ the second Adam and his bride: the first Adam of the earth earthy; the second, the Lord from heaven, a quickening Spirit. The first representing his posterity, the second Adam representing those God gave him, in covenant, before the world began. In the letter to the Hebrew brethren it is said, "It was therefore necessary that the patterns of things in the heavens should be purified with these." The pattern of a thing is not the real thing itself. Referring to the offerings under the law, it is said, "But the heavenly things themselves with better sacrifices than these." The heavenly things are the members of his body, the church. David said, "Thine eyes did see my substance, yet being unperfect; and in thy book all my members

were written, which in continuance were fashioned, when as yet there was none of them."

J. W. McCLANAHAN.

ANSON, Texas, Sept. 11, 1922.

DEAR BRETHREN:—Inclosed you will find check for five dollars. Please send me your paper, the SIGNS OF THE TIMES, for one year, and send some one the paper who is unable to pay for it to the amount of three dollars. A very dear friend of mine gave me a few copies of the SIGNS, and really I think it is one of the best Primitive Baptist papers I ever read. One reason I think so much of it is that it stands for what I really believe, and for what I have always believed since my eyes have been opened: Predestination of all things whatsoever come to pass. Another reason why I love to read it is it is not afraid to speak plainly for what it contends. I am an absolute strictly, and cannot be any other way. If I am not an absolute, then I am not a Primitive Baptist, I am only a makeshift, and a poor one. All the denominations here have tried to get me to go their way, but I cannot see a single thing in them. If God did not predestinate all things he predestinated nothing. If God did not foreknow all things before he made the world, he did not know anything after he made it. He is the same God yesterday, to-day and for ever; he changes not. If he predestinated Adam and Eve, Cain and Abel to do as they did, then he predestinated all things just as they have come to pass, and are coming to pass, and will come to pass until time is no more. Take absolute predestination out and we have nothing at all, we are just as the world is to-day, but thanks be to God, we old absoluters are not that way. I am told that God is not

a just God if he saves some and damns some. My reply is, He saves his people, and not the devil's people. I then ask if he was a just God when he caused the waters to roll back and let his children pass on dry land, and after they got over allowed the waters to come back and drown Pharaoh and his hosts? Our Savior died to save His people from their sins. Our blessed Savior said, I pray not for the world. Then why should we pray for the world? I once heard a Missionary Baptist preacher say we had to make a start before God could save us. I replied that I would give all I had if he would show just one instance where God even asked poor puny man to help him to do anything. I still have my property. What I have God gives me, and what I do not have God keeps me from owning it, because he knows what is best for me and I do not, and I am perfectly satisfied with what God does. I am told that we do not send out missionaries to convert the heathen. My reply is, Why should we try to convert the heathen when we have worse than heathen right at home where we can see them every day? My God cares for me, and I love him so dearly because he loved me first. I am the only "absolute" who lives real near Anson, and my work is in Anson every day. All absoluters are good for their debts, as far as I know. I was raised an Episcopalian, and taught to believe my soul was saved when I was sprinkled, though I knew nothing about it. After I was a certain age I joined that denomination and was taught that predestination was a very dangerous doctrine. It certainly is to all but God's own children, and to them it is a glorious doctrine.

Your old brother in a sweet hope,

H. L. HOLMES.

FT. WORTH, Texas, Sept. 25, 1922.

DEAR BRETHREN:—Inclosed find four dollars, for Elder E. A. Moreland's subscription to the SIGNS for another year, also my own. I enjoy reading the many good letters and editorials in the SIGNS. I have been reading the editorials of the late Elder Gilbert Beebe when the SIGNS was first founded, and, if I know anything about the truth, I feel the SIGNS was founded to defend the truth, and believe it has always contended for the truth as it is in Christ Jesus our Lord. May it continue on and on in the defense of this truth, is my sincere desire.

I want to tell about the good meetings we attended this summer. I attended the Denton Creek and New Hope associations the second and third Sundays in August respectively. The kind hospitality shown us will forever linger in our memory, and the good preaching was surely spiritual meat and drink to our hungry souls. When I think how good the Lord has been to me all the days of my life, and what a rebellious sinner I have been, and still am, it makes me cry out in depths of sorrow, O Lord, be merciful to me, a weak, vile sinner. It is through the mercy of the great and merciful God we are permitted to enjoy this wonderful feasting to our poor souls. It is my desire, if not deceived, to live the remainder of my days with these humble, kind people. I would not give the fellowship of these people for a thousand worlds like this yet I may be boasting, and say too much, for when we are led by the flesh we are liable to do as others do. "Cursed be the man that trusteth in man, and maketh flesh his arm," so if we are trusting in our own strength to be delivered, surely we will fall, but if we



are led by the Spirit of Christ surely there is no power that can overcome us. Oh that I may be led by that Spirit to be kept from the evil one, is my earnest desire. I do not mean to say I believe I am kept from evil. No, no, every day I live I see more and more of this old sinful nature revealed. "The heart is deceitful above all things, and desperately wicked: who can know it?" The Lord alone knows the heart of defiled, sinful, wicked man, and only as it is his will to make known unto the sons of man their condition do they know anything of their wicked state. But we desire, if not deceived, to be delivered from this body of sin and death, and be clothed with that perfect robe of righteousness of Jesus. "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body," for we know that in this old world and body we shall have tribulation, and sometimes it seems it is too hard for us; yet when I think of our blessed Savior, how he suffered when in this world, yet having all power, being the very Son of God, and reviled not again when he was reviled, but was submissive in all things, I am ashamed that I am not willing to suffer a little, but always desire my own way. "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." So it is some consolation to us if we do suffer on account of sin here in this body; it is evidence we have tasted of God's goodness and mercy, and are not left alone to our own misery.

Do with these few scattering thoughts as seems best with you, and all will be well with this poor worm of the dust.

Your sister in hope of mercy,

MINNIE OFFILL.

PHILLIPSBURG, Mo., Dec. 28, 1921.

DEAR BRETHREN EDITORS:—I am sending you pay for the past year's subscription to the SIGNS OF THE TIMES, also one dollar for six months' subscription for the coming year. I cannot tell you how much I appreciate your kindness in sending the paper the past twelve months with not a word of assurance of receiving pay for it, but I intended all the time to send the subscription price, but many things hindered until this day. I do not want to be without it, for I need so much to be instructed in righteousness, and to be builded up in the most holy faith, and need very much the admonitions of those brethren whom I believe God has called and set apart to be instant in season and out of season, to instruct, to reprove with all long-suffering, &c. I also need the spiritual food that I may grow in grace and in the knowledge of the truth. I believe the word "truth" signifies Jesus, for it is said, Jesus is truth. To grow in the knowledge of Jesus is to grow in grace, and not in our own self-righteousness, for it is written, There is none that doeth good; no, not one. Then if we cannot do anything good, how can it be called righteousness?

I rejoiced with an humble heart while reading brother Ker's editorial on "Close of volume eighty-nine," that the paper is still being supported by those who indorse, love and advocate the faith once delivered unto the saints, and why should we fear about its welfare, when it is written, He who hath begun a good work in you will perform it until the day of Jesus Christ? I would like to tell each writer how much I appreciate their letters, which constitute our paper, and hope the Lord will guide them to write again, but space will not permit this time, so please excuse imperfections.

(MRS.) GEORGE TURNER.

**EDITORIAL.**

MIDDLETOWN, N. Y., JANUARY 1, 1923.

**EDITORS:**

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

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

WITH this number of the SIGNS the paper enters upon the last decade of its first century. It has outlived the life of its founder, the late Elder Gilbert Beebe, by forty years. It has also surpassed the lives of the other editors who have gone on before us: Elders William L. Beebe, Benton Jenkins and F. A. Chick, and brother Benton Beebe. Doubtless it shall outlive the present editors. We are sure it shall if the Lord's purpose is that the paper be maintained, for nothing but his purpose has enabled the paper to be upheld and circulated for the past ninety years. "Hitherto hath the Lord helped us." As is known, the SIGNS circulates among those who believe in the absolute predestination of all things. That was the second of the ten original principles which Elder Gilbert Beebe enumerated in the original prospectus, published in the SIGNS in 1832. That, as well as the other nine points mentioned in the original prospectus, are the principles for which this paper still stands. We should not think any man would be eligible for editor of the SIGNS who is not in full sympathy with the principles for which the paper has always stood. It certainly would not be honest for any man to accept the responsibility of this work and then secretly to subvert the paper to mat-

ters and issues for which it was not originally intended and which should be in contradiction to the original prospectus. For ourselves, we do not hesitate to say that when that day comes that we no longer believe the points of doctrine which the SIGNS has always advocated it shall be our plain duty to resign from the paper. Until then we shall continue to solicit the support, cooperation and forbearance of our readers in our endeavor, by the grace of God, to give them a sound and clean paper. We have especially mentioned above the second point of the original prospectus, "the absolute predestination of all things," not because it is any more important than the other nine points, but because it seems to be to-day the one point of contention among Old School Baptists in some parts of the country. In our writings, and in our preaching, we have never made a hobby of this one point, and very seldom use the word "absolute," unless necessary to do so to emphasize our position. But whether we expressly mention the word "absolute" or not, it must be understood that we, in no sense, limit the predestination of God. Far be it from us to set bounds to his eternal purpose, or to measure with our finite judgment his immutable decrees. We mention this particularly inasmuch as it has come to us as a suggestion that it might be well for the SIGNS to drop the word "absolute." All we have to say to that is that we would as soon discontinue the paper altogether as to give any one the least impression that we had departed from the original principles for which the SIGNS was called into being. The word can be no more objectionable now than it was ninety years ago, unless we have grown unduly sensitive, more sensitive than our forefathers, to the doctrine

which declares emphatically that God is altogether sovereign in all his acts and attributes; and if we have grown oversensitive, so that a word causes us to tingle with apprehension, then more is the pity. But, aside from all this, the continuance of the SIGNS does not now, nor ever did, depend upon the will of man. There can be no doubt but that the Lord has upheld the paper all these years. The fact that he has upheld it proves it has filled an essential place in the lives of his people. No paper standing for a doctrine so unpopular as that for which the SIGNS stands could have lived all these years and have weathered all its stresses, except the Lord had been with it. Puny is the arm of man and vain is his help. Had Egypt been our staff, it would have gone through and pierced our hand long ago, but we know that in the Lord Jehovah is everlasting strength, and that blessed is the man who trusts in him. It has been our hope, and is now, that we are of those who trust in him. If so, we shall not be confounded, though an host of men come against us to swallow us up. Many have been the encouraging letters which have come to us from various quarters bidding us Godspeed in our work, and we should have loved to write each one personally, but human limitations prevented. We take this way to let all of you know that we do greatly appreciate your kind and helpful messages of love and fellowship. As to the criticisms which we have received, we hope we feel thankful for those, too. We know we have needed it all, or God would not have had it come our way. When we are criticised it makes us look back over what we have said or written and sets us to examining ourselves, with the result that we either become the more confirmed in our assertions, or else conclude the critics to be

right. The best of us are but fallible men, none proof against error. While there never is any error in the truth, there may be in our understanding of it. Thus criticism may often be helpful. Believing as we do, that not the least thing comes by chance, but all according to God's predestination, we cannot but receive what comes to us each day as significant of God's will concerning us. Whether, therefore, we receive encouragement or censure, it comes by the will of God, and must be for the good of his people and for his glory. As for the future, it is all in the hands of the Lord. We are here to-day, but may be gone to-morrow. Many have been the changes during the last eight and one-half years, during which we have been associated with brother Ker on the SIGNS, and God alone knows the changes bound to occur in the years before us. Many with whom we have had pleasant seasons of spiritual refreshing have left this time world. Their places cannot be filled, but others have been added by the Spirit of the Lord to the SIGNS' circle. These now refresh us with their love and fellowship in the absence of those gone. All these things cause us to look forward, not with fear and apprehension, but with confidence in the Lord, that if he still has a work for the SIGNS to do, that work shall go on whether we live or die. To the Lord's people God is a reality, not an abstraction. God is a being more real than any other personality can possibly be. His presence with his children is felt by them. Not that they behold him with their natural powers, or comprehend him with their thoughts, but to the faith which he gives them, and which is the fruit of his own Spirit, he is always near. There is no comfort in thinking of God as an abstract something or other afar off from us. The comfort comes in

knowing that he is near every one of us, nearer than our nearest and dearest earthly ties, nearer than life itself. The strength of the believer lies in the assurance that this invisible God is made flesh, and that Jesus is his express image, that this Word of God in our flesh is a very present help in trouble; not a help that is afar off, and unto which we have to bring ourselves by some hook or crook in our own strength, but an all-sufficient help that is present with us, a help that has himself been tempted in all points as we are, only without sin. Whatever the burden may be which is to-day laid upon any of us, he has borne it all before us. Because of this, Paul could say that God would not tempt his children above that they are able, but would with every temptation make a way to escape, that they should be able to endure and to triumph. This way of escape is the Word made flesh, Jesus our fellow-sufferer and fellow-laborer. There is vastly more in this than language can ever express, but we feel confident all true believers know what we are trying to say. These things are from faith to faith. The faith in Paul spoke to the faith in the church, and their faith echoed his. In this way he was enabled to impart unto them some spiritual gift for the mutual comfort of all concerned. Thus we hope it is with the SIGNS. There is nothing in this paper to interest others than the children of God. It has no world-appeal whatever. Our audience is in the minority, and mostly in obscurity, we suppose. If the faith of you who read says "Amen" to the faith of those who write, mutual edification shall ensue. This is our aim, we trust, and unto this end we continue to write, the Lord being our sufficiency for these things.

L.

## CIRCULAR LETTERS.

(Written by Elder B. F. Coulter.)

*The Salisbury Old School Baptist Association, in session with the Messongoes Church, Accomac Co., Va., October 18th, 19th and 20th, 1922, to the churches and associations with which we correspond, sendeth greeting.*

DEARLY BELOVED:—Our correspondence with each other as year follows year is a sweet evidence of our spiritual fellowship one with another. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Having an eye single to the glory of God, we behold by faith the glory which the natural eye hath not seen, neither hath the natural ear heard, for we are one in Christ Jesus, and our dwelling-place is in heaven, our affections set upon the things which are above the things of the earth. Thus we walk together in the unity of faith, loving one another with pure hearts fervently. As did holy men of old, we seek a city whose builder and maker is God, for the kingdom of God is righteousness, and peace and joy in the Holy Ghost. The dwelling-place of the saints is not known in the world. The carnal mind cannot comprehend it. It is a holy city, and cometh down from God out of heaven. Its walls are salvation. The inhabitants thereof are blest above all people. "The eyes of them that see shall not be dim: and the ears of them that hear shall hearken." Their eyes shall see the King in his beauty. They shall behold the land that is very far off. "The parched ground shall become a pool, and the thirsty land springs." Jesus our King and our Savior reigneth in the dwelling-place of God's glory, and the Spirit of the Lord resteth upon him, the spirit of wisdom and understanding, the

spirit of counsel and might, the spirit of knowledge and the fear of the Lord. He saith to the waiting people dwelling together in hope, "Behold, I have graven thee upon the palm of my hands; thy walls are continually before me." Thus are we given to behold how good and how pleasant it is for brethren to dwell together in unity. In humility of soul one of old declared, "Good is the word of the Lord." The places of our feet are pleasant places. We are one family, the children of the living God, the bride of Christ. We are commanded to walk about Zion (our dwelling-place), and go round about her, tell the towers thereof; to mark well her bulwarks, to consider her palaces, that we may tell the generation following. Although we may be separated from each other in the flesh (we are in the world, but not of it), traveling in the wilderness and the solitary places, yet in the spirit we dwell together in unity. Marks of grace, though invisible to our individual sight, are interwoven in our life, our walk and our deportment. Our footsteps are in the mighty depths of the sea of God's infinite wisdom and wondrous love, our ear is open to hear his voice, we are eager to respond to his words, we answer, "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." May our hearts be attuned continually to the glory of his grace, and all praise be given to his holy name.

J. C. MELLOTT, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Ass't Clerk.

### NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, 452 Main St., Woburn, Mass., the fifth Sunday in December (31st). All are welcome.

L. B. FORD.

## MARRIAGES.

By Elder J. C. Mellott, at his home in Salisbury, Md., Nov. 30th, 1922, John Staton Reddish and Edna Belle Bennett, both of Wicomico County, Maryland.

## OBITUARY NOTICES.

**Lucinda McKay**, daughter of George and Mary Ferguson McKay, was born four miles east of New Burlington, Ohio, at the McKay homestead, September 7th, 1840, and died at the home of her nieces close by, November 29th, 1922, making her stay on earth 82 years, 2 months and 22 days. She was one of a family of ten children, of whom all have preceded her in death, but she leaves many nieces and nephews, other relatives and friends, to mourn their loss, which we believe to be her eternal gain. Weep not, dear kindred, she has only left this body of clay, with all its sins, sorrows, trials and sufferings, to live with Jesus and all the redeemed of the Lord who have loved and served him, there to bask in the ocean of God's eternal love throughout a never-ending eternity. After receiving a hope in the Savior she united with the Primitive Baptist Church at Middletown, N. Y., in October, 1869, but in later years she moved her membership to New Hope Church, near Blanchester, Ohio, and was a member there until death. She was a firm believer in salvation by grace, and based her hopes on Christ. Her last sickness was of several weeks duration, due to a complication of diseases, but she bore her afflictions with patience, no doubt remembering the sufferings of her Savior, and with Job could say, "All the days of my appointed time will I wait, till my change come." "Thou shalt call, and I will answer thee." "Though after my skin, worms destroy this body, yet in my flesh shall I see God." All was done that loving hands and medical skill could do to restore her to health, but God in his infinite wisdom saw fit to take her home, and we are made to bow in silent submission to the will of him who doeth all things well. The last night of her stay on earth she waved her hand several times, as if in recognition of some one, and we are constrained to believe that that was when her soul was ushered into the joys of her Lord. Later she fell asleep in Jesus, passing through the ordeal of death without a struggle. Thus another jewel has gone to her reward.

The funeral was held at the birthplace of the deceased Friday, December 1st, and was conducted by Elder C. P. Ballard, who spoke comfortingly to a goodly number of relatives and friends, after which the remains were taken to the family cemetery close by.

A NIECE.

Brother **James C. Macdonald** departed this life at his home in Ridgetown, Ontario, Canada, August 26th, 1922, in the ninety-fourth year of his age. Brother Macdonald was born in Dura, Scotland, August 26th, 1828, making him just 94 years old the day of his death. Brother Macdonald came to this country when about twelve years of age. For a number of years he taught school in various sections of Ontario. He was married to Phebe Louise Beebe, August 2nd, 1876. She was a daughter of the late Elder William L. Beebe, and to this union were born nine children, of whom five are still living: William, of Rodney, Charles, of Toronto, Atwood, of Ridgetown, Mary O'Neill, of Howard township, and Kate Dolson, of Windsor. Brother Macdonald was a man of sterling qualities, a firm believer in the doctrine of God his Savior. He was exercised regarding his salvation when quite young. He united with the Beulah Old School Baptist Church, in the township of Aberfeldy, Ontario, about forty years ago, and was baptized by Elder William L. Beebe. For some time he kept a general store at Duart, Ontario, but finally gave up the store and accepted a government position at Ridgetown as custom collector, which position he filled very acceptably until he was ninety years of age, when he retired from business. His memory was unimpaired by his age, and he could converse upon any subject very interestingly, even at his great age, as he was a well informed man upon almost any topic, but his chief subject was religion, which he enjoyed conversing upon. He was firm in his convictions, yet kind in his general manner. He lived and died in the full assurance of the faith of God, being firm unto the end, and we believe he has fallen asleep in his dear Savior, to awake in his likeness in the morning of the resurrection.

His funeral was held at the Duart meeting-house, after which his body was laid in Duart cemetery. May the God of all grace comfort his sorrowing companion, and the children who mourn the loss of a kind and devoted father.

Written by request.

J. B. SLAUSON.

**Nathaniel B. Libbey**, second son of Eliasa and Mehetibel Libbey, was born at Sanford, Maine, December 4th, 1832. He lived on the farm with his parents until he reached young manhood, when he learned the blacksmith's trade. In 1854 he made his first trip west, traveling through Illinois, Wisconsin and Minnesota, spending the summer at Janesville, Wisconsin, and then returned home. Coming west again in 1858, he remained about a year. In 1860 he was united in marriage to Miss Jane Libbey, and they came to Iowa in 1862, locating on a farm in Winnebago County, where they lived until Mrs. Libbey's death, in January, 1898. Since that time, with the exception of one year, when he went back to Maine

to care for a brother who was ill, he made his home with his niece and her husband, Mr. and Mrs. Charles Gill. In 1886 he united with the Baptist Church at Oakwoods, Maine, of which church he was still a member. A typical representative of the old New England stock from which he descended, he inherited and exemplified in his daily life some of the very best qualities that are to be found in that stock. His personal habits were of the simplest, and in his quiet, unassuming way he was intensely interested in all forms of vegetation, but loved the trees especially well, and often made the remark to those who knew him best that trees were the grandest part of all vegetation, as there was something ennobling and uplifting about them. Two of the outstanding characteristics in the life of "Uncle Nat," as he was familiarly and affectionately called by both young and old in the community, were thrift and honesty, both of which he rigidly adhered to throughout his long life. There remain to mourn his death one sister, Mrs. Josephine Hill, of Sanford, Maine, and six nieces and nephews.

Funeral services were held at the home Sunday afternoon, at 1:30, conducted by Mr. Wells, with interment at Oaklawn.

The foregoing obituary was prepared for the local papers. Uncle was a subscriber to and diligent reader of the SIGNS OF THE TIMES. I think he was baptized by Elder William Quint, in September, 1886, near the Oak Woods Church. We mourn, but our loss is his gain.

His niece,

(MRS.) CHARLES GILL.

Miss **Ella James** died December 11th, 1922, at the home of her sister, Mrs. C. A. Wrenn, near Chantilly, Va. She was born December 21st, 1853, the daughter of David James and Harriet C. Whaley, and was the oldest of nine children. Three brothers and two sisters preceded her to the grave, and she is survived by two sisters and one brother: Mrs. C. A. Wrenn, at whose home she passed away; Mrs. G. H. McVeigh, of Charlottesville, Va., and Mrs. Charles James, of Washington, D. C. It was our privilege to baptize her into the membership of the Frying Pan Old School Baptist Church the second Sunday in May, 1917. She was happy in her church life, and experienced a relieved and peaceful mind in being brought into the church. Her devotion to the cause was such that she never liked to miss a single meeting, and just the Friday before she died, did not want the family to send for a doctor for fear he might not let her go to meeting on Sunday. Her death was due to hemorrhage of the brain, and her illness very brief. She loved to be of use to any in trouble, and her life was one of ministration. Just the week before her going, she said she loved everybody. Upon being

asked if there were not some she loved more than others, she replied that she had no favorites. This must have been due to the shedding abroad of the divine love in her heart, that love from above which knows no partiality.

Funeral services were held at Mrs. Wrenn's, where we spoke from the fourteenth chapter of John. She was laid to rest in the burying-ground adjoining the Mt. Zion meeting-house. We sorrow not as those who have no hope, but she will be much missed in the church and in the family. Our loss, we believe to be her eternal gain. May the Comforter which Jesus promised his people abide with the bereaved ones.

L.

Our father, J. M. Lamburn, passed away July 2nd, 1922, at the age of 89 years and 4 months. He had been perfectly helpless for about two years. He was sitting in his chair, enjoying the breeze that was sweeping through the room, when suddenly he put forth both his hands, and said, "Praise the Lord, praise the Lord. I know that Jesus bore my sins in his own body on the tree of the cross. Praise the Lord." Then turning to us, he said, Take me to the bed, I am getting weak. We took him to the bed, and in about fifteen minutes he was gone. We felt shocked, for although he had been helpless for so long we were not expecting the end.

THE CHILDREN.

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

Miss E. G. Merryman, Md., \$1.00; Mrs. W. R. Davis, Del., \$1.00; Mrs. Allie G. Reid, N. C., \$2.00; Mrs. Sarah E. Ruks, Ill., \$1.00; G. E. Coulbourn, Va., \$2.00; A Friend, Md., \$1.00; W. T. Hughett, Ill., \$3.00; Mrs. Fannie Muir, N. Y., \$2.00; J. D. Welborn, Ind., \$5.00.

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

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

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

A. S. ROWE, Church Clerk.

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

IN

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11:00 A. M.

2:00 P. M.

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

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1315 Columbia Avenue

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PHILADELPHIA, P A .

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ALL WELCOME

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

S. B. MOFFITT, Pastor.

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

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

S. B. MOFFITT, Pastor.

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

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

OLIVER P. SPEIRS, Church Clerk.  
CLAREMONT, Cal.

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

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

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.



# SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

### LUKE XII. 13.

“AND one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.”

For a long time I have had a mind to write a few thoughts for the dear saints of God, and yesterday and to-day have felt so lonely and sad that I surely am made to feel, What must I do? The very utterance of my tongue fails to express my longing feelings, so in the very deepest distress of soul I wish to write a little now. The eternal sovereignty of God is surely manifested in the subject. This man must have had the idea that the Master could be persuaded to do something for this man, and thus influence him, in a measure, to have his brother divide the inheritance, thus showing the spirit of covetousness. This is that selfish principle that always opposes the unchangeable, eternal God, whose will knows no change. If it were possible for God's will to change the least bit who could tell what would be the dreadful consequence? If his “all power” in heaven, in earth, seas and all deep places, could be diminished or increased, where would be the hope of his saints? The

text says, “Master.” This word itself shows his “all power,” and therefore cannot be limited. All the power of men or devils cannot diminish “all power.” They can only oppose the blessed truth, and this they have, do now, and always will, until time shall be no more. The Master said, “Man, who made me a Judge or a divider over you?” A challenging question indeed! They found no answer for the Master. Jesus always put to silence the opposers of his precious truth. Truly our Master is Lord over all, and blessed for evermore. He spoke a parable unto them: “The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: [notice he thinks he can do great things; that is the man the parable illustrates.] I will pull down my barns, and build greater. \* \* \* And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.” Now what goes with this man's sovereignty? Dear reader, do you see the difference? “God said unto him, Thou fool! this night thy soul shall be

required of thee." Now another question: "Then whose shall those things be, which thou hast provided?" This is the test, in the letter, between God's sovereignty and man's. The voice of eternal Jehovah is that he is the ruler of the entire universe. He speaks, and it is done; he commands, and it stands fast. He is wisdom, and never makes any mistakes. I feel to say, and safely, too, that the truth is eternal. The Scriptures are given by inspiration of God. They say that God doeth his will in heaven, earth, seas and all deep places, and none can stay his hand. These deep places are not measured by the rule of man. They are in the deepest thought, and our poor tongues cannot reach the depths, for it is spiritual. No man knoweth the things of a man, save by the spirit of man; neither knoweth any man the things of God, but the Spirit of God. "Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: [now the purpose] that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation: from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple." This is the wisdom of God, and what it said. Now where is the man, or all the wisdom of man, that could take care of a world, and know all the people coming down that generation in their proper order from Adam to Zacharias, who perished between the altar and the temple? Nothing but the great wisdom of God could direct all the great events that had to come to pass, and not a single mistake could be made. The great flood, leaving but eight souls, could not destroy Wisdom's plan. See the mysterious way made by infinite Wisdom taking care

and directing the events of killing the prophets, so that Wisdom was not disappointed. See all the battles which were fought, all the blood shed. The mighty Goliath could not slay the little David, who was the type of our Lord. Oh what display of God's infinite wisdom! How saints can rejoice when it is revealed in them. What if David had been killed? There could not have been a Savior of poor sinners. It is said, He bore our sins in his own body. Again, He bare them and carried them all the days of old. When I was made in secret, and curiously wrought in the lower parts of the earth, thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, when as yet there was none of them. Again, Jesus said to his disciples, Ye are members of my body, of my flesh and of my bones. What a tender and loving tie of love. This glorious church Jesus must present to the Father without spot or wrinkle. To this end he was born, and for this cause he came into this world. Wisdom hath builded her house, hewed out her seven pillars.

I will have to close. My eyes are dim, as I am nearly sixty-seven years old, and not able to work. I am not able to write you of the afflictions of the Lord's people, but our God causes them to choose rather to suffer afflictions with his people than to endure the pleasures of sin for a season. This is Wisdom's way. These afflictions are spiritual. I most earnestly believe in the infinite wisdom of God, and that God is perfect in all his attributes, and that he cannot make a mistake. He made the new covenant with his people, and it was ordered in all things and sure. It is of faith that it might be by grace, that the promise might be sure to all the seed. This is the sure

mercy of David. As he could swear by no greater he swore by himself, that by two (Son and Holy Ghost) immutable things it is impossible for God to lie. We may have strong consolation who have fled for refuge to lay hold on the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, which entereth into that within the veil.

It seems like I cannot stop. A few more things, and then I am done. This infinite Wisdom says, Which is, which was and which is to come, the Almighty. Here he stands in three positions: "is," "was" and "is to come." Let us notice Revelation i. 19: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." If this does not prove that God controls and governs all things by his immutable counsel, then I am deceived. "The four and twenty elders fall down [humility] before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."

Dear editors, do as you think best with this, and it will be all right with me.

Yours in tribulation,

J. R. HATCHER.

McEWEN, Tenn., Aug. 20, 1922.

CARTHAGE, Mo., Oct. 20, 1922.

DEAR EDITORS:—I have recently returned from a visit to Canon City, Colorado, one hundred and fifty miles south of Denver, and famous for its scenic attractions. It is located at the foot of the first range of the Rocky Mountains, and at the eastern entrance of the Royal

Gorge. Here the Arkansas River has found a chasm a half mile deep in some places where it flows between walls of solid rock; that is, between the rifted mountains. Here also is the world-wide famous Sky-line Drive, where travelers viewed from the city seem to be threading the mazes of the sky. But it is not to tell of the wonders of that region that I take my pen. It is entirely inadequate to do the subject justice, and it is not in the SIGNS that people look for accounts of travel. I am writing to tell of the pleasure I had in my visit with Elder Smith Ketchum and his wife, who now live in Canon City. He was at one time pastor of the New Hope Church, at Greenbush, Ill., succeeding Elder I. N. Van Meter in the pastorate. I never saw Elder Van Meter after the day that he baptized me, he being taken sick in a few days, and living but a short time. So most of my association with the New Hope Church, where my membership was, and is, is connected in memory with Elder Ketchum. Neither the Ketchums nor myself have lived near Greenbush for some years, and I felt that it was a great privilege to see them once more, and feel that some of the readers of the SIGNS will be glad to hear of them through your columns. He is now quite feeble in some ways. He preached to a little band of us on two occasions during my visit, but he did not stand while he spoke. But the old, old story of Jesus and his love is just as sweet as he tells it now as it was when I first heard him tell it years ago, and it is more convincing, for in him we see a man endowed by nature with good intellect, sound judgment and all the ability that goes to make a successful man of the world, but who was led by grace into the strait and narrow way, and now as the sunset splendors

of life illumine his way testifies that it is all of grace that he was led, and has been kept. Perhaps parents were seldom more pleased with their family than the Ketchums, yet gratified ambition has not puffed them up; and perhaps parents never suffered more than they through the loss of two, and a brilliant young son, and the only daughter while a mere girl, though the wife of Prof. Smith, then of the University at Champaign, Ill. But this grief did not embitter them. Through joys and through sorrows they have been kept in the way, praising the Lord for his mercies, and ready to say, By the grace of God we are what we are. So these lives convince us that God's grace is sufficient for the needs of his people, and able to turn a man from worldly success, and more than satisfy him in the exchange of what the prophet calls "that which is not bread" for the spiritual fatness in which his soul delights itself. Elder Ketchum's interest in the affairs of church and state is still keen, and he repudiates the idea held by some that an Old School Baptist minister is unlearned in the things of science and general knowledge. Dear sister Ketchum has one of the saddest afflictions that can come upon any one. She is totally blind. Notwithstanding, she is able to go all over their house, to wait upon herself and to do many things that seem almost impossible to us who need our sight to do them as well as she does. Her great grief is that she cannot wait upon others as she used to, but her hospitality is as broad and her face is as sweet as in the days when her hands were beautified by loving service to all around her, and, except for the sadness which her affliction casts upon all who see her, our visit to them would have been as happy as any we ever made in their home. Elder

Ketchum is eighty-two, she about seventy-six. They have a comfortable home, and no lack of anything money can buy. Two sons and their families live in or near Canon City, having gone there for the benefits of the fine climate.

While in Colorado Elder Ketchum asked me to send you an account of my trip, and to tell of the condition of sister Ketchum, as he thought some of your readers would be interested in the story, and, anyway, he wanted them to know about her. In a very bungling way I have complied with his request. It seems that I have no skill in expressing myself, but I think you can get my meaning, and if you will take what I have written and correct it and publish it I will greatly appreciate it. Feel at liberty to change any word or phrase in order to better express what you can see I am trying to tell. By so doing you will greatly oblige a weary and unworthy sister, if one at all,

GRACE VEECH SMITH.

TEHUACANA, Texas, Sept. 18, 1922.

DEAR BRETHREN:—I find myself this morning with a desire to talk some of the wonderful love and mercy of the merciful God, who sent his darling Son into this sin-cursed world to bleed and die on the shameful cross for the redemption and salvation of a lost and ruined people, who were chosen in the annals of eternity in Christ Jesus before the world began; and as I have no one to talk with personally, it is with hesitation, and in fear and trembling, that I make the attempt to talk a little to the readers of the SIGNS, and if you see fit you may give what I write to them. I often have the impression to write, but the words are not given me with which to express what I would like to say. I sometimes in meditation

think it a wonder of wonders that our heavenly Father is so mindful of us, while we are so unmindful of him, and so disobedient, yet he guards and protects us from dangers both seen and unseen, and blesses us with many temporal blessings while here in this unfriendly world of sin and trouble; but the greatest of all blessings is the sweet hope we have in Christ Jesus, our Savior and Deliverer from sin and death. While I find myself unworthy of the least of God's blessings, I know that he has wonderfully blessed me in many ways and at many times; yes, many times unexpected and unthought of until the blessing came.

Some put no confidence in dreams, but I want to speak of two dreams I have had during my life, where I realize that in them I have been given a little view of eternal woe and misery, also been blessed with a little view of eternal joy and happiness. When a boy, in my sixteenth year, during my trouble on account of sin, in a dream I was marched with an innumerable host of people, into a trestle flood, which was walled with high walls that no man could ascend to get out. That trestle was very high; it started even with the ground, but kept getting higher and higher, and it projected out over the bottomless pit, and the people were forced along, pushing one another, there being a pressure behind forcing us along, and as I was nearing the end of the trestle I could hear the shrieks and cries of the people as they were forced off into the pit. I awoke, and felt that God had given me a manifestation of my deliverance from that place of woe and misery, and since that I have been hobbling along between hope and doubt, on to old age, being now in my seventy-seventh year.

I also dreamed of climbing a mountain-

ous place which I was unable to climb alone, and there was an unexpected power that supported me in climbing, and finally I was permitted to crawl into the most beautiful place my eyes had ever beheld. I exclaimed, This is the Capstone. It, and everything my eyes beheld, was of bright silvery appearance, and there I could rejoice in God as my Savior and Deliverer. I looked through the Bible for the word "capstone," but failed to find it, but I think I found words equivalent to it, and it does me good to meditate upon these things, and as I meditate I desire to give the eternal God all praise, honor and glory.

I do not know that I can edify one of God's little children, but I want to let them know that the writers of the SIGNS do edify and feed my poor soul, for they speak of a sovereign God, who rules over all things, and of a full and complete Savior of all the Father gave him in the world of eternity, and the devil, with all his combined forces, cannot diminish that number one iota, neither can the Arminian world add one to that number. Dear brethren and sisters, write on, for you do not know when you are feeding a little trembling lamb of God.

Well, I must close. I hope I have not trespassed upon your time, and that you will excuse all imperfections. I desire an interest in the prayers of all God's children.

An unworthy sinner, saved by grace, if saved at all,

J. H. BOZEMAN.

POST, Texas, Dec. 8, 1921.

DEAR BRETHREN:—I thank you very much for sending me the dear paper, for I get much good news from its pages. I knew that my time had expired, but money was so scarce that I kept putting

off renewing. I cannot find any I can get to subscribe for the paper, or I would gladly send in their names with my renewal. I tried out in New Mexico, where I was the other day, but the brethren out there are like myself, poor, and financially not able to meet their obligations. It seems to me that God's people are the poor and afflicted people who shall trust in the Lord here on earth, but I do not believe that they would exchange with the world. I read many good letters in the SIGNS that do my soul much good, so I will make sacrifice in order to continue taking the paper, for I love the cause it contends for and the doctrine it advocates, though I am such a poor wretch, and so blind. When I would do good, evil is present with me, so that I cannot do the things that I would. Oh wretched man that I am! The poor and afflicted are always seeing the imperfections of the flesh, while the man of sin is always boasting of the things he does. What a difference! Jesus while here on earth spoke not of himself, but of the Father, and said, I came not to do mine own will, but the will of my Father, and this is the will of my Father, that of all he has given me I should lose nothing, but should raise it up at the last day. We speak not of ourselves, but of Jesus and the things he has done, while the world speaks of themselves and the things they are doing for Jesus. It seems to me that their God is not any stronger than poor feeble man, therefore their rock is not our Rock, they themselves being witnesses.

Dear brethren, I want to tell you about our little church out in New Mexico, near Lovington. There were only three members there until last August. Saturday before the first Sunday in September, 1921, there were five more added to the church, two by experience and baptism,

and we had a real good meeting. Brother J. A. Rutledge did most of the preaching, assisted by brother J. R. Goins. Brother Goins is our pastor. The members live from thirty to one hundred miles from the church, but we have been going every meeting day. We want to constitute an association with our sister churches at Portales, New Mexico, and Farwell, Texas, and would be glad to have any of the brethren with us.

Your unworthy brother in hope,

J. R. ELY.

DE RIDDER, Louisiana, Dec. 19, 1922.

DEAR BROTHER LEFFERTS:—From some cause I have a desire to write you and say that after reading several things you have said through the SIGNS, especially what you said in December 1st number on editorial page, under the heading "Apostasy," I feel that I know from the Lord's teaching that many of the Lord's people are in Babylon spiritually to-day for the same cause for which they were carried into Babylon in the days of the prophets Jeremiah and Ezekiel, and they will not come out until they have paid the uttermost farthing determined by the purpose of God. It is not in the man to trust in the true God, he can only learn as God teaches him, for the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he (the natural man) know them, because they are spiritually discerned, (see 1 Cor. ii. 14;) but in times past when God's people desired a king the Lord granted them their way and gave them Saul. Even so to-day, when God's people get to thinking more of the wisdom of men than that of God they begin to desire to be led by man, and God grants them their ways, which they shall find to be the ways of death.

In that day, what a burning shall take place. They shall be tried by fire, all their works and ways shall be burned up; yet they themselves shall be saved as by fire. John said, He that cometh after me is mightier than I, he shall baptize you with the Holy Ghost and with fire. (See Matt. iii. 11.) Just as sure as one is baptized with the Holy Ghost, the baptism with fire shall follow. The dross, much or little, must be consumed, then shall the fine gold appear, the fine gold with which the street of the new Jerusalem is paved.

Well, I just began this to say I very much enjoyed reading from your pen, and believe you contend for the old paths. Excuse my rambling, and remember me as a poor sinner, saved by grace, both in time and for eternity, as I hope. Will say that if I ever get able, I aim to subscribe for the SIGNS.

J. F. PIERCE.

RIDGETOWN, Ontario, Dec. 6, 1922.

DEAR BROTHER LEFFERTS:—I have just read your editorial in the last SIGNS, and have so enjoyed it that I feel to write you a few lines that you may know I fully appreciate the paper, and especially the editorials of both Elder Ker and yourself. I sincerely hope the SIGNS may be published for many years, as it is such a blessing and comfort to those who have no privilege of meeting. I am in full accord with your views so ably set forth in your article. Truly many are departing from the faith, and the state of Zion is very low spiritually. A cold and lifeless condition seems to prevail among churches everywhere. I often ask myself the solemn question, Shall there ever be a reviving among the churches; shall the cold and lifeless state of Zion ever be brought into the springtime again, when

the manifestation of spiritual fruit shall be seen ripening upon her sacred Vine and all shall feel the winter to be past, the rain to be over and gone, the flowers appearing on the earth, and the songs of birds and the voice of the turtle-dove heard in the land? I know not how it may be with you, but I have been traveling in darkness for a long time, and I am hoping that in the Lord's own time and way he may cause the darkness to disperse, that the rays of a brighter day may shine in upon me.

Dear brother, I hope you may feel to visit us during the coming year. If you can possibly arrange to come, I know all will be glad to have you with us again. I do not want to intrude upon your time, which I know is so taken up, but I shall appreciate a letter from you whenever you feel to write me.

With best wishes to you and family, I am, sincerely your brother in gospel bonds,

J. B. SLAUSON.

UPPERVILLE, Virginia.

DEAR BROTHER LEFFERTS:—I write to ask you if you will send the SIGNS OF THE TIMES, which is now coming to Middleburg, to Upperville, Virginia, care of Aubrey Grimes? He and his sister are my cousins, and since my home has been broken up I live with them. I would have written before, but have had rheumatism in my hand so badly that at times I could not write at all. I do not want to miss a single number as long as you are kind enough to send the SIGNS to me, and I thank you for that kindness. I also want to thank the blessed Father that he has enabled you, and all connected with the dear old SIGNS, to so earnestly contend for the faith once delivered unto the saints. I have been a

constant reader of the paper for thirty years. Now, for some wise purpose, I am denied mingling in church privileges with those of like precious faith, still he who has promised never to forsake us has been a present help in trouble. I am old, sometimes sick, and what the world calls poor, and often feel the need of things for my natural comfort, but O brother, when we are brought to his banqueting-house, and his banner over us is love, then we are not poor, but rich in the precious hope of salvation by grace.

Brother Lefferts, I did not think of writing of anything but the SIGNS, but sometimes I am lost in the contemplation of the power and glory of God's grace. Pray for me, that my faith fail not.

Your unworthy sister,

ANNIE THOMPSON.

MIDDLETON, Tenn., March, 1922.

DEAR BRETHREN:—I am sending pay for the SIGNS, and as I would like to write something for the comfort of the saints, I will make the effort, realizing my weakness and inability to do so without the guidance of the holy Spirit, for if we do anything in the worship of God that will be well-pleasing in his sight it must be by the Spirit of God, or the working of his mighty power within us. I am often at a loss to know whether I am walking in darkness or Light. Christ says, I am the Light of the world. He also says, I in you, and you in me. This brings much questioning to my mind, Am I in Christ, or am I not? I feel sometimes I would be glad to have a better assurance, but as the poet has said, What more can he say unto you who to Jesus for refuge have fled? The flame shall not hurt thee, he only designs thy dross to consume, and thy gold to refine. There, dear brethren, if I understand

aright is the trial of the faith and patience of the saints of the most high God. Every man's works shall be tried, of what sort it is. Without Christ we can do nothing. No man speaking by the Spirit of God can say that Jesus is accursed, and no man can say that Jesus is the Christ but by the Holy Ghost.

Brethren, I have put off renewing my subscription, hoping to get in a better frame of mind to write a letter for publication, but now feeling as little like it as previously, I am trying because I cannot keep it out of my mind, and if I write anything that will be edifying or comforting to the saints let God be praised, for to think of such a poor, weak, sinful man as I feel myself to be trying to do something for the comfort of God's people here in the world seems too much for me, and it sometimes comes into my mind that I had better let it alone. These things come up in my mind, and I cannot be satisfied without trying to do the best I can. If I am not deceived, if I am what I hope I am, it is by the grace of God, and not by any good that I have done. The natural mind is enmity against God, is not reconciled to him, neither indeed can be. The thoughts of a man's heart are evil continually. How can we expect good from such a source? Man is all evil until God sends his Spirit into his heart, crying, Abba, Father, and takes away his stony heart and gives him a heart of flesh. It is all the work of God, for without Christ we can do nothing. Ye are God's workmanship, created in Christ unto good works, which God before ordained that ye should walk in them.

I want to say that I fully endorse the doctrine advocated by the SIGNS OF THE TIMES, and if there is anything in my letter that is inconsistent with sound doc-



trine I do not want it published. I feel almost incapable of writing my own thoughts, for I am seventy-two years old, and my nerves are not steady.

Farewell.

J. S. STANLEY.

MOUNT UNION, Pa., Feb. 4, 1922.

DEAR BROTHER KER:—My subscription for the SIGNS runs out March 22nd, so please find one dollar for another six months, as it is the only paper published that suits me in doctrine as our Lord and the apostles taught: salvation by grace, and grace alone, all the work of our Lord, revealed to man by revelation of our Lord to those who have been called by his holy calling. I have read the SIGNS for sixty-five years, and my grandfather and grandmother took it; then my father and mother took it, and now I am taking it. Kept by the power of God unto salvation, the editorials and correspondence are soul-cheering to me, for they tell my feelings and belief better than I can. I am now going on my seventy-eighth year. I was born September 19th, 1844. I am acquainted with brother H. H. Lefferts, and brother J. W. McClanahan, of West Virginia, and have heard them preach. They preach sound doctrine, and not adulterated. I have heard others calling themselves Primitive Baptists preach; their preaching did not have the right sound. That is what is causing the discord all over the country, a misunderstanding of what the true Old School Baptists believe and preach. I am with the little flock. Fear not, it is the Father's good pleasure to give you the kingdom. I hope you and brother Lefferts may be spared many years to wield the sword of the Lord and of Gideon. Dark clouds are hovering over, but by and by they will pass away and the

church will be purified as predestinated. Stand still and see the salvation of the Lord. If God be for us, who can be against us? God will not cast away his people he foreknew. Let not our hearts be troubled, as God's will has to be done in spite of men or devils.

I must stop, or these few lines will get too long. Written by an aged man, with the hope of heaven in his soul. Love to the editors and to J. W. McClanahan.

R. M. BROWN.

CANON CITY, Colo., Jan. 4, 1923.

DEAR EDITORS:—Inclosed find money order for two dollars, for which please continue the SIGNS to Elder Smith Ketchum for another year. Father will be eighty-three January 7th, but is now confined to his bed, having had a stroke November 24th, which has afflicted his left side. He has made no gain, but is gradually growing weaker each day, and it appears that his departure is only a matter of a short time, and when God calls he must obey, which we know; we also know that all things work together for good to them that love God, to them that are called according to his purpose.

Sincerely your brother, I hope,

C. C. KETCHUM.

#### TO OUR CANADIAN SUBSCRIBERS.

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

**EDITORIAL.**

MIDDLETOWN, N. Y., JANUARY 15, 1923.

**EDITORS:**

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***I CORINTHIANS III. 16. 17.**

"Know ye not that ye are of the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple is holy, which temple ye are."

A poor sinner seeking for the truth has asked us to write on this Scripture, and we should love to be able to do this in such a way as to satisfy the longing soul, but the Lord himself is the only source of all wisdom and knowledge, and it shall never be said that any man has been able to teach his brother to know the Lord. This present inquirer has told us that in reading the Bible everything seems to condemn her, and even those passages which seem to hold forth some precious promise carry with them a qualification which seems to cut her off. If we have experimentally known anything of the truth ourselves, we have fellowship for her condition of mind. There was a time with us some years ago when to read the Bible meant for us to see our own condemnation in every line of it. It is a sore experience, and cuts the poor sinner down to the ground, but like all the things in the lives of the children of God, it is altogether needful in order that we thereby learn the way of salvation more perfectly, and realize that no flesh can glory in the presence of the Lord. It is said in the Psalms that blessed is the people that know the joyful sound,

they shall walk, O Lord, in the light of thy countenance. Have you ever thought what it means to walk in the light of his countenance? The light reveals, or discloses, and among the things which light shows are the nakedness of self and the hidden evils of the human heart. We want to say, therefore, to our inquirer that the very exercise of mind she is now undergoing is proof that she is walking in the light of her blessed Lord's face. How otherwise could she be filled so with mourning over her weakness and sinfulness? How otherwise could she have so tender a conscience that the slightest vanity or selfishness pains it so keenly? "The tender herb" mentioned in the thirty-second chapter of Deuteronomy is undoubtedly this tender conscience made tender by the quickening power of the Holy Spirit. The doctrine of truth shall come upon this tender herb as the small rain. Thus shall the tender conscience grow up into knowledge of the way; that is, by being fed with the doctrine. Therefore we shall now turn to the text, hoping to bring forth by the Lord some instruction in righteousness to this very tender conscience. It is true from the teaching of the Scriptures that the church as a body is one and indivisible and that, as a unit, it is the temple of God. The Almighty dwells not in temples made with hands, but in his church composed of lively stones, builded up through the Spirit for the habitation of his honor and glory. However, in the text at the head of this article it is not the church as a body which Paul is considering, but each individual member of the church. Each member is himself or herself the temple of God, and lives and has his being in each believer. This cannot be otherwise than true, because each believer is born of God, else he could not

be a believer, for belief comes by the operation within of the same power which raised Christ from the dead. It will be noticed in the text that it says "ye," and not "you," are the temple of God, and again in the seventeenth verse it says "ye" instead of "you." "Ye" is the singular number and "you" the plural number in the ancient form of the second person. The fact, therefore, that Paul uses the singular form proves to our mind that while it is true that the whole church as a body is the temple of God, the writer in this instance is maintaining that each single individual member of that church is a temple of the Lord. Truly the tabernacle of God is with men in this very day, and all who are subjects of the new or heavenly birth are partakers of the divine nature, and so have the very God of heaven dwelling within them. No wonder the Savior said to his followers that the kingdom of heaven was within them. In each true believer is the King ruling by his love and the power of his grace. Since it cannot be otherwise than true according to the Scriptures that the power of the Lord dwells in our mortal bodies, then it must follow that the mortal body itself is the temple of the living God, and that whenever the believer takes his mortal body and commits uncleanness with it, he is thereby defiling the temple of the Lord. This brings us to the matter in the seventeenth verse, that whoever defiles the temple of the Lord, him shall God destroy. This, too, is the part which worries our inquirer after truth. In this passage she reads her own condemnation, for she has a fear that she has defiled the temple, and is thereby headed for destruction. Dear child of God, you who fear the Lord so solemnly and so reverently, this does not mean you. The very

fact that you are dwelling with fear and trembling is your preventative against defiling the temple; that is, your mortal body. Godly fear is the hatred of evil, and so long as this hatred of evil dwells actively within us, there can be no defiling of the temple. Defiling the temple results from a heart grown cold toward God, and from a conscience seared as with a hot iron so that it cannot feel the pain of sinfulness. When a believer uses his mortal body to satisfy the lusts of the flesh in committing fornication, or other baseness, he defiles the temple of God. In this same first Corinthians, sixth chapter, Paul establishes this as follows: "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid! What! know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Both the body and the spirit of the believer are God's by right of redemption, and it is proper that God should be glorified both in the spirit and in the body of the believer. Therefore, to use the mortal body to commit fornication with it would be to join that which is a member of Christ's body to the body of a harlot, which would be to defile the temple of the Lord. "Him shall God destroy." Such an one would be unfit for the company of the saints,

and could not be admitted into the fellowship of the kingdom of heaven here on earth, nor if he were already in the kingdom could be retained there, but would have to be excluded from the fellowship of the church here in the world. Not that the believer would be destroyed eternally from the presence of the Lord, but he would be destroyed so far as the kingdom here on earth is concerned. "Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." By the "kingdom of God" here is not meant the eternal world of glory, but the visible organization of the church here in the world. Such believers as take their bodies to commit any of the above offenses do thereby defile their mortal bodies, which are the temple of the Holy Spirit, and such shall be destroyed from the love and fellowship of the church here on earth. Our inquirer, who has asked us to write on this, and whose conscience is so tender that the least vain thought and foolish imagination pains it, is not of those who defile the temple of the Lord, rather she is possessing her body in patience and without blame unto the coming of the Lord; but how subtly the tempter takes these very blessed things and twists them so as to torment God's little children, and so tries to wrest them from their faith. Thanks be to God, the adversary shall not succeed, but when the Lord shall appear to relieve the anxieties of our inquirer, Satan shall hold his peace and slink away defeated into everlasting destruction.

We hope what we have here written is unto the glory of God and to the comfort of his little ones.

L.

## CIRCULAR LETTERS.

(Written by Elder George Ruston.)

*The Lexington-Roxbury Old School Baptist Association, to the several churches composing the same, sends christian greeting.*

DEAR BRETHREN:—Inasmuch as it has pleased the Lord of Israel to bless you with the favor of assembling together as one association, with, we hope, a pure desire to worship him in spirit and in truth, and believing that he has preserved you as a people from running after the commandments and doctrines of men, and that he has established you in the doctrine of God our Savior, it is our intention, God willing, to direct your minds in this Circular Letter to some of the precepts of the gospel. By precepts we mean those exhortations, entreaties, commands, injunctions and admonitions which God in his word has addressed to believers, and which only believers can or do perform. Many people think that to perform acts according to precept is wholly an effort of the creature, and that precepts are written to influence God's children in a right deportment one toward another. In other words, that it is their duty to do what God has commanded to the best of their ability. Such conclusions are not in conformity to God's worth, for it is a spiritual blessing from the Father, in accordance with his eternal choice, that any of Adam's race should be holy and without blame before him in love. Those who are so blessed receive Christ Jesus the Lord, and it is only those who receive Christ Jesus the Lord who will show any desire to walk in him. Their walk will be after the Spirit, not after the flesh, and the fulfilling of the precepts will be the fruit of the Spirit in them. As seed sown in good ground, they bear through the

Spirit the fruit of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. So Paul could write to the saints at Ephesus, and to the faithful in Christ Jesus, exhorting them as dear children to walk in love. They could not walk in love unless God had first bestowed his love upon them, so that they (poor unworthy Gentiles) should be called the sons of God. What wondrous love! Such blessed recipients could not help but walk in love. By nature they were children of wrath, even as others, and when quickened they could not walk under the load of sin, but stumbled in darkness, conscious that they were under the frown of an angry Judge, but his love, demonstrated by the forgiveness of sins and the crowning of their lives with loving-kindness and tender mercies, had transported them into a heavenly element, in which their joy is to walk. They walk in the light of his countenance, and love him in return by loving those who are begotten of him. Conscious of their base origin it was easy in the Spirit to esteem the other better than themselves, and to submit one to another in the fear of God. They desire to speak the truth in love, and to minister to the saints according to the will of God. The Holy Spirit brings to the mind of the believer the gospel precepts, which are a lamp to his feet and a light to his path. Often they minister, wash one another's feet, bear one another's burdens, without thinking for a moment that they are fulfilling his word. Therefore the fruit of love will be demonstrated in their love, tenderness and care for those who love the truth, and their joy will be in the joy of the saints, not in their grief or dismay. When everything is against them (as often it will seem), and they see so much flesh in themselves,

so that they have no confidence in the flesh, then they rejoice in Christ Jesus. Peace is another fruit of the Spirit, never obtained by fighting for it with the weapons of the flesh. The peace of God is a wonderful holy gift bestowed upon his sons. Thus they who have felt his love and known the joys of his salvation, having had peace flow into their hearts like a river, speak peace; they are the sons of peace, and they are peace-makers, blessed, for their's is the kingdom of heaven. They live in peace, and are at peace among themselves; these, and these only, endeavor to keep the unity of the Spirit in the bond of peace. Another fruit is longsuffering, therefore the brethren were beseeched to walk worthy of the vocation wherewith they were called, "With all lowliness and meekness, with longsuffering, forbearing one another in love." That is, they were commanded to take the lowest place; considering how base and mean they by nature were, they were to deal gently with long, patient suffering, for it is a part of their vocation to bear with one another. They were not to make a man an offender for a word, nor to ignore the mind of one, even the least of God's saints. They were commanded to be gentle, "tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

In conclusion, dearly beloved brethren, it is our desire that you in the days to come be blessed with his Spirit, and that you might regard his precepts, for the keeping of the precepts is the fruit of the Spirit, and they who are in the Spirit do mortify the deeds of the body. They that are in the flesh cannot walk in the precepts, and their works are works of the flesh, for fleshly aggrandizement. The light in them which is not according to gospel precepts is darkness, and breeds

discord and strife. They envy, hate, are deceitful and malicious, and would destroy. And ye were sometimes darkness, but now are ye light in the Lord; walk as children of light, proving what is acceptable unto the Lord, and have no fellowship with the unfruitful works of darkness, but rather reprove them.

GEORGE RUSTON, Moderator.

ARNOLD H. BELLOWS, Clerk.

JAMES AVERY, Ass't Clerk.

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### CORRESPONDING LETTERS.

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*The Salisbury Association, in session with the Messongoes Church, Accomac County, Virginia, October 18th, 19th and 20th, 1922, to the associations with which we correspond, sendeth greeting in the Lord.*

DEAR BRETHREN:—We cannot but feel thankful to Almighty God, that he in his wisdom, power and mercy has drawn us together as an association once more. It is pleasant to be here to feed upon the crumbs that fall from the Master's table. We have heard good preaching; the ministers being of one mind declaring the truth as it is in Christ, there being but one theme: salvation by grace, and that not of ourselves, it is the gift of God.

Our next session, the Lord willing, will be held with the Forest Grove Church, Wicomico County, Maryland, beginning on Wednesday after the third Sunday in October, 1923, at which time and place we hope to meet your messengers again.

J. C. MELLOTT, Moderator.

J. H. TRUITT, Clerk.

G. W. ADKINS, Ass't Clerk.

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### MARRIAGES.

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By Elder J. C. Mellott, at his home, Salisbury, Md., December 20th, 1922, Volley Murray, of Selbyville, Md., and Miss Katie J. Warren, of Pittsville, Md.

### OBITUARY NOTICES.

**Mary Ellanora Benedict Baird**, wife of Isaac Baird, of this village, died at their home on South Street, Monday afternoon, November 13th, 1922. Mrs. Baird for the past few months had been seriously ill, and death came gratefully Monday. She was the daughter of John G. and Mary Emma Bixbey Benedict, and was born in Warwick township September 9th, 1855. Mrs. Baird was a woman of fine christian character, and was a devoted member of the Old School Baptist Church. Her sunny disposition and warm-hearted, neighborly qualities made life-long friends. In 1879 she became the wife of Isaac Baird.

Funeral services will be held Thursday afternoon, at 1:30 o'clock, at the Old School Baptist meeting-house, Elder Ker officiating. Burial in Warwick Cemetery.

THE above appeared in the Warwick weekly paper, and while it says much of our dear departed sister, we feel to add a few lines of testimony relative to her life in the church.

She was baptized by Elder H. H. Lefferts during his pastorate of the Warwick Church. She was, from the very first until the end came, much interested and devoted to the church and its affairs. Her understanding of such things was keen, and she ever watched for the right way in all things pertaining to the order of the house. Faithful to the very letter. Never missed a meeting until her health failed and made it necessary to remain at home. It was a privilege indeed to visit in her home, and a pleasure to have her in the homes of others. She is sadly missed by the church and community; wherever her name is mentioned it is in fondest remembrance of her kind, bright and cheerful disposition. After months of suffering she has entered into the haven of rest reserved for all the redeemed. May our dear brother Baird, the daughter and little grandson be blessed with the presence of God. K.

**Lucy Cornelia Rose**, only daughter of William Gray and Mary Morris, of Stewart County, Tenn., was born February 12th, 1839, died July 23rd, 1922, aged 83 years, 5 months and 11 days. She was united in marriage to Irvin H. Rose, of Trigg County, Ky. To this union were born four children, three sons and one daughter: A. M., Leonora, Lucurlus and W. I. Rose, of whom only two are living: A. M. and W. I. Rose. The father died September 22nd, 1868, leaving the mother and the children (only three then, Lucurlus having died in infancy) to care for during the reconstruction period of the Civil War, and until grown. The sister, Mary, lived to marry, and to her and husband, C. W. Wilson, four children, two boys and two girls, were born, who have raised families.

She was grandmother to fourteen children, and great-grandmother of fifteen. She united with the Old Predestinarian Baptists at Dry Creek, Trigg County, in July, 1878, and never moved her membership from there. She moved to Marshall County in December, 1897. She had been a sufferer for more than twenty-five years with rheumatism, and other ills that flesh is heir to, but bore her burden with christian fortitude, never complaining of her lot in life. She enjoyed the gospel set forth in the SIGNS, but hardly ever got to listen to the gospel in a preached way, perhaps once a year, and less of late years. She was buried in the Oakland Cemetery, near where she lived, with simple burial services, to await the resurrection, when the dead in Christ shall rise first.

W. I. ROSE.

**Elder J. H. Barr**, the subject of this sketch, moved to Geneva County, Alabama, from Pike County, the same State, about three years ago, placing his letter in Mt. Gilead Primitive Baptist Church. He was here licensed to the ministry. He later moved to Slocumb, Ala., where he became engaged in the mercantile business, and also moved his membership to Ephesus Church. His service as pastor was called for by several churches, and he was therefore ordained to the ministry in December, 1921. He was a firm believer in the doctrine of salvation by grace, and was an active minister in the Western Primitive Baptist Association, visiting the churches and espousing the cause in tribulation as well as in times of joy. Although his life in this work was short, we feel that he served according to the predestined purpose of the all-wise God, and that his life was not spent in vain. He died on December 23rd, 1922, after a short illness of pneumonia. The remains were taken to his old home in Pike County, and consigned to the tomb, there to await Gabriel's summons on the resurrection morning.

J. J. COLLINS.

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

H. C. Sledge, Ala., \$1.00; Mrs. M. A. Somers, Va., \$1.00; C. G. Miller, Cal., 50 cents; E. F. Readhimer, La., \$2.00; C. Owens, Iowa, 50 cents; J. W. Greene, Ky., \$1.00; J. S. Moore, Ala., \$1.00; J. E. Holloway, Texas, \$1.00; S. W. Shipway, N. Y., \$3.00; Mary A. Barnett, N. B., \$2.00; "A Friend," N. Y., \$1.00; R. L. Turner, Ky., \$1.00; Sarah A. McColl, Ont., \$3.00; H. F. Cate, Kans., \$1.00; Hubbell Bros., N. Y., \$8.00; Elder W. I. Wade, W. Va., \$1.00; Robert Turner, Cal., \$3.00; Mrs. A. M. Hellings, N. J., \$1.00; Mrs. A. T. Jones, Mich., \$1.00; W. A. Kelley, Ark., \$1.00; Elder I. W. Bowers, Texas, \$1.00.

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IN

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S. B. MOFFITT, Pastor.

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

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

S. B. MOFFITT, Pastor.

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

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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

JOSHUA T. ROWE, Pastor.

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## THE

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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.

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

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### EDITORS:

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.



# SIGNS OF THE TIMES.

Entered in the Middletown, N. Y., Post Office as Second Class Mail Matter.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 91. MIDDLETOWN, N. Y., FEBRUARY 1, 1923. NO. 3.

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## CORRESPONDENCE.

JETERSVILLE, Va., Dec. 15, 1922.

DEAR EDITORS:—Inclosed please find two dollars, one to renew my subscription for six months, and one to pay six months subscription for Mr. Thos. J. Thorne, Jettersville, Va., R. No. 3. I hope to get more subscribers to the SIGNS as I have certainly enjoyed reading the comforting and edifying messages it has brought to me the past year. I hope I believe the precious truth set forth by you all, through the wisdom and power given unto you. May it please our heavenly Father that his people everywhere may be led into the knowledge and glory of his everlasting truth more fully, and that they may be blessed to acknowledge that they that hold forth his truth as it is in Christ Jesus our Lord do it not of themselves, for it is not of men, neither by man, but by Jesus Christ and God the Father, who raised him from the dead, that this everlasting gospel is preached, and it is believed and accepted only by those to whom this wisdom is given, for Christ was made unto us wisdom, righteousness, sanctification and redemption. Now who are the “us?” All who believe on the Lord Jesus Christ to the saving of

the soul, for we are not of them that turn back, says the apostle, but of them that believe to the saving of the soul. We believe in Christ according as the Father hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. If it were not according to the purpose and foreknowledge of God that man should fall, how could he have chosen a people and prepared a Savior for them before the foundation of the world? and if he in his all-wise purpose saw fit to let man corrupt himself is he unjust? Is it not lawful for God to do his will in all things, seeing heaven, and earth, and the fullness thereof are his? If man had never been lost he would need no Savior. If our heavenly Father had not seen our faces, then we could not have been chosen to eternal life before we were created. Because we believe in Christ, and contend for the faith once delivered unto the saints, why should we be hated and laughed at? Because we are not of this world. If we were of the world the world would love its own. But they are not of the world, even as I am not of the world, said our Lord as he prayed to the Father. I pray not that thou shouldst

take them out of the world, but that thou shouldest keep them from evil. Some are preaching, Keep yourselves, and that you can keep yourself. Why did our Lord pray the Father to keep us from evil? Because of our weakness, no doubt. I believe the Primitive Baptists everywhere preach righteousness through Jesus Christ, and that it becometh us to live godly and righteously in this present evil world. But, brethren, if I have not actually committed murder, and every abominable sin, it is because the grace of God has kept me, and when I look back over my past life, and see one evil that I have been kept from, I have to say, Praise be unto our God, who hath kept my feet from falling, and hath brought me up out of the miry clay. Brethren, if I felt that I had just been too good to steal, or to do any other wicked act, and that I could deliver myself from evil thoughts, surely I could boast of that, and say, I am good, but I fear that I would lack one thing, as that young man did who went away sorrowfully when he found he was yet lacking something; so boasting is excluded, says Paul. By what law? Of works? Nay, but by the law of faith. Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

I am inclosing a letter written to me by brother F. Selby Fisher, which I have enjoyed greatly, so if you see fit you may publish it, though I have not his consent, but feel it is mine. May you all be blessed to hold to and maintain the eternal truth of our God for years to come.

I am, I hope, your unworthy brother,

P. D. GEORGE.

SALISBURY, Md., May 8, 1922.

DEAR BROTHER:—I do not recall that I have ever acknowledged the receipt of your letter to one of March 11th. If I have replied, perhaps you will excuse another attempt, for I feel that I can only make an attempt, and, in fact, much of the time these days I cannot even make the attempt. I have reread your letter this evening, and can heartily indorse all you say. The doctrine of predestination, or the sovereignty of God, has ever been a stumbling-block for a certain class. It is useless to argue this doctrine, or truth, with one who does not believe it, but, for my part, I find my real comfort and stay is not only in believing it, but knowing that there is a God who is sovereign, whose infinite mind and power are so far above our keenest perception that we are lost in wonder as we try to reach their soaring height, and we cannot grasp with our finite minds such infinite power. Man in his natural estate can only accept that which he sees, and that in a limited portion. He knows nothing of the faith of God's people who grapple with the eternal. He has only theory, and theory soon loses itself in the maze of the unknown. Yet one would think that there is abundant proof in nature to assure even the most skeptical that there exists somewhere some form of power over which we have no control, but their eyes are holden that they may not see; but as for you and me, we see on all sides the evidence in nature of a God of supreme intelligence and power. How may a man save his own soul, which is invisible, and cannot save his own life, or the life of his dearest friend? If man cannot control the seasons, or stop the ebb and flow of the tide, how hardly may he expect to control the power that moves them? If God

were not sovereign, immutable, unchangeable, omnipotent, &c., where would your hope be? Aye, my dear brother, it would be a nonentity, be lost, you would have none. But by the knowledge that we have, which He in mercy has given us, that there is a God in Israel, who is King of kings and Lord of lords, we press on toward the mark for the prize of our high calling in Christ, and find rest in this truth. This truth has never been doubted by me from my earliest inception into the mysteries of my surroundings which have ever held an awe for me (with the exception of infidelity). In the tender years of my life I felt the prevailing presence of solemnity, and in early life I became convinced of a supreme power of some sort of a being somewhere, who held all things in his hand, and that I was not so much as a mote in the sunbeam, but as he controlled even the mote, though I were less, he also held my destiny in his hand. With increasing years I began to grapple with the unfathomable things, and forced my reasoning faculties to labor to unravel the mysterious, but the more I delved into the unknown depths the greater the tangle, and in all my searching I could find no way that a sinner might stand clean and justified before such an awful Power, who is even pure in all his thoughts and ways. I not only was born a sinner, with a sinful nature, but continued to be exercised by that nature, and though I was a man among men, I was a worm, and no man, before God, and was so helplessly entangled in the meshes of the net which Satan had spread about me that there was no way of escape; for how could one so guilty as I ever come before the throne to plead, and what could I plead? for I could not see that God could remain just and clear me or allow me in his presence,

and for a long time I labored under the delusion that Christ Jesus came to save the righteous, and to condemn the sinner, and finally I began to sum up the matter in a business way, and I charged God with being unfair, and the doctrine of election a partiality affair, that as I had no say in the matter of being born, and neither was I responsible for the sin of Adam, I should not be held liable for that which I had no choice in, and I did not see how any could be saved. I experienced the terrors of a broken law, was living under the Mosaic dispensation, and did not know that Christ had been promised. I had heard of him by the hearing ear, but he appeared a mere figurehead, and of no importance in the salvation of the sinner. As I had not known him I had mistaken his office, and the terrible Moses terrified me by pointing out the broken tables of the law, that should have been kept whole and intact. But I lived through that awful night of terror. Evening or night ever precedes the morning, and frequently as I lay exhausted on Jacob's bed in the mountain, with a stone pillow, I saw the Star in the east, but what could it mean? While I grappled with both fear and hope strong and mighty shafts of light shot up from the eastern horizon; but what was it? How hardly could I expect the great Luminary of day was approaching in all his glory to dispel those shadows that had so relentlessly haunted my every moment awake or asleep? but the Sun of Righteousness did arise and shed his glory about my path. The roar of the wild beasts ceased, and the songs of birds filled the air, and, behold, all things had become new. For a new and living way is cast up, and we see Jesus, who is the express image of his person, the express image of God, but come in the likeness

of sinful flesh, to condemn sin in the flesh. The fact that Jesus came in the flesh nearly two thousand years ago is of small moment to us, but that he is come in your flesh, in my flesh, and that we are the temple of the Holy Ghost, and that he is a faithful High Priest, who not only can be, but is, touched by the feeling of our infirmities, being tempted in all points as we, yet without sin; and as he is without sin, so also are we, for we are members of his body, and as he was not suffered to see corruption, through his offering we are cleansed from all sin. The law demanded the death of the violator of the law, and we were dead, born dead, and he came in the flesh in order that he might die to be with her whom God had ordained should be his bride, that he might bring her up from the confines of death, clothe her with his own righteousness, which is immaculately clean. No stain of sin, no stench of death hangs to her, for he left the grave-clothes in the tomb when he ascended from the grave, and we stand justified before God in him, not in our own merit, nor our strength, but in Jesus. We cannot glory in ourselves before God, but we magnify our Lord and ascribe honor to him, and praise God for the richness of his grace to us through Jesus, and his mercy to us who were some time children of wrath. But in due time Christ died for the ungodly, and has now given us a good hope through grace that we are saved; not will be, but already saved. What he does, he does forever. He commands and it is done; it stands fast, there is no change in him, who knows not so much as a shadow of turning. Our treasure is safe, it shall never be wrenched from us, neither shall any pluck us from his hand. So we rejoice in the truth that God is sovereign, not that we can untangle the

mysterious, or give a reason why, but we rest in his power. We do not know the real why of anything, it is none of our business, our minds cannot grasp even the smallest why, but we accept it as being God's way.

You will see that I have spread a lot of ink for you to look over. I hope I have written nothing amiss, and that if the Lord wills you may find a word which the Master has dropped on purpose for you. Write me whenever you feel to do so.

With christian love and fellowship,

F. SELBY FISHER.

HAVANA, Kans., December, 1922.

DEAR EDITORS:—Very many times I have had a desire to write and try to tell you how much I appreciate the SIGNS OF THE TIMES, but my inability and unworthiness have kept me from doing so. Your editorials are always comforting to the children of God. I often think of your great responsibility and am glad you receive such strong approval from the many readers and subscribers. Your labors must bear very heavily upon you, but we never tire reading of the sweet love of Jesus, it never grows old, and our hearts are filled with joy unspeakable, and go out in praise to God, who is love. When I think of how long the SIGNS came to my home before I was interested in reading it, I think, Surely God works in a mysterious way his wonders to perform. I read it but little, and could see nothing in it but sameness. I thank God that through his goodness and mercy I am to-night enabled to write the same. I was not taught it of man, but by the revelation of Jesus Christ, our dear Redeemer, who gave himself for us, and will never leave nor forsake us. I believe that I have a sweet hope in Jesus,

which I would not exchange for all the wealth in this sinful world. I feel that I never can tell from the depth of my heart what the dear Lord has done for me. It is all free grace. His love never changes or diminishes. God is love, and whom he loveth he loveth unto the end.

"Amid the trials which I meet,  
Amid the thorns that pierce my feet,  
One thought remains supremely sweet:  
Thou thinkest, Lord, of me."

"The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." There are not many Primitive Baptists in Kansas. We have only a few members, and they are widely scattered, and we seldom have preaching here now. Our pastor, Elder Nathan Reeder, is in poor health, and at his age is not able to meet with us. He and sister Reeder are highly esteemed and much loved by all of us. If I could only be as good as they are, I would be glad. I attended the Turkey Creek Association the first of September, which was held in Coffee County, Kansas, this year. Not many were there, but we had a sweet meeting. All the preaching, and all the entertainment, was at the country home of sisters Bowman (mother and two daughters), and we were together all the time. They cared for us very kindly and lovingly. We met some old friends and some new ones. Elder Frank McCormick is Moderator of this Association. We had three comforting sermons each day. The ministers told us of the way, the truth and the life, and gave all praise to God. I go occasionally to Iola, Kans., to meeting. Their pastor is Elder J. M. Preston, who preaches to them regularly the first and third Sundays in each month. He preaches in love and humility, and does not wish to wound or offend; he feeds the sheep, and is not unmindful of the little lambs. They are a lovely band,

and I crave their unfeigned love and christian fellowship. They always treat me very kindly when I go.

Brother Lefferts, I enjoyed reading your Maine-New York trip, also your trip to West Virginia. I am glad you mentioned the place where Elder Beeman passed away. He has been at our home. Elder Pittman conducted his wife's funeral, near Clairmore, Okla., in August, before he met with his fatal auto accident the following fourth of January (1918). We say accident, but was it not God's plan come to pass at his appointed time? I have always felt so impressed that way that I never felt to complain. (Who am I that I should?) Blessed are they who die in the Lord. He passed away praising God, in whom he trusted, with almost his last breath.

Elders Ker and Lefferts, I have letters from both of you written to him, which are highly prized by me. Also from Elder Vail and brother Kugler, and many others. I sadly miss dear sister Bessie Durand's letters. She and I corresponded for eighteen or twenty years. She introduced me (by letter) to our dear afflicted sister Nannie B. Edwards, of LaGrange, Georgia, whose communications and poems have appeared in the SIGNS from time to time. I have many precious letters from her. I hear from her occasionally. She has deep trust in the dear Redeemer. She does not improve; I think she is now unable to leave her bed. Many times the tears trickle down my cheeks as she writes me about her weary days of untold suffering, yet she is resigned, and through it all she is enabled to say, Even so, Father, for so it seemed good in thy sight. She wrote me about Elder Hassell being in LaGrange last summer, and preaching in their meeting-house. She says, "God be praised, I

heard his voice in prayer at my bedside." I am glad she is able to write, although it makes her very tired. Not long ago she sent me her picture; it is a sweet face. She is thankful for many blessings, tells me about her dear good husband, brother Edwards, how patient and kind he is, and "such a good Baptist." Her faithful sister makes her home with her. She likes the SIGNS, and her faith and hope grow stronger every day. "As the heart panteth after the water brooks, so panteth my soul after thee, O God." May we all praise God, from whom all blessings flow. I have much to be thankful for. I am comfortably situated at the same old home in Havana; my eldest son and his wife live here in the house with me. My five children and their families within walking distance, and all are very kind to me, and I am in the best of health, so I am contented, and not unhappy.

It is near the end of the year, and I hope all who like to read your valuable paper will pay for it promptly. I cannot see how some can be so negligent in paying their subscription. While this is a small matter to each subscriber, to the publishers it is a great loss. May God bless editors and contributors, and constrain them to write on for the comfort of many.

Wishing you all a happy and prosperous new year, with christian love,

MARY E. PITTMAN.

KENOVA, W. Va., Sept. 10, 1922.

BRETHREN EDITORS:—I find, with other good letters in the last issue of the SIGNS, one dated Cairo, Texas, Sept. 15th, 1881, written by Durham Richardson, which somehow has particularly attracted my attention, and I feel a desire to offer a few thoughts about it, if you deem them

fit. About fifteen years ago, I well remember, I was in the field, and the question came to me, Do you believe that God knows all things, past, present and future? Why, yes, to be frank and honest, I must admit that he does, and I believe that, if I believe anything at all of the Supreme Being. Next came the question, Do you believe that God has all power? Why certainly he has, and none can hinder him. Then the climax was reached: Since he had all power, and knew before what was coming to pass, is it not just as true that he willed that which comes to pass? Even should we forget that the Bible says plainly in the thirteenth chapter of Romans that "there is no power but of God: the powers that be are ordained of God," and even should we be so delicate about using the word "absolute," and should we forget that the Scriptures say that God worketh all things after the counsel of his own will, is it not just as easy to believe that he ordered all things, as to believe that he had the ability to hinder and willed not to hinder? Then and there, as it seems to me, like a stroke of lightning, I believed in the divine sovereignty of God over all things. At any rate, the most absolute of the absoluters is none to strong in that particular to suit me. I also believe that this question is eternally settled in my mind, and is not for compromise, for indeed it seems to me that the Bible is full of such doctrine, and that I cannot forbear believing it, and so all these years I have been inquiring and looking for some of those who believe that way, and words fail me here to tell how glad I am to meet with some of them. Strange as it may seem, sometimes I have fallen in with some of them when I was not expecting it. I believe

their conversation is the more rich by being rare. I have recently been strengthened in finding some of them looking for me. If I only knew that I was fit to follow around after them. I am glad to say that I have found some twelve or fifteen Old Baptists in this vicinity, and have got a small block-house nearly completed, which I intend to deed them as soon as we can get an organization and trustee appointed to deed it to. So we would like for the brethren traveling this way to stop over with us. (13th and Walnut Streets.) I do not wish any of the brethren to count me a trouble-maker because I have tried to be frank in expressing my inmost feelings about this so-called hard doctrine, for indeed if by any means I should give expression that I did not love this doctrine, which is so beautifully set forth in Bible language, in the article referred to above, written some forty years ago, I would be deceitful. I have heard it said that these old absoluters are just about extinct, but we somehow have a hankering idea (perhaps we should say anchoring) that there will be just such people on this earth when the sun is blown out. Instead of fearing to be one, just afraid we are not one. Since I got such a bountiful mess from this old letter, I do hope that the brethren will write fearlessly along this line. The Bible not only sustains us in the belief in the sovereignty of God, but it also accounts for those who do not believe in it. But while all these things sustain our hopes in this belief, I would not bring any railing accusation against any who do not believe that way, especially those of the Old Baptist camp, for if I have the proper understanding of these things, to meddle with the fellowship of the church, is to meddle with the vitality of our own

hope. Therefore I would refrain from criticizing the brethren because they do not believe as I do in any particular, but I am not of a mind to believe other than I do believe just because some one else, or every one else for that matter, believes some other way. Just want to say that I am looking for the man that preaches Jesus Christ on both sides of the river, first, last, all in all. Owing to the condition of the health of my family I am deprived of the gracious privilege of being at any of the associations with you this fall, so far, (second Sunday in September), however I am glad to think that while I am feeling so lonesome that many of you are feasting on the good things in heavenly places in Christ.

Yours in hope,

J. A. PRESTON.

LONDON, Ont., Dec. 18, 1922.

DEAR EDITORS:—My heart seems touched this evening on reading the last number of our precious paper for 1922. A desire seems to impel me to write a few thoughts, yet, My leanness! My leanness! seems to be the sore cry of a poor needy pilgrim, but as our sweetly gifted sister, and precious comforter, Bessie Durand, who has gone on before, put it, "Without Him we can do nothing." Then dear sister Kate Beebe's precious hymn comes as fitting to my case:

"A crumb of mercy, Lord, I crave,  
Unworthy to be fed  
With dainties such as angels have,  
Or with the children's bread."

I have often in times of gloom and sorrow been made to rejoice on reading dear expressions of love and fellowship from their gifted pens, and sweet Ebenezers of praise would flow to the praise of Him who we hope has translated us from the power of darkness into the kingdom of

his dear Son, and made us sit together in heavenly places in Christ. Sister Bessie's sentence, "But oh how good to know that in the hearts of those who have been with Jesus there is a sweet charity that covers all those things when we meet," touched me as coming from the Fountain of life. We are told to put on charity, which is the bond of perfectness. There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love. We love Him because he first loved us. He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen? This commandment have we from Him, That he who loveth God love his brother also. A dear brother through tears said he was glad to read Elder Lefferts' editorial in the December 1st number. I could only say, Praise God, from whom all blessings flow; and I feel so weak and ignorant I do not know what to ask for. They were told in by-gone times they did not receive because they asked amiss, to consume upon their lusts. How those lusts do creep in our frail state. We are told to "comfort one another with these words." Yet it is written, "If meat make my brother to offend, I will eat no flesh. [he might often crave] while the world standeth." The outcome of that would be peace, which is

"As precious ointment on the head,  
That down the beard did flow,  
Even Aaron's beard, and to the skirts  
Did of his garment go."

The fragrance descended to those who felt to be far away, yet long for the goodness of His house, the place where His honor dwelleth. The trials that afflict the just in number many are, and it seems as we journey on they come unlooked for, yet not unsent. He knoweth the way I take, makes me say, It is the Lord, let

him do what seemeth him good. No other shield or buckler can help. He is a present help in time of trouble. Oh to trust him, to lie passive in his hands, and know no will but his. Yet the night seems long, and we cry, Watchman, what of the night? Then again, a still small voice, "I will not leave you comfortless: I will come to you." Then the morning cometh. It is a morning without clouds. All his works praise him, and his saints bless him. Dear sister Mary Parker's laments come before me when her idols were taken on before. But I must not enlarge. This year we have been bereft of a dear mother, and a precious brother. Chosen in Him before the foundation of the world. There is no lasting separation. The bride, the Lamb's wife, is complete in Him. Of each member of that body it can be said, "It is his eternal gain to die." May we be made submissive to the will of the Lord. As our dear brother said to his sorrowing companion, "We must submit to the will of the Lord."

Unworthily, yours in tribulation and hope,

J. GILLIS.

VERNON, Texas, Jan. 7, 1923.

DEAR EDITORS:—I want to try to express my many thanks and appreciation of your great kindness in sending me the SIGNS for so long a time, also for your brotherly love and forbearance toward me, and wish I could do something for you in return, but I am so unworthy I can do nothing but write and try and thank you. If you are still sending me the paper at Vernon, I have failed to get any copies since I have been here, and if you have stopped it, all is well with me, for I feel I have been a burden too long already, and see no way of paying you,



as I am very poor in this world's goods, but hope I shall be found rich in the faith of our Lord, bearing fruit because of the Vine. Now, dear brethren, any time you see fit to stop my paper, I will only feel I have had even more than I deserve, although it is a great feast to me to read the good tidings of great joy the SIGNS always brings, so do just as you feel is best.

I can never tell you how glad I was to receive the card you sent me with the names of the members here. I went to work at once to find them, and found them all, and many more besides. The church is within fifteen miles of me, and I hope to be able to get there some time this summer. Dear old sister Peden lives here in Vernon. I wrote to her and she came to see me. She is a precious sister, and a great comfort to me.

Thanking you again for your kind remembrance of me, a poor sinner, saved by grace, if saved at all, and feeling to be the least of all, and begging the interest of you all, I am, I hope, your little sister in Christ,

JENNIE LOYD.

MOBERLY, Mo., July 30, 1922.

DEAR BRETHREN:—Will you allow one so unworthy as I to step in for a line? I am a stranger to many, and to many I am not, but we all are hoping in the same Lord, and he is our Shepherd, we shall not want, and I love the dear cause of God, and love the dear readers of this worthy paper. I used to have the sweet and pleasant opportunity of mixing and mingling with the dear saints of Baptist faith, many years ago, but shall never have the same again, yet I hold all in loving remembrance. When a child they would lift many burdens with a word of cheer and sweet fellowship. Many have

passed from life to eternal joys in heaven, blessed heaven, and but few are left to toil onward a few more days. Some day the death angel will visit the home of this poor, unworthy mortal and bear her away. Can I say when my work is finished, All is well, I am ready to meet my Lord, my all in all? Many sad disappointments are in life, but though cast down we are not destroyed. May the sweet love of God remain with the Baptist people everywhere, and may all strife be cast aside and love and sweet fellowship be with all. May all casting stones be withheld, and love and sweet sunshine be with them. We often walk in the dark valley and cry out to God for mercy, and he lifts our feet out of the miry clay and places them upon the solid rock. O come, thou Fountain of love, from the crystal throne, and fill us with thy spiritual blessings. Though many mistakes we make, Christ is our refuge in time of afflictions and sorrows; to him I flee, and cast all my burdens upon him. His promises are loving and true. Oh how sweet to rest in and lean on his strong everlasting arm. If he goes to prepare a mansion for us he will come again. O death, where is thy sting? O grave, where is thy victory? Praises be to his great name. Remember me at the throne of grace.

I remain, a firm believer in God.

(MRS.) L. HADEN.

FREEWATER, Ore., Jan. 6, 1923.

DEAR BRETHREN:—I thought I would have to send you enough to pay up, and stop the paper on account of the hard times, but I could not get the consent of my mind to give up a paper I had read so long and loved its contents so well. I thought Elder Ker's remarks on the close of last volume were so rich and

full, and then when the first of this volume came Elder Lefferts' introduction on the great principles on which dear old brother Beebe founded it, and how graciously God had raised up others in whose hands it should be maintained, looking back over the long and rough road it had traveled on account of the great hatred of its enemies, and have it now in this twentieth century come to us still advocating the same glorious principles on which it was founded, my soul was made to say, The Lord is good. His counsel shall stand, and his love and mercy shall be toward his beloved Zion. I would love for all who contribute to its columns to know how our drooping spirits have been revived by their good letters. May God bless them, with the editors, to continue in breaking the bread of life to the afflicted in Zion.

Yours in sweet fellowship,  
J. T. BARNES.

LAMAR, Colo., Dec. 27, 1922.

DEAR BRETHREN:—I wish to write a few thoughts through our good paper, if it meets with the approval of the editors; if not, it will be all right with me. I have been reading the SIGNS for about forty-seven years, but never subscribed for it until March, 1922. I like to read it, so did my first wife, but she has gone home, where there is no more trouble. I married a christian woman, but her name is enrolled with the Missionaries. I told her that the SIGNS was a good paper. Well, said she, why do you not subscribe? I said, I read it, what is the difference? She replied, I do not think you are treating the publishers right, if you like to read the paper you should help support it. I think she was about right, so I sent money for a year's subscription, and am now sending my renewal for another

year. I find sin mixed with all I do; like Paul, when I would do good, evil is present with me, so I find a warfare going on all the time, the flesh lusting against the Spirit, and the Spirit against the flesh, which makes me cry out, O wretched man that I am! who shall deliver me from this body of death? I find it is not in man that walketh to direct his steps, so if ever I see Jesus it will all be of him. I am glad my salvation is all in the Lord Jesus Christ; if not, I am lost, world without end.

I will close by wishing all a Happy New Year.

Yours in hope of eternal life,  
W. C. PERDUE.

MOUNT CLEMENT, Mich., Dec. 19, 1922.

DEAR EDITORS:—Please find inclosed check for two dollars for subscription to the SIGNS for another year. I love to read the paper, and oh how I wish I could express to you editors the comfort I receive from its pages. I am not a member of the church, but I love the doctrine it advocates. The SIGNS is about all the preaching I get, as there is no Old School Baptist Church near here. May you one and all keep on writing and telling the good news that feeds and strengthens the hungry soul. I hope you may long be spared to continue writing the good word, and may grace, mercy and truth ever guide and direct you.

Yours unworthily,  
JOSEPH W. HASTINGS.

#### WATCH YOUR DATES.

WE wish to request our subscribers when sending in their subscriptions to see that the date on the little pink slip bearing their address is changed. If not changed, please let us know immediately (for that signifies you have not been given credit for the money sent) and we will look into the matter.

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY 1, 1923.

**EDITORS:**

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***MICAH V. 4, 5.**

"HE shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide; for now shall he be great unto the ends of the earth. And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men."

In tracing the path of the Just it will be found brighter and brighter unto the perfect day. This path Jesus trod in declaration of the prophets, who were moved by the Holy Ghost to declare his coming, his sufferings and the glory that should follow. Beginning with Moses, prophecy was quite obscure, but as the ages passed the different prophets became clearer and clearer unto Malachi, who was perhaps the clearest in expression and declaration of all the prophets. Thus the path of the Just was as a shining light that shined more and more unto the perfect day. This day called "perfect" was the gospel dispensation, in which all righteousness has been, and is now being fulfilled to the glory of God and to the comfort of the church of the first-born. It is pleasant to behold the perfect fulfillment of the declarations of holy men of old concerning Jesus. This word by Micah was hundreds of years before the birth of Christ, yet in the New Testament we find its fulfillment in every particular. It might seem that such

would put to silence all who are in any way skeptical of the Scriptures being the inspired word of God, but the blind cannot see, nor can the deaf hear. In this fifth chapter of Micah he tells of the birth of Jesus, that it should take place in Bethlehem, though little among the thousands of Judah, yet out of Bethlehem should he come forth unto the Father, who should be Ruler of the people. It no doubt could have been elsewhere that Jesus should be born had it been in the purpose and plan of the Almighty, but not being his purpose, there was no power in heaven, earth or under the earth that could have changed God's decree, predestinated, that Jesus should be born in Bethlehem. Hence, not only was his death decreed, manner and place, but his birth. When the angels carried the message to the shepherds, while they watched their flocks by night, they said, Fear not, for unto you is born this day in the city of David (Bethlehem) a Savior, which is Christ the Lord. The heavenly host immediately joined in the announcement, saying, Glory to God in the highest, peace on earth, and good will toward men. The gracious promise of God to Adam had been fulfilled, that salvation should come through the seed of the woman, the Savior, Christ Jesus the Lord, Christ the anointed of God, Jesus the Savior of sinners, the Lord manifest in the flesh. What a glorious character he was, and is, as revealed to the people of God. His goings forth had been from of old, from everlasting. Now he is made manifest, the Ruler of the people. What a vast difference between the Ruler of the people and the imaginary god of the world, who is ruled by the people, and is too poor to help the needy, and whose arm is too short to reach the downcast;

whose wisdom is faulty, and whose doings depend upon the efforts of the creature. The God of Israel is ruler and commander of the people, his power is almighty; his arm is not short that he cannot save; he possesses all things, and is absolutely independent of all beings, powers and principalities. He speaks and it is done; he commands, and it stands fast. It is good to have such a wise and almighty Ruler directing our steps, hedging our way, that the sheep wander not unto death and destruction. Not only Ruler of his people, but Ruler of the whole earth.

"He shall stand and feed in the strength of the Lord." All the strength of the Almighty was and is in him. All power in heaven and earth is in his hand. In this infinite strength the Shepherd feeds his flock upon the hidden manna, giving to each lamb and sheep a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. Isaiah said, "He shall feed his flock like a shepherd, he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." It is pleasant, as well as comforting, to see the perfect harmony between the prophets, though in different language, concerning the omnipotence, omniscience and omnipresence of the almighty God. Again, it is strengthening to know that the church is builded upon that foundation and is earnestly contending for the doctrine of the apostles and prophets, Jesus Christ being the chief corner-stone. He feeds his flock like a shepherd, in tender-

ness, love, sympathy, with the food best suited to their needs and welfare. His arm gathers the lambs, no man in the work; he carries them in his bosom, the best and safest place for "the little ones." He gently leads those that are with young; not yet made manifest to the mother, the church.

"And they shall abide." This declares life eternal to all the seed. "Because I live, ye shall live also." Jesus is the vine, and the branches live in him. He said to his disciples that they should go and bring forth much fruit, and that their fruit should abide. The life of the vine is in the root: "Your life is hid with Christ in God." Therefore as the vine abides, the branches abide. The vital unity between the Vine and the branches forbids death to any one of the branches; in other words, to one of the sheep or lambs. They abide now under the shadow of the Almighty and shall endure all eternity. This good Shepherd is great unto the ends of the earth to those who have gotten to their wits' end, finding no rest of mind or soul, feeling to be without God and hope in the world. He is a great Savior to all such as trust in him. No one can thus trust until brought unto the end of the earth, to know vain is the help of man, but "blessed is that man that maketh the Lord his trust; and respecteth not the proud, nor such as turn aside to lies."

"This man shall be the peace, when the Assyrian shall come into our land." The Assyrian here suggests the enemies of the church of God in all the gospel dispensation. Against which the Lord has raised seven shepherds and eight principal men. The seven shepherds are the good soldiers for Christ, on whom he has put his whole armor, that they stand in the evil day, or day of persecution.

The number seven is perfect, complete, hence the entire ministry of the gospel age is set forth in the expression, "seven shepherds." They have always waged a good warfare, putting thousands to flight who would devour the man-child. While the world stands this ministry of the Spirit, not of the letter, will abide to the glory of God and to the comfort of his people. No one need fear that at some future day the church of Jesus Christ shall again be persecuted as in the days of the apostles, when it was worth a man's life to express his faith in God. It may be that at some future time the Gentile church shall be no more, but then the kingdom shall have been given to the Jews, according to his word, and the same faith, hope, charity, doctrine and fellowship exist that the church enjoys to-day.

The eight principal men are Matthew, Mark, Luke, John, Paul, Peter, James and Jude, the writers of the entire New Testament. "Principal men" because of their apostleship, having authority from the Lamb of God to set things in order in the churches, to establish the doctrine of the gospel church so that any departure from it loses their fellowship. Every point of doctrine is found in their epistles; every ordinance of the house is declared by them, and commanded by them to be observed. It is impossible to abide in their fellowship, which was with the Father and with his Son Jesus Christ, if one departs from their doctrine or order of the church. Every thing, great or small, must be weighed in their scales, and if found wanting must be discarded as of no value to the church, nor of comfort to one of the sheep or lambs.

Summing up, it is establishing to one's faith to behold the fulfillment of the word of the Lord by Micah to the very

letter. The birth of Jesus was in Bethlehem; he is the Ruler of the people; great unto the ends of the earth; he feeds his flock; has raised up shepherds in the different ages, and called eight men to write the New Testament. His word, therefore, is the man of our counsel. May the church abide in his counsel, being rooted, grounded, settled, fixed. Other foundation can no man lay.

Written by request.

K.

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### CORRESPONDING LETTERS.

*The Lexington-Roxbury Old School Baptist Association, now in session with the Olive and Hurley Church, at Ashokan, New York, September 13th and 14th, 1922, to the associations and churches with which we correspond, sends christian greeting.*

DEAR BRETHREN:—Through the continued mercies of our covenant-keeping God, our unprofitable lives have been spared until the present, again enabling us to assemble together as an Association, where we have received your messengers, whom we have gladly welcomed. Our meeting has been in harmony and peace, and love and joy have seemed to flow from heart to heart. Your ministering brethren have come to us with messages of love, shunning not to declare the truth as it is in Jesus, for which we wish to be truly thankful to the Giver of all our many blessings. We still, as in the past, desire a continuance of your love and fellowship, and will hope to meet your messengers at our next session, which will be held, the Lord willing, with the First Church of Roxbury, at Vega, N. Y., on the second Wednesday and Thursday in September, 1923.

GEORGE RUSTON, Moderator.

ARNOLD H. BELLOWS, Clerk.

JAMES AVERY, Ass't Clerk.

## OBITUARY NOTICES.

**Miss Sarah Drake Stout** was born March 23rd, 1836, and died October 26th, 1922, making her stay on earth 86 years, 7 months and 3 days. She was the daughter of Samuel Holmes Stout and Deborah Drake Stout. Her parents were members of the First Hopewell Old School Baptist Church, and were very faithful as their record shows. Brother Stout was the leader of hymns for many years, and his daughters were companions with their parents in attendance at meetings. Miss Sarah leaves one sister, Mrs. Mary Stout Updyke, of Omaha, Neb., to mourn for her as the last of the family, also many nieces and nephews, together with her many friends, to mourn the loss. Miss Sarah was a devoted member of the congregation of the Hopewell Old School Baptist Church, and no one would have thought other than she was a member of the church. She lived her faith, and proved the same, as she was guided in a meek and quiet way. She was a descendant of the famous Stout family, which comprised the main body of the constitution of the First Hopewell Church, April 23rd, 1715. We feel our loss is her eternal gain, and she rests from all her labors.

Her funeral was attended by the writer at her late residence, in Hopewell, N. J., and the high esteem in which she was held was manifested by the large attendance of the citizens of the town of all denominations. She was laid to rest in the Hopewell Old School Baptist Cemetery, and we feel when God calls his saints which sleep, from the dead, she will come forth to meet the Lord in the air and ever be with the Lord. May it please God to comfort all who mourn.

CHAS. W. VAUGHN.

**Mrs. Susie Yingling**, wife of Samuel M. Yingling, died at her home on Jewel street, Friday morning, December 22nd, 1922. Mrs. Yingling had long been a sufferer of lung trouble, having been confined to her bed for about two and one-half years, yet she bore her suffering patiently and was always bright and cheerful. She was 37 years of age and is survived by her husband, one son, Frank, aged 15 years, father and mother, Mr. and Mrs. Levin Hastings, and two brothers, Theodore and Chauncey Hastings, all of Delmar.

The funeral services were held from the residence, on Monday, December 25th, at 11 o'clock, Elder H. C. Ker officiating. Interment was made in the M. P. Cemetery.

THE above obituary appeared in the Delmar, Delaware, paper, January 5th, 1923. Again we feel a desire to add a few lines regarding her life as a member of the Little Creek Old School Baptist Church of Delmar, Delaware. She was baptized by the late

Elder A. B. Francis, some ten or twelve years ago, and until stricken with illness was ever present at all meetings of the church, except when providentially hindered. She had a fine voice, and was very helpful with the singing. She was well indoctrinated and had no use for other doctrine than gives glory to God. During her long sickness she was cheerful, and sometimes hopeful that she might again be able to attend the meetings, but the Lord had not so ordered it, and she passed away, as above stated, in full faith of salvation in Jesus' blood. We called repeatedly to see her, and she was always glad to hear of the love and peace of the church. We sometimes tried to tell her what we said to the people in meetings, and she was glad always to listen to the old, old story of Jesus and his love. She was a thoughtful and devoted daughter, a faithful and loving wife and mother, a true friend and good neighbor.

Mr. Yingling and the sou have our sympathy in their great loss. May the grace of God sustain the father and mother in their declining years.

K.

At her home in Dorchester, N. B., December 27th, 1922, **Mary Althea Hastings**, wife of William C. Hastings, aged 65 years, 8 months and 7 days. She is survived by four sons, three daughters and the husband, also five brothers and one sister, to mourn their loss. The subject of this notice was a woman of exemplary life, and while she never made a public profession of her divine Lord and Savior, we believe that she like Mary of old had sat at the feet of the Master and learned the song of redeeming grace and dying love. May God sanctify this dispensation of his providence to our good, and enable us by faith to say, He doeth all things well. While we deeply mourn the absence of a faithful and loving wife and mother, we sorrow not, even as others who have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him, we desire to bow in humble submission to the immutable decree of Him who worketh all things after the counsel of his own will. We can only sorrow in that we shall hear her loving voice and see her face no more.

HUSBAND AND FAMILY.

**Joseph S. Turner**, the subject of this notice, and son of the late lamented Joseph B. Turner, was born near Turners Station, Henry County, Kentucky, July 21st, 1844, and departed this life December 13th, 1922, at his home, in Louisville, Kentucky, being a few months past 78 years of age. At the age of seventeen he volunteered in the war between the States, serving a part of the time under Gen. R. E. Lee. He was mustered out of the service in 1865, with an honorable discharge, soon after which he entered into and conducted a mercantile business

successfully for about fifty years. He united with the Cane Run Primitive Baptist Church about thirty years ago, and lived a consistent member, and a strong advocate and an ardent defender of the doctrine of salvation by grace. He was also a reader and strong supporter of the views as set forth in the SIGNS OF THE TIMES. He was married in 1872 to Mary A. Campbell, and to them were born four sons and three daughters, two sons having preceded him in death. He leaves his widow, two sons, two daughters, four brothers and three sisters, together with a host of relatives and friends, to mourn their loss. While the breaking of earthly ties are sad, we mourn not as those who have no hope.

Funeral services were held at his residence, after which the body was laid to rest in Cavehill Cemetery, Louisville, Kentucky.

As a brother in the flesh, and, I hope, in the Spirit as well, I feel that I can say for him that he was a kind husband, a loving and indulgent father; that he has fought a good fight, he has kept the faith, there is therefore laid up for him a crown of righteousness, which the Lord, the righteous Judge, will give him. May the Lord's blessing rest upon the family and guide and direct us all in truth and righteousness, is the prayer of his brother,

G. R. TURNER.

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

A. M. Bourland, Texas, \$6.00; Martha E. Holloway, Md., \$3.00; M. C. Reaves, Ill., \$1.00; Paul T. Leigh, N. J., \$1.00; Dow V. Borst, N. Y., \$1.00; J. A. Tandy, Okla., \$5.00.

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

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CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA.

Meeting every Sunday 10:30 a. m.

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BAPTIST CHURCH,**

IN

**NEW YORK CITY.**

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11:00 A. M.

2:00 P. M.

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

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

A. S. ROWE, Church Clerk.

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

S. B. MOFFITT, Pastor.

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

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 LANE BRIDGES, Clerk, Arcada Apt, 102, Seattle, Wash.

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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

JOSHUA T. ROWE, Pastor.

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### THE

## "SIGNS OF THE TIMES," (ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

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Elder H. H. Lefferts, Leesburg, Va.



# SIGNS OF THE TIMES.

Entered in the Middletown, N. Y., Post Office as Second Class Mail Matter.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

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SALISBURY, Maryland.

DEAR BRETHREN:—This letter from Elder Schenck has proven good to me, and I feel others will profit by the sound doctrine therein set forth. I have not asked his permission to publish the letter, but as a general thing writers of such articles neither insist upon the publishing of their writing nor object when it is done. May the Lord be with us.

F. SELBY FISHER.

WILLIAMSTOWN, Kan., Jan. 5, 1923.

DEAR BROTHER FISHER:—It has been a long time since I received your last very welcome and kind letter. I now feel a disposition to try and drop a few lines, although I feel weak, both physically and spiritually. I have been confined to the house for a few days on account of a severe cold, and while I have not been confined to the bed, I have felt very much indisposed. I consulted our doctor yesterday, however, and he gave me medicine which has relieved me greatly, and through the providence of God I hope to soon be able to go about my several duties. My mind has been led to

reflect much upon the goodness and mercy of God toward his people, and of his wisdom and might in leading them about and instructing them and keeping them “as the apple of his eye.” Of all the truth set forth in the Scripture this one is not the least prominent, that God is our leader and instructor, our keeper; furthermore, it is good to remember that he finds his people, even as he found Jacob of old, and our condition is just as hopeless as was his unless we be found, sought out. Their desolate, helpless condition, together with the fact that they were found, would surely indicate that they were a lost and ruined people, but the dear Lord found them. I would not have you believe they were hid from God, but the very reverse; their lives were hid with Christ in God, and when the time for deliverance comes he graciously finds his people right where they were lost. Therefore the prophet says, “They shall call them, The holy people, The redeemed of the Lord, and thou shalt be called, Sought out, A city not forsaken.” Called, Sought out; there can be no question but the Lord foreknew those who are sought out, and how well this agrees with the inspired apostle

when he said, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Christ came to seek and to save that which was lost. We are warranted then in laying stress upon the infallible security of all of God's little ones. There are no exceptions mentioned in the Scriptures, and there are no exceptions now; the Lord knoweth them that are his. It is a matter of much comfort, then when we pause and reflect upon those holy principles which are spoken of in connection with the calling of God's humble poor, their justification, their glorification, in a word, their ultimate salvation. Before one of these little ones can be lost God's foreknowledge must fail, his predestination must fail, the suffering, death and resurrection of Jesus must prove ineffectual; indeed, the whole eternal purpose of God must fail before one of these little ones can fall away and be eternally lost. But we are comforted by the blessed assurance, "God hath not cast away his people which he foreknew." Those whom he hath found, sought out, those sons of Jacob never can be consumed while it is written, I am God, I change not. I have spoken of these as the "Lord's little ones," the term seems so fitting to those whose hearts God has touched. There are no great ones in this family, but it is a truth peculiar to them that each one will say, I am the least, if one at all. I love to dwell upon these little ones, seeing they are the objects of God's divine love; they are as babes and sucklings; being so very small, they are without strength, they are without wis-

dom, they cannot walk, except their indulgent parent leads; if they fall they cannot rise except he take them up. The words of the prophet are significant when he said, "He taketh up the isles as a very little thing." "The isles." We know what they are naturally: small bodies of land entirely surrounded by water. This presents a beautiful picture of God's afflicted people. The waters are emblematic of afflictions, tribulations and troubles, these surround God's people on every hand. We are troubled on every hand, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. Cast down; yes, but the Lord taketh them up as a very little thing, and one thing to be borne in mind is the fact that he measureth the waters in the hollow of his hand. Thus we will try to remember that our afflictions are measured out to us by the unerring hand of God. This is the way the Lord leads his people, and indeed they must be led while in this desert land, this waste howling wilderness, which is rendered the more desolate when we are led to view ourselves as we are by nature, barren and unfruitful of anything that is good, wandering about, as it were, having no straight paths for our feet. Thus when we take a retrospective view of our life in this wilderness of sin we are sure we never could have escaped its terrors had not the Lord found us and graciously led us about. "He calleth his own sheep by name, and leadeth them out." There is no instance on record where his sheep have gone before, but he goes before them, leading them. When the children of Israel came forth out of Egypt the Lord went before them in a pillar of fire at night, and a pillar of cloud by day. This remarkable journey and complete

deliverance no doubt is typical of the travel of God's spiritual Israel of to-day; burdened and provoked by their taskmasters as they were, seems to my mind to present the people of God while they were laboring under the law. I presume every one, when he is awakened to his lost condition, has fled to the law for relief, and for awhile seemed to get along very well, but more and more was required of him until it became quite evident that there was none who could comply with the demands of these taskmasters; and so with us in our early experience, we verily thought we could live acceptably under the law, but alas, we found we could not meet its demands. The people were led forth from under this bondage, but the enemy pursued them to the Red Sea; these mountains were on either side of them, the sea in front, their enemy behind them. In our experience we found this to be the case, the mountains (our sins) on either side, which we could not surmount, the law (our enemy) pursuing from behind, and the sea (the Red Sea) in front. I am persuaded this Red Sea is typical of blood: the blood of the everlasting covenant of God. It was not in the purpose of God that we of ourselves should overcome our sins, neither was it in his purpose that we should turn again and serve those weak and beggarly elements, but it was through the power of God that the waters were smitten, and by his decree Jesus was smitten. We did esteem him stricken, smitten of God and afflicted. It was a complete deliverance from their enemies: the law. So we find that the blood of Jesus has come between us and our sins, hence the language of the apostle, How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God,

purge our conscience from dead works to serve the living God. It is only because of his shed blood that his people enter that everlasting covenant ordered in all things and sure. Those embraced in that covenant he has kept, and will keep, as the apple of his eye; he has led his people thence, and has declared in mercy, I will be a father unto them, and they shall be my sons and daughters.

There seems to be an element somewhere claiming the name of Old School Baptists who advocate the theory that eternal salvation is dependent entirely upon God's sovereign grace, but our time salvation is dependent upon ourselves. To my mind this presents a very complicated place of salvation. "Keep me as the apple of the eye; hide me under the shadow of thy wings."—Psalms xvii. 8. These two witnesses, Jacob and David, testify that the keeping power is all of God. In Hannah's prayer and exultation at the birth of Samuel, she voiced the same sentiment: "He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail." A great array of testimony could be produced upon this subject if it were necessary, but I trust it is not necessary just now, as I feel sure you are not misled in that way. I feel that we are quite as dependent upon our dear Lord to keep us in the way as we are that he lead us and bring us in the way. The bride said, "He brought me into the banqueting house, and his banner over me was love." This is a wonderful banner, and I would that it were more in evidence.

I hope to hear again from you at your convenience, and beg to remain, yours in hope,

L. L. SCHENCK.

COLUMBUS, Georgia.

DEAR KINDRED IN CHRIST:—

“Blest be the tie that binds  
Our hearts in christian love;  
The fellowship of kindred minds  
Is like to that above.”

How I would love to write to each and every one who write for our dear family paper, the SIGNS OF THE TIMES, and tell them how much I love them for the trnth's sake, bnt my pen would fail to express it as I would wish, for I cannot tell on paper just how I feel towards those I love in Christ Jesns. I know it is a gift from God to be able to write anything to the edification and comfort of God's dear children. I feel so unworthy, so deficient in it all, and often feel ashamed of myself, and think it may be wrong and a sin for one so ignorant and blind as I feel myself to be to attempt to write to the people of the most high God, who cannot look npon sin. The question will arise, Is it for Jesus' sake, and for your brethren's sake that you write, or is it all of the flesh? Such questions make me fear and tremble, for if I know my heart, I do not want to deceive God's dear children.

To-night I have been reading in our favorite paper, the SIGNS, and why is it our favorite paper? Because in reading it we are assured we are not alone in this world, bnt that there are others who have been brought by a way they have not known, and led in paths they have not trod. Because the editors and correspondents are manifested as lovers of God, because God first loved them. Able ministers of the new testament, who rightly divide the word of trnth, are given by him. We have often been refreshed in our souls, and made to bless God that there are such ministers and people in the world. We read the editorials, and see how clearly and fnlly the glory of God is set forth; not only that

he is infinite in love, bnt also in wisdom and power. The dear Savior of sinners is set forth, not as a beggar, not as inviting, bnt as mighty to save; as dying the just for the nnjust; as finishing the work his Father gave him to do, declaring, “Because I live, ye shall live also.” What wonderful love to poor finite creatures as you and me, that the blessed Lord should leave the shining courts of glory and come to die the ignominious death of the cross to redeem his bride. What wondrous love is this! The Christ-man on earth; he came to his kingdom in the world, but not of the world, a chosen generation, a royal priesthood, a pecnliar people, chosen in him before the foundation of the world. I know we are not worthy, but Jesus is our worthiness; he is our righteousness. When he opened the prison doors to ns poor sinners, did we not praise him, and say, He has done great things for ns, whereof we are glad? Then our hearts leaped for joy at the sight of him who was made sin for us. Then we did say,

“Was ever love like this?  
Was ever grace so free?  
This be my constant joy and bliss,  
That Jesus died for me.”

Jesus having loved his own that were in the world, loves them to the end. What a consolation to know we have a Friend who loveth at all times; although we him oft forget, his loving-kindness changes not. Snrely we feel when we almost lose sight of him, and he shines in our hearts, and we feel its hardness depart, that he loves us with an everlasting love, and with loving-kindness draws ns. “Draw me, we will rnn after thee.”

“He gently leads my soul along;  
His loving-kindness, oh how strong.”

What a blessed thought that we have a Friend that changes not. He alone can find the poor downcast souls, and speak

peace to them. It is seldom I get upon the mountain top, much of the time I am in the valley, full of doubts and fears, wondering and questioning if it can be that I am one of God's chosen vessels of grace and mercy. Many sad thoughts have I had, and many tears I have shed over my sinful heart, and feel if I am a chosen one, I am the least of all. Yet as sinful and depraved as I feel myself to be, I would say with Ruth, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Now with the poet I would say,

"'Tis grace has brought me safe thus far,  
And grace will lead me home."

If we are saved it is by the grace of God, not by works; no, not by works. All of God's dear children when first touched by the Lord, when made by the power of the Lord to see their exceeding sinfulness, try their creature good works to the full extent; try to keep the law, but fail utterly, for there is no peace or rest to the sin-burdened soul in any good works he can do; though he try with all his might he will fail; though he have courage enough to try and try again, he will find no relief, no rest for the poor troubled soul. Christ is the good shepherd, and says, My sheep hear my voice. He is leading his own, and makes his truth and mercy known to them. Sometimes I am filled with the hope that I am a chosen vessel of God's grace and mercy; sometimes fears arise, and comfort mingles with my sighs.

"'Tis ever so, thy faithful love  
Doth all thy children's graces prove;  
'Tis thus our pride and self must fall,  
That Jesus may be all in all."

What a blessed privilege to listen to the messengers of our Lord, telling the sweet old, old story of Jesus and his love. What joy to know that Christ has fulfilled the law, and completely atoned for all the sins of his people. These dear children stand blameless, without spot or wrinkle before God in love, through Jesus Christ our Lord. His children were here in the flesh, he came to redeem them from sin and death, and deliver them from the power of darkness into marvelous light. Jesus saith, I am the way, the truth, and the life, and at some-time in their experience the followers of the meek and lowly Savior have felt the truth of this saying. He is the way, the truth and the life. What a wonderful consolation to the tempest-tossed, burdened souls, who are searching for the blessed truths of the gospel. It would be glorious if at all times we could embrace the Scripture, "Let not your heart be troubled," but I am most of the time troubled about many things, and am inclined to trust in an arm of flesh. But I have, I think, at times felt to leave all in the hands of my heavenly Father, saying, "Thy will be done," knowing that he is love, and that his banner over us is love. He rules all things for good, and, dear kindred, we feel when thus enabled to view these blessed things it is perfect happiness, a taste from the Fountain Head.

"My willing soul would stay  
In such a frame as this,  
And sit and sing herself away  
To everlasting bliss."

A little band of pilgrims, sojourners here, seeking a city not made with hands, eternal in the heavens. How thankful our hearts are we can communicate one with another of our travels, sometimes

full of joy, sometimes dark, and we trust in a God who can lead us through all dark places, and who teaches us that his tender care is always around and about his people wherever they are led; and he teaches them they shall have no other God before him, for he is all in all. None can harm them. His rod and staff comfort them that put their trust in him. Nothing shall be able to separate them from the love of God, which is in Christ Jesus our Lord. This chosen generation is kept by his power unto salvation, for he creates in them a willing mind to serve him in a way that becometh his people.

Now, dear kindred, I will close, lest I weary you. I would say to you, Write on in our family paper, for the messages you send are of much joy and comfort to the scattered ones. I have great comfort in reading the dear ones' writings. If I could write as they do, what comfort it would be for me; they tell my experience better than I can. My heart is filled to overflowing, so that mine eyes run over with tears, and my heart almost bursts with thanksgiving to our God for his mercy to us undeserving sinners. I have been a reader of the SIGNS more than forty years. I lingered round the Shepherd's tent until my days were almost spent, feeling unworthy to ask a home with those who sing, Amazing grace. I have had more enjoyment since I united with these dear people than all the world can give. It is spiritual happiness we enjoy after we have been brought from darkness to light. Pray for me, that God will richly bestow upon me his free grace, and may the Lord bless you all and save you for Jesus' sake, is my prayer.

F. J. NORRIS.

POCA, W. Va., Jan. 25, 1923.

DEAR SISTERS:—It being my grandson's request that I send his money to pay on his subscription to the SIGNS, I also feel to pen a few of my feeble thoughts for your consideration. If approved, please publish; if not approved, cast aside. If I am not deceived, which I hope I am not, I love those who love the Lord Jesus Christ, and prove their love for him by honoring him. One cannot honor him, and take any part of the honor to himself in his salvation, for salvation is of the Lord, from start to finish. Now my mind is running out after the brethren: the fathers and mothers in Israel, with whom I have been blessed of the Lord to meet in the past thirty years. Many of them have been called home to that bright clime to be with Jesus in the paradise of God forever and ever, where there will be no more pain or sorrow. Job iii. 17, 18, says, "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor." Many sore trials await us here, and many bitter persecutions from those who know not the truth as it is in Jesus. The apostle Peter gave us to understand that there is a purpose in these bitter trials, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." God's children praise Jesus for their deliverance from sin and death, for he was delivered for their offenses and was raised again for their justification, and being made free from sin they become servants of God. They have their fruit unto holiness, and the end is everlasting life. (Rom. vi. 22.) Sin shall not have dominion over you, for ye are not

under the law, but under grace, for the reign of grace to the overthrow of sin frees the child of God from the law of sin and death, and if the Son makes you free ye shall be free indeed. We Old School Baptists are the only people who preach a free salvation; all others preach a meritorious salvation: that the dead sinner might do something in order to merit salvation, that he must acquaint himself with God and be at peace. (Job xxii. 21.) This is the natural notion of all from a natural standpoint. All the institutions of men claiming to be religious claim to have the power to christianize and evangelize the world if they could just have a little time and plenty of money. Oh what a difference in the belief of the church to that of the world. Who maketh thee to differ from another? Grace, unmerited favor, has made the church to differ from the world. This people are a people called out of the world, called with an holy calling, not according to their works, but by grace given them in Christ Jesus (not for them), who is their Surety, Prophet, Priest and King, who will administer this grace to every covenant child in time of need, for his grace is sufficient for every emergency. O gracious and merciful Father, may it be thy will that we be humble servants in our Master's vineyard, willing to preach Jesus the Friend, Lover and Savior of lost and ruined sinners, for when Jesus is preached all is preached, for he is the Alpha and Omega, the first and the last, the bright and morning Star. We sometimes say "free grace," while we could leave the "free" off and it would mean the same. We sometimes say "absolute" in connection with predestination. We could leave off the "absolute" and it would mean the same, for predestination is absolute, or it is no pre-

destination at all. I am one of the many Baptists who love the doctrine of predestination and election, for upon these two principles of doctrine our eternal destiny hangs. I heard a man once, who was called an Old School Baptist preacher, say that he thought the doctrine of predestination was preached too much, that its tendency was to drive away from the church, instead of drawing membership to the church. Paul did not think that way about it, for he preached it.

Now in my closing remarks I feel to say there is no people upon the earth just like the old order of Baptists. I have met many scorners from the professed religious world who looked upon me as the offscouring of the earth, but so far I have felt to take courage and feel the words of Jesus are truth.

Dear brethren, I am close to my seventy-fourth birthday (April 15th), and feel my stay upon earth to be short, and will say, Strive to live in peace with each other.

From an old sinner, saved by grace if saved at all,

J. W. McOLANAHAN.

BREWERS, Ky., Jan. 26, 1923.

DEAR BROTHERS EDITORS:—As it is time to renew subscriptions for a few of the readers of the dear old family paper in this part of God's footstool, you will please find check to cover inclosed subscription list. Also copy of some letters written by a dear sister in the flesh, which are so full of love for the church where she has been such a faithful attendant since 1879 that I feel others would be glad to read them. If you think worthy a place in the paper insert them and oblige a poor sinner,

J. C. CHESTER.

BENTON, Ky., Jan. 10, 1923.

DEAR BROTHER JIMMIE:—I have written a letter to the church; I will send it to you, and if it is all right you may read it the next time you all meet in conference. Dear brother, I hope the dear Lord will hold you up and enable you to preach Jesus to the comfort of his people. Tell brother Jenkins that I still remember his faithfulness, and hope the Lord will bless and comfort him in his last days. Some days I can be up some, and then I have to be in bed three or four days or a week. The days and nights are long to me. It is nearly six months since I have been able to do any work, but if the Lord will make me reconciled and submissive to his will all will be well. I have but little hope of ever being any better. An interest in your prayers I crave, that we may meet beyond the grave. I would be glad of a visit or a word of comfort from any of you; love to all.

From your sister,

ALICE.

*To the church at Soldier Creek, Marshall County, Kentucky.*

DEAR BRETHREN AND SISTERS:—The Lord has seen fit to lay the hand of affliction on me, and I have not had the pleasure of meeting with you in conference for a long time. The thought came to me one night when I could not sleep, to write to you, and I will try to write some, if the Lord will give me strength, for I am very weak and nervous. Dear people, I hope you are still trusting in God for life and salvation. He says, I will leave in the midst of thee a poor and afflicted people, and they shall trust in the name of the Lord. I know I am poor and afflicted, and his mercy and grace is all I have to trust in. Oh I am so glad that our dear Savior is not like we poor sinful

creatures, for if it were possible for him to be I fear he would become wearied with me, continually begging and trying to pray to him, both day and night, for his love and mercy. If it can be his holy will, may he keep us all so close to him, and fill our hearts so full of love for him and his cause that we will never want to follow after the vain and perishable things of the world. Oh may the Lord continue to bless you to meet and worship him, and remember when you meet that I think of you, and try to beg the Lord to be with you in your songs, in your prayers and in your preaching. May all you do and say be done to honor and glorify his holy name. When it is well with you pray for me, for I feel like I need the prayers of all the saints.

Written in much weakness.

Yours in hope,

ALICE L. MATHIS.

LIMONA, Fla. July 24, 1921.

ELDER J. W. McCLANAHAN—DEAR BROTHER:—Your letter of recent date came a few days ago, just at the time I was seriously thinking about you and your association, as I was expecting to be with you in September, but I have a great deal of traveling to do before I reach your place; however I am a planner: before I start on a trip like I have before me now I count the days that I may have at each place I expect to stop. Two years ago I overburdened myself in preaching. It was so laid out that I had to move nearly every day. While I was able to stand the worry, it did not strike my mind so pleasant when almost every morning I knew I had to be on the move to reach every appointment. To give you an idea, I got into Roanoke, Va., on May 2nd, 1919, preached there at the association, then went on down



through that State into North Carolina, preaching almost every day. I went almost to the coast one way, and back another way, and when I got back to Roanoke early in August I found in the ninety-eight days on that trip that I had preached ninety-four times, which would have averaged, perhaps, one hour or more for each discourse. I was not physically exhausted at all, and that in the hottest part of the year. I expect to leave my home here on next Saturday, July 30th, and a brother will take me in his car to Lakeland, Fla., that will be twenty miles on my road. From there I will go as direct to Pensacola, Fla., as I can. From there I will stop at two churches in south Alabama, fifty and seventy-five miles from Pensacola. These churches are about four hundred and fifty miles from here. Brethren there have been writing to me for some years to visit them. They are readers of the SIGNS, as your people, and their opinion of me from my letters may be like Paul said on one occasion: "For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible."—2 Cor. x. 10. Now this may be repeated, so when they see me it will be a little old man, but a great big sinner, who is a wanderer through the Book in preaching, just like his life has been on God's earth. If I make the right railroad connection I expect to be in Oklahoma on August 10th. I have an appointment in Oklahoma for the second Sunday in August. My youngest daughter, who is a stenographer, and at present serving her county as Assistant County Attorney, is trying to get her vacation at the time I shall be there and go with me to Pennsylvania to visit her brothers, but I am not certain yet about her leave of absence. I have two sons to visit, one in

Homestead (which is a part of Pittsburg) the other one hundred and twenty miles northeast of that city. I want to leave Pittsburg in time to get to your association, perhaps Thursday, or may be Wednesday I will take the B. & O. R. R. down the east side of the Ohio River to Point Pleasant, there change for the town where I am to get off; I do not know which place until I hear from you. I may not see the SIGNS that will have your notice in, so you had better write me about August 15th. At present I do not know whether I get off at St. Albans or not.

Yours, in hope of immortality,

J. F. BEEMAN.

[THE above was sent by Elder J. W. McClanahan, thinking it would be of interest to the brethren, as it was his last letter to him.—ED.]

MATTITUCK, New York.

DEAR EDITORS:—I am sending my subscription for the SIGNS another year, so will try to write a few lines and tell you how much I enjoy reading it, and what a comfort it was to me all the years I was living on the Pacific coast, where I had no other preaching, but truly hope our Lord was teaching and leading me through all those years. I feel I have had not one trial too many; all have been needful; there has been much to learn. I cannot say that I have grown worse instead of better, because if our God has bought me with the price of his dear Son's suffering and life, I believe he will keep me to the end, and would he allow me to grow worse? I cannot think so, but I know this: I feel to be far worse now. I see my sins, mistakes, follies, shortcomings; yes, all the sins of the flesh, the old man with his deeds, more clearly than ever before. Is it because He has been leading me about and in-

structing me? I trust so. The more I see of my shortcomings the clearer seems my understanding of his wonderful mercy and love to poor sinners. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." "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." We must learn to hate our lives in the flesh; like Paul, we cannot do the things that we would, but the things that we would not we seem to be always doing. As Paul says, "O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin." Thus the warfare between the old and the new man. Sometimes it seems that the "old man" would almost vanquish the "new man," but underneath are the everlasting arms, and our Father will let us fall just far enough to teach us the weakness of the flesh and the strength of his almighty arm to save.

NELLIE H. ARNOLD.

BERLIN, Md., Oct. 25, 1922.

DEAR BRETHREN:—I have for a long time felt a desire to write to you all through the dear old SIGNS, but never have felt that I could write anything that would be of comfort to any of God's people, for I feel I am so weak in spirit, and unlearned, both in spiritual and material things, but I want you who write for the dear old paper to know how much I enjoy your good letters. I hope it is God's will that they will continue through all the days of life, for there are many hungry souls feasting. I look forward to the time for my paper to come just the same as I do for preaching days, and I

seldom let it lie very many hours before I have read it from cover to cover. I am away from home to-night, doing some work, and I have some of last year's copies with me and have read several letters in them. I feel that if I could write like many who write for the SIGNS I would want to write all the time, but how can one so black with sin as I feel to be say anything that can be of comfort to one of God's people? The world tells us we can have religion if we only ask for it. Brethren, is this true? I think not, for over twenty years of my life I wanted to be a christian, but have never seen myself one yet. I see myself a lost and ruined sinner, and there is nothing in me of myself that can release me from the load of sin that is upon me. If it is left to mortal man, what hope is there for me? There is nothing but the bottomless pit of darkness that I once saw in a dream. That was many years ago, but is still fresh in my mind. I oftentimes feel I would like to write to some of you personally in regard to your experiences, but have refrained from doing so in days past because I was not one with you, now because I cannot see how I can write to such good people. I sometimes feel I am one of the wolves in sheep's clothing spoken of in the Scriptures, and was kept from uniting with the church for a long time on that account, but for some cause, I know not what, the day I went before the church everything was taken away and I did not realize just what I was doing until after I was received, then the thought came to me that I had deceived the church, but oh I hope and pray it is God's will that I have not deceived them. Dear brethren, if you knew how dear you are to me, and how unworthy I feel to be among you, I believe you would have a heart to pray for me. If any feel like writing to me I will be very glad to hear from them.

May God bless the household of faith, is my prayer.

J. W. S. TIMMONS.

**EDITORIAL.**

MIDDLETOWN, N. Y., FEBRUARY 15, 1923.

**EDITORS:**

Elder H. C. Ker, Delmar, Delaware.  
Elder H. H. Lefferts, Leesburg, Va.

*All letters for this paper should be addressed, and money orders made payable, to*  
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**MATTHEW XXIV. 14; I CORINTHIANS X. 11; HEBREWS IX. 26.**

"AND then shall the end come."

"UPON whom the ends of the world are come."

"But now once in the end of the world hath he appeared."

A reader and friend of the SIGNS living in the south has asked us to write a comparison of the above three texts, found in three different portions of the Scriptures of the New Testament; particularly is it desired that we tell what is meant by "the end of the world." This is very interesting and very far reaching. Much has been written, and many sermons have been preached along this line, but the subject is too vast ever to be exhausted. In the first citation, Jesus is answering the question of his disciples, who have asked him what shall be the sign of his coming, and of the end of the world. They had asked him this question because he had declared that all the buildings of the temple in Jerusalem should be destroyed, and that not even one stone of those buildings should be left standing upon another. It was not surprising that upon his telling them of such a calamity to come they should want to know when and how it was to come. We now know that those temple-buildings in Jerusalem have long since been destroyed, and we further know that they were destroyed when Jerusalem was con-

quered and devastated by the Romans in 70 A. D. It was then that the Jews as a nation ceased to be, their world then coming to an end. By the coming of the end, therefore, was plainly meant the ending of that legal or Jewish age or dispensation. Wars, international conflicts, famines, pestilences, persecutions and false christs prevailed in the latter days of that Jewish age in which Jesus and his disciples were then living. Those tribulations, and more like them, were to come to pass, and did come to pass, before that legal world perished under the heel of the Gentile invader and conqueror. The gospel of the kingdom was to be preached in all the world for a witness unto all nations before that Jewish world should end. This preaching was done by the apostles, those to whom Jesus gave commandment after his resurrection to preach it; it did not fail of accomplishment, and was not left over for the christian church to carry on after the apostles' death. The work of the apostles was done by the apostles, and we are not at this time doing their work, nor finishing what they left undone, for they left nothing undone of all that Jesus gave them to do; and the preaching of the gospel to every creature among all nations was one of the things he gave them to do. They did it. "Which was preached to every creature which is under heaven."—Colossians i. 23.

According to the second Scripture about which we are asked, and which occurs in the tenth chapter of first Corinthians, and in the eleventh verse, it is declared that all the things which befell the children of Israel in their travel from Egypt through the wilderness, and into the land of promise, happened unto them for the admonition of the gospel church; that is, for ensamples unto those "upon

whom the ends of the world are come." The dispensation from Moses to Christ was full of types and figures of things in the gospel heavens. Those types were not the substances themselves, but merely the likenesses or images of the reality. The law given to Moses for the Israelites abounded in numerous images of Christ, who was to come, and of the spiritual kingdom to be ushered in by his coming. Thus, the ends, or antitypes, of all those legal types and shadows are to be found in the appearing of Christ at the end of the law and in the church of the new covenant. As it is the purpose or end of an apple-tree to bear apples, and of a fig-tree to bear figs, so was it the end or purpose of every Old Testament foreshadowing and prophecy to find its fruitfulness in Christ and his kingdom. Therefore, the ends of that legal world, the accomplishment of its purposes and the fulfillment of its promises, are come upon us of this gospel or spiritual dispensation. All the trials and temptations which befell Israel of old were for the learning and admonition of the Israel of to-day, the spiritual household of faith. Not a single time was Israel of old ever tempted but that there was made a way to escape, and every time that way to escape was some image or figure of Christ. At one time, it was the rock smitten that their thirst might be quenched; at another, it was manna from heaven that they might be fed; at still another, it was the brazen serpent lifted up for the healing of those bitten by the fiery, flying serpents. But whether it was the smitten rock, or the falling manna, or the exalted serpent of brass, their way of relief was always some prefigurement of Christ. Likewise, it is true that now in this gospel day no trial befalls the elect of God but what befell the fathers of old. What was com-

mon to them is common to God's people now; but also now as then, with every trial sent upon God's people there is always provided a way to escape, and that way is always Christ in some one of his innumerable manifestations, not coming in types and images as in the world of long ago, but coming to and with his people in his own living Spirit, in very essence and in very reality.

This brings us to consider the last text named at the beginning, which is Hebrews ix. 26. This tells that "now once in the end of the world" Christ has appeared to put away sin by the offering of himself. The word "now" means at that very time, or at the time then present. The "end of the world" then must mean the "now," or the time then present. The epistle to the Hebrews was written some time before, though not very long before, the year 70, the time at which the Jewish age ended. The writer of this epistle, and those to whom he was writing, were living in the end of that world. That, too, was the period when Jesus was born. He grew up in the end of that world, entered upon his public ministry, did all the work given him by his heavenly Father to do, offered himself without spot to God for the redemption of his people, arose from the dead, ascended to the right hand of God, and therefore gave gifts to men for the use and service of his church in the age just then dawning, this gospel age in which we now live. It is plainly understood, therefore, that the "once" appearing of Christ was in the "now," or the time then present, when this Scripture was written; and that both the "once" and the "now" were the "end of the world." It could not have meant the end of the material or created world, because that has not yet ended after two thousand

years have elapsed, and it would not be sensible to stretch the "now" two thousand years. We are left no alternative, then, but to conclude that the "end of the world" in Hebrews ix. 26, must mean the end of the age or dispensation in which Christ appeared to put away sin by the sacrifice of himself. In their experience the children of God come to the end of the world when they are brought to the end of the law, stripped of all self-righteousness and creature works, beggars poor at mercy's door, realizing their lost and ruined sinful condition. Here, experimentally, is where Christ appears to them the way of salvation, hope of eternal life through him springs up in their souls, faith begets saving belief in the Son of God, and love from God toward him and his people overflows the gladdened heart. As the destruction of the old world was the birth-pangs of the new, and as the futile ashes of the legal age gave place to the rising temple of the new age, so in the poor sinner's soul is born a lively hope in Christ as his dead legal expectations descend into oblivion. The ten lepers whom Jesus cleansed had come to the end of their world, were beyond all earthly companionship, yet in Christ they found new life, new health they never had expected. The man born blind could not help himself, nor could others help him. He had come to the end of the world. There, he experienced the appearing of Jesus, by which former things passed away and all things to him became new. So, too, was it with the man who dwelt among the tombs, with the woman at the well in Samaria, and with numbers of other poor souls who have seen the end of all human wisdom and creature merit, but who have by the grace of God obtained in and through Christ Jesus an abundant entrance into

the sabbath-day rest of Christ's gospel, and into the new world of gospel truth and peace and blessedness. This gospel world also shall have its end when Christ shall appear to gather his redeemed people to himself. All now living by the faith of the Son of God shall find some day, at the appointed time of the Father, this world coming to its end. As the dissolution of the old dispensation was a sign of the new age's approach, so the unceasing and increasing corruption of our present age betokens the world's decay, and presages its ultimate destruction. Individually with each one of us, as we experience the gradual weakening of our physical and mental vitality, we are reminded that life is swiftly passing. The crumbling of our decadent mortality indicates the coming of our world's end, when, as we hope, mortality shall be swallowed up of life.

L.

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#### TO OUR CANADIAN SUBSCRIBERS.

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

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#### WATCH YOUR DATES.

WE wish to request our subscribers when sending in their subscriptions to see that the date on the little pink slip bearing their address is changed. If not changed, please let us know immediately (for that signifies you have not been given credit for the money sent) and we will look into the matter.

## MARRIAGES.

By Elder J. B. Slauson, at the home of the bride's parents, brother Angus Gillis, Muirkirk, Ont., January 3rd, 1923, Warren James Campbell, of Harwich township, and Miss Jessie Eva Gillis, of Muirkirk, Ontario.

By the same, in the town of Ridgetown, at the home of the bride's grandmother, sister Emma Campbell, January 24th, 1923, Noah Haines and Miss Neta Irean Sperrel, both of Ridgetown, Ontario.

## OBITUARY NOTICES.

**Elder George G. Davis**, of St. Joe, Arkansas, was born April 1st, 1864, and died January 13th, 1923. He was the son of John and Mary Davis. January 2nd, 1883, he was married to Martha Jane Shipman, and to that union were born (I think) fourteen children, eleven girls and three boys. He joined the church the third Sunday in July, 1883, and was baptized by the writer the third Sunday in August of the same year. He was ordained to the full work of the ministry May 18th, 1895, by Elder Joseph Goad and Deacon W. H. James, of Little Hope Church, and Elder Jeff Mathis and Deacon J. D. Stanley, and myself, of Enon Church. He was the ablest minister I ever heard, and was called on for funerals by all denominations in the community. Several years ago he and I agreed that which ever one was left would preach the other's funeral. It was said by those present at his funeral that he would be missed more than any man in all north Arkansas. His visits to the sick were very comforting, and he could give good advice under all circumstances. He was not an educated man, having attended school only three months during his life, but he was a good historian and had a fine memory. He was pastor of Pilot Mountain Church ever since his ordination, also was pastor of Bethel Church, in Carroll County, and of Enon Church, in Marion County, at the time of his death. Several of his daughters are members of the church. I baptized his wife at the same time I baptized him. He was pastor of Salem Church, in Baxter County, for a number of years in his early ministry. I could not tell of all his merits were I to write volumes; God alone can fill his place among the Baptists. May God be a father to the fatherless and a husband to the widow, and comfort all who mourn, is the prayer of the unworthy writer,

W. J. CASY.

**Andrew Jackson Johnson** was born in Madison County, Arkansas, November 22nd, 1840, where he grew to manhood. He was married to Susan Brinson April 1st, 1858. He came to Texas in 1878, first locating in Hood County, where he resided only about one year, then removed to Johnson County,

where he lived until 1890, when he moved to Knox County, where he lived until he died, December 25th, 1922. Uncle Jackie Johnson, as he was called, united with Shiloh Primitive Baptist Church, in Johnson County, in 1886, and was baptized by Elder William Hefner. His companion preceded him to the eternal home, December 18th, 1914, being seventy-six years old. To them ten children were born. Eight are still living, and all were at the bedside when the end came. Following are the names: J. D. L. Johnson, A. M. Johnson, A. J. V. Johnson, J. K. Johnson, all of Munday, Texas; J. L. Johnson, Flora Vista, New Mexico, Mrs. Etta Goin, Vernon, Texas, Mrs. A. C. Campbell, Mrs. Mary Thompson, Munday, Texas. He is also survived by thirty-five grandchildren and forty-eight great-grandchildren. He opposed making so many tests of fellowship among the churches as some believed in, and stood by me in all my efforts for peace in Texas for all these years. He built and donated a good meetinghouse to Little Flock Church, also gave the land for the house and cemetery. His firmness and rugged plainness, with his unquestionable honesty, made him a man of strong influence in his community. He accumulated a fair amount of this world's goods, which did not make him vain or proud, but his chief delight was to receive the Primitive Baptists at his home and give them a broad and hearty welcome. His great hospitality was remarked wherever his name was mentioned. Two of his sons are members of the same church.

The funeral services were conducted by Elder O. Strickland, in the Little Flock meetinghouse, in the presence of a large congregation.

J. H. FISHER.

**Benjamin F. Ellis** was born July 5th, 1834, near Rock, Pope County, Illinois, and died at the home of his son, Mack, in Rock, January 17th, 1923, aged 88 years, 6 months and 12 days. He was united in marriage March 21st, 1860, to Mary Moore, who preceded him in death November 24th, 1887, making their stay together over thirty-seven years. To this union were born seven children, four boys and three girls. Brother Ellis professed a hope in Christ, and, with his companion, united with the Primitive Baptist Church in the eighties. His home was ever open to his many friends, especially those of the household of faith. He leaves to mourn, besides his children, two brothers, one sister, one half-brother and several grandchildren and great-grandchildren, together with other relatives and friends.

Funeral services were conducted by the writer at Mt. Zion church-house. Text used, Job xiv. 14: "If a man die, shall he live again?" After which his body was laid to rest in the Mt. Zion Cemetery, there to remain until the resurrection day.

N. A. RODGERS.

Mrs. Sarah Sanders was born March 26th, 1839, in Rienzie, Mississippi, and died April 3, 1922. She was married to J. W. Sanders in 1863, who died December 19th, 1887. She joined the Primitive Baptist Church at Gravel Hill, Tennessee, in 1886. She moved from Tennessee to Upshur County, Texas, in 1888. Her membership was at Parren, Texas. She loved the company of the saints, esteeming herself to be a poor unworthy one, whose only hope was in the Savior. The earthly house dissolved and her spirit we believe has been received by the Lord Jesus in glory. Blessed are the dead which die in the Lord from henceforth, and their works do follow them. She left three sons and three daughters, who mourn the loss of a true mother. Her body was laid away in the cemetery of Shadow Grove, Upshur County, to await the resurrection at the last day.

Sent by her daughter,

(MRS.) M. E. HARGROVE.

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

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J. M. Hixon, Ala., \$3.00; Duncan R. Black, Canada, \$2.00; Elder J. C. Chester, Ky., \$3.00; L. B. Ford, Mass., \$3.00; Mrs. Duncau McCallum, Ontario, \$2.00; Sarah E. Rice, Mo., \$2.00; Col. J. H. Knifton, Ont., \$2.00.

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

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**1315 Columbia Avenue**

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**Meeting every Sunday 10:30 a. m.**

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

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

S. B. MOFFITT, Pastor.

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

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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

JOSHUA T. ROWE, Pastor.

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# "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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## EDITORS:

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.



# SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 91. MIDDLETOWN, N. Y., MARCH 1, 1923. NO. 5:

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## CORRESPONDENCE.

### BAPTISM.

I HAVE been urged to write for publication in the SIGNS OF THE TIMES upon the above subject.

Some authorities have been disposed to define in a very liberal manner the literal meaning of the word, though it is not my purpose at this time to concern myself especially with the literal definition, or man's teaching, but rather to discover, if possible, in some measure, the real significance of its spiritual import. The Scriptures abound with proof that immersion is the correct mode of baptism, but if there were none other than the record of the baptism of Jesus, that alone should satisfy every true follower of our Lord. "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."—Mark i. 9-11. There seems no mistaking the meaning of this language, yet how few

there are to-day who are followers of the meek and lowly Jesus, comparatively speaking. To be sure, it is a "little flock." Only a few days ago I read in a leading New York paper, of one so-called divine, giving, as it were, an accounting of his stewardship, in term of years second only to one in the great city, in which he stated that during his ministry he had baptized over five thousand babies. While it was not stated "how," we are certain only one guess need be made. This only shows how ignorant is the wisdom of this world as touching the true teachings of Christ. There is no mention made in the New Testament concerning the baptism of infants, but there is constant mention of faith as a prerequisite or condition of baptism, and John when he was baptizing "in Jordan," seeing many of the Pharisees and Sadducees coming unto him, said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones [Gentiles] to raise up children unto Abraham." The point I wish to

emphasize here is the bringing forth "fruits meet for repentance." Having established the mode of baptism, let us inquire as to whom it may be applied. Is it the adult, the infant, the Jew, the Gentile, or who? The standard by which they shall be measured and the scales in which they must be weighed is, "By their fruits ye shall know them." There is mention made of being buried with him (Christ) in baptism, and this suggests to our mind what I believe to be the true meaning of the word. Naturally, none are buried until it is certain they are dead; then the law requires that they shall be buried. Baptism, therefore, denotes death, that its fit subject has been brought under the law and killed. The leper has become altogether leprous, not a sound spot anywhere, but wholly and entirely unclean, unfit for the companionship of any living creature, isolated beyond any eye to pity or arm to save, having no hope and without God in the world, knowing the reality of all flesh being grass. John, speaking of the one of whom he was a forerunner, declared, "He shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." He shall try every man's work, whether it be good or whether it be bad, and when weighed in his balance, all are found to be wanting. There is none good, no, not one, but all have come short of the glory of God. All creature work must be burned up, for no flesh shall glory in his presence, and every one who is to enter through the door of baptism into the house of ordinances which he has set up must die to all confidence in the flesh, or trust in himself, and be made alive to the righteousness of Christ, plead-

ing only the merit of the Lamb of God, which alone could take away the sin of the world. When the Lord's people have been so taught of him they delight to walk in his commands, they behold Zion a city of quiet habitation, and that out of her, the perfection of beauty, God hath shined. Then, it seems necessary that one should be baptized with the Holy Ghost and with fire before he is eligible for the baptism in water, which does not put away the filth of the flesh, but to the one who has received that baptism which is from above, it is the answer of a good conscience toward God. Personally, I am satisfied that there is an innumerable company of the Lord's people who, for some reason, do not follow their Lord and Master's example. There are those in my mind at this writing who I am persuaded know the truth as it is in Jesus; they love to sit under the sound of the gospel when it is preached in demonstration of the Spirit and with power from above; they feed upon the great and precious promises made to the poor and needy. There is no question in their minds that the doctrine of the Old School Baptists is the doctrine of God our Savior, that it is the only doctrine that will stand the test, the only doctrine that gives God all the power, honor and glory; they will contend for the faith once delivered unto the saints when it is assailed; they love the Lord's true witnesses and will give of their earthly goods to minister to the natural needs and comforts of God's afflicted poor, and yet, whether content or not, they remain what some have termed "Dry Land Baptists." I have often asked the question, Why? Many others have confessed to the same thing. I have about concluded that it is because they have not been wholly killed to all creature merit. They are looking for

worthiness in themselves, when the only worthiness that a child of God ever had, or ever will have, is in Jesus. Until one is brought to realize this, until he is willing to place his case before the brethren, the saints, who it is declared shall judge the world, he is not ready for burial, not yet being wholly dead. Water baptism does not purify the flesh; it will not save the infant, any more than it will the adult, but it is an answer of a good conscience toward God to all who have beheld the beauty of the bride, the Lamb's wife, to those who have been made to say, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." The ordinance of baptism, set up by Jesus Christ, is the door through which one is admitted to the rights and privileges of the church militant, and I have yet to meet the person in whom the Spirit of God dwells that ever regretted having been baptized. While those who have been baptized often feel unworthy of the love and fellowship of the brethren, the privileges in God's house mean more to them than all the world besides. To be members of that family entitles to the freedom of the house, and they can and do speak often one to another of the Lord's wonderful dealings with them, thereby comforting one another with the same comfort wherewith they themselves are comforted of God. The natural home, with all that it can possibly mean, is but a poor and imperfect figure of what the church is to them that are weary and heavy laden; they do come together at times with Christ Jesus as the head of

the family, and find peace that passeth all understanding, sweetly resting in his love. I would that I might be able to employ words that would express in some small measure what that church means to me. I hope I know to some extent what Jesus had in mind when he said to one, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Jesus commanded his disciples, saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." There are three that bear record in heaven and three that bear record in earth. The subject must not only be a fit subject, but the one administering the ordinance must be called and qualified of God, and there must be the church, the body of Christ. Without these three I do not see how there can be a valid baptism. The Lord's people should not only confess him by word of mouth, but in deed and in truth, thus manifesting their love for him and letting their light so shine that men may see their good works and glorify their Father which is in heaven. Truly, the church is a city that is set upon a hill. It is above earth, and the way that leads to that city is an highway, cast up in the wilderness, wherein the redeemed walk. The vulture's eye hath not seen it, neither hath the lion's whelp trodden it. It is only through the death, burial and resurrection of him that loved us and gave himself for us that we shall be brought forth more than conquerors; this we see set forth in baptism.

I truly hope I have done no violence to the subject, and that the Lord will stir

up the pure minds of those who are exercised upon it, both old and young, leading them into a plain path and giving them courage and strength to do that which is well-pleasing in his sight. I repeat that it is not essential to salvation to be baptized. Salvation is of the Lord from first to last, and there are no conditions or requirements to be complied with or met on the part of man, neither can a thousand baptisms of men bring even one infant into favor with God, but "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his," and if there never was another baptism as long as the earth stands it would not diminish the number of his jewels one millionth part of a fraction, but is only an answer of a good conscience toward God to them with whom he deals.

May he ever lead and keep us in the strait and narrow way, causing us to revere and praise his great and adorable name.

R. LESTER DODSON.

RUTHERFORD, N. J., Feb. 10, 1923.

SALINE, La., Dec. 21, 1922.

DEAR BROTHER KER:—I am impressed to write a few lines since reading brother Records' article in the last SIGNS, but it is with fear and trembling I make the attempt, as I feel that in me, that is, in my flesh, dwelleth no good thing, and am afraid that my impressions are of the flesh, and not of the Spirit of God. But God knoweth our hearts, and we cannot deceive him. I feel it is a blessed and glorious privilege for the people of God to be enabled to write or speak in his name, but we are weak and helpless, and cannot do one good thing unless we are guided by God's unerring Spirit, and may we be enabled to trust in him for every

good and perfect gift, that we may give all glory to God, and none to man.

Dear brother, I hope you will not think it presumptuous of me to give my views on Revelation xx. 6, for I hope it is with love and humility that I express my humble views. I would not have written but he said to do so if one felt so impressed, and I will leave it to your judgment whether it is worthy of a place in our dear family paper. The text is, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." In the first place, the angel showed John things that must shortly come to pass, and what John saw was in the gospel dispensation. Christ is the resurrection and the life; he is the Alpha and Omega, the first and the last, so he is the first resurrection. "Blessed and holy is he that hath part in the first resurrection." The new birth is the first resurrection, and when one is born again he has his part in that resurrection; blessed and holy is he; that which is born of God cannot sin. When one is born again he is raised from the dead state he is in in Adam, he becomes a new creature. What he once hated he now loves, and what he once loved he now hates; old things have passed away, and, behold, all things have become new. He needs not that any man teach him, for the same anointing which he has received will teach him all things, and is truth and no lie. The first death is when we died in Adam, and the second death is the death of these bodies. God told Adam that the day he ate of the forbidden fruit he would surely die. He did eat and did die; he died to the mercies of God, for he was dead in trespasses and in sins; he had no knowledge of God or godliness, and would stay dead if not resurrected by the power of God. Speaking of the second death

having no power on him that hath part in the first resurrection, our hope is that the body will be resurrected. It is sown a natural body and raised a spiritual body; sown in weakness and raised in power; then will come to pass where it says, O death, where is thy sting? O grave, where is thy victory? Christ rose victorious over death and hell, and so will all his people; they will arise in his likeness, and be satisfied. Why should his people murmur or complain when Jesus is their King, their all in all? But they can only hope that they are the children of the heavenly King; they have their doubts and fears, and cannot be comforted unless they are comforted by their Savior. When he is with them their joy is inexpressible and full of glory; they have a joy that the world knoweth not of. It is better felt than told, for it cannot be told, we can only hint at it, but all have the same experience, or have been to the same school and have been taught that all goodness comes from God, and not from man.

I feel that I have only hinted at the subject, but it may be you can understand what I have tried to tell you. It is sweet to me sometimes when I hope I am enabled by God's grace to behold some of the beauties of the kingdom of God, and is worth more to me at times than all this world contains. Oh how unworthy I am of the sweet blessings I have received of the merciful God! Without his mercy I would be forever lost, but I hope that Jesus Christ is my Savior, and if he is I am blessed indeed. Oh for a closer walk with God, but I feel at times that I never knew anything of the goodness of God, as my mind is so often wrapped up in the things of this world, and I am so often doing the things I would not, and not doing the things

that I should, and sometimes I am made to cry out with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" Christ alone can deliver, and does deliver at God's appointed time. God's will is done in all things; every pain we suffer is for some purpose, and will work to the good of God's people, and to his glory. If we could only be reconciled to his holy will how much better off we would be, but cannot, unless the spirit of reconciliation be given us, for every good and perfect gift cometh from the Father of lights, in whom there is no variableness nor shadow of turning. But it is necessary for the children of God to be shown from time to time their helplessness and dependence upon the almighty God, who shuts, and none can open; who opens, and none can shut. Blessed be the name of God.

May you, dear brother, be enabled to go on contending for the faith once delivered unto the saints, not fearing what the world may say or do.

If I have said anything amiss, just remember that I am weak and unprofitable without the grace of God, but I hope that this is submitted in love to the household of faith, for we know that if the earthly house of this tabernacle be dissolved we have a building of God, an house not made with hands, eternal in the heavens.

I am, I hope, your brother in the resurrection of Christ,

E. F. READHIMER.

HUNTSVILLE, Ala., Jan. 15, 1923.

DEAR BRETHREN:—I am sorry I am so far behind with my subscription, but I thought I would wait until I was settled before I had my address changed. I have not received my paper regularly on account of my moving so often, and I

surely miss it, for each number is filled with good news from a far country, so I am sending money order for five dollars, for which please renew my subscription, and forgive me for not remitting sooner. I have started two letters, but after commencing them felt they would be of no value, yet for some cause I still desire to have the children of God know the kind of a God I worship. I hope I believe in a Creator who has all power in heaven and in earth and in all deep places. When my mind runs back to the creation of heaven and earth it reminds me of the hidden wisdom of God, how by wisdom he made the world and the world by wisdom knew him not. So it is true then that God's wisdom was before the formation of all things. Then all things were formed according to his wisdom. Was his wisdom conditional? No, a thousand times no. The Lord of hosts hath sworn, saying, As I have thought so shall it come to pass, and as I have purposed so shall it stand. (Isaiah xiv. 24.) To my mind there are many things that have to come to pass before the full salvation comes to Israel. The wonderful thought is, that there is a God, and he has a Son, and his name is Jesus, for he shall save his people from their sins. Dear kindred, is not this the same Jesus God covenanted with before there was any eye to pity or arm to save? If the fall of man was not determined, but was conditional, then salvation is also conditional. As I understand it, salvation is deliverance from sin. I could quote many passages of Scripture along this line, but if the dear editors see fit to publish this I want the readers of the SIGNS to search and see if there is any Scripture for this kind of doctrine. To be brief, I believe in a God who made heaven and earth, and all therein, and had a wise purpose in all he

did, and all fulfills his purpose. I speak of creation. We received our natural mind by the creation of God, and the spiritual mind is a gift of God. To be carnally minded is death, but to be spiritually minded is life and peace. I believe in obedience to God and his law, and that obedience is the fruit of the Spirit, so it is the Spirit that quickeneth, the flesh profiteth nothing. If we live after the flesh we shall die, but if through the Spirit we mortify the deeds of the body we shall live.

I have tried to give a short sketch of my views, and hope you can pick up my thoughts and put them together. If there is any one who can afford to write me a letter I would appreciate it. Pray for me when it is well with you. I am a sinner saved by grace, if saved at all.

May the Lord bless all Israel, is the prayer of this unworthy one.

R. A. FANNING.

MONROE, Ga., Jan. 23, 1923.

DEAR BROTHER LEFFERTS:—I love to think of the things that were written by inspiration for the good of the afflicted and poor people of God. I have been impressed with some of the things recorded in the book of Proverbs, sixth chapter, the seven things that God hates, especially the two last ones: a false witness that speaketh lies, and he that soweth discord among brethren. We read of Ananias and his wife, who fell dead at Peter's feet and were buried together. Then great fear came upon all the church, and upon as many as heard of these things. It surely was enough to cause fear indeed. The fear of the Lord is the beginning of wisdom, and this wisdom is from above, being given unto us, if indeed we have it. The injunction is, If we lie, do it no more. Peter did no

better in denying his Lord and Master, but the grace of repentance was granted him, and he went out and wept bitterly. Then he was enabled to strengthen his brethren. He could tell them that the way of man was not in himself, being bought with a price, and that price the blood of Jesus, which cleanses us from all sin. To say, as some affirm, that we have to atone for our own sins, would be sowing discord. To say all good things work together for the good of the Lord's people, and that bad things do not, or to say that Joseph's brethren, full of envy and lying to their father, and the woman who had Joseph put in prison, were not working together for the good of Israel, would also be sowing discord. The religious world has a picture of the devil, which most of us have seen, very ugly, showing him with a forked tail and a pitchfork. That, I think, is misrepresenting him, for seven of that kind could never have been in one woman. (Luke viii. 2.) I want to say they have also drawn a picture of the Old School Baptists just as far wrong as that. They call them "absoluters;" preachers of infants to hell; that they got drunk, and then say the Lord made them drunk; that they steal a horse, and say the Lord made them steal. They call us fatalists, blasphemers, and say we do all these things claiming to glorify God as well in them as in singing his praises. Now, for any of our people to join in with such, and tell it, is sowing discord among brethren, and I further feel that it is hateful in the sight of our heavenly Father. I have been in over ten States of the United States, have read the lives of John Ker-shaw and of William Gadsby, of England, but must say I have never met any yet among all those who stand for the absolute sovereignty of God who try to ex-

cuse their wrongdoings by hiding behind the doctrine. Baptists of the old order are few and far between.

We are still enjoying the doctrine advocated in the SIGNS OF THE TIMES. It was good for our grandmother ninety years ago, and it will be good for all generations yet to come. Sometimes in reading it I am melted to tears of joy, because it is food for my soul. We are glad to be living, and feel to have a strong hold on all those who are in accord with the doctrine, and want to contribute a word of encouragement to it whenever we can. May the Lord keep and direct us in the good and right way, is our desire.

Your brother,

JAMES M. ADAMS.

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MIRANDO CITY, TEXAS.

DEAR EDITORS:—I am now here in southern Texas, near the Rio Grande River, for the balance of the winter, to recuperate and take some rest. Our coast country, adjacent to the border of Mexico, is desirable for a winter resort, and a great oil field is now being developed here in Mirando City, near Laredo. There seems to be an oil boom going on, and excitement prevailing, and ostensibly is producing paying quantities of oil, and this part of our Texas country is advancing in settlement, industry and enterprise. This brief note will inform the brethren of my whereabouts, as my name has not appeared in the columns of the SIGNS for some time, and I would be pleased to hear from any of the brethren, by letter or through the old reliable SIGNS, which has weathered the storms as a defense of truth for a great number of years, contending for the true faith and the principles of Bible doctrine which the God of Israel has so long preserved

and blessed to the joy and comfort of his beloved bride, the Lamb's wife. Any who have a desire to write me, send to Mirando City, Texas, care of J. F. Staggs.

The Lord bless our faithful and efficient editors and publishers, whose labors are gone forth to the ends of the earth to cheer the wayfaring children, and to glorify God.

In hope of immortality beyond, affectionately,  
ASA HOWARD.

TAFT, Tenn., Feb. 11, 1923.

DEAR EDITORS:—I am now going to try in my poor weak way to tell you how much I have enjoyed your paper for the past six months, although I feel I would have to say that tongue cannot tell, neither can words express, the sweet pleasure, joy and comfort it is to this poor old soul to read its pages. Many times I have wondered why is it that these people, though many miles away, write my thoughts and tell my feelings better, it seems, than I could myself. There was a time when I cared nothing for the Old Baptist people, and thought I would never be one of them, but I wandered along for many years, and was made to know there was nothing I could do, or any one else in this old world could do, to save me from going where peace is never known; but, if not deceived, in due time the One who works all things after the counsel of his own will made himself known to me, then I could say,

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

These are sweet moments, but soon pass, and I am left to wonder if I am among the few who were brought to God by the death of Jesus Christ our Lord. I hope so. We are saved by hope. I know the

Old Baptists are a poor and afflicted people, yet they are rich in the love of Christ. They love one another, and trust in God to keep them unspotted from the world, and take them home when this life ends. The Savior says, In the world ye shall have tribulation, but be of good cheer, I have overcome the world. Now is not this a great comfort, to know we have one to look to who can come to us and cause us to rejoice with the joy the world cannot afford? We can go on and on, feeling our lives are a failure, and often say, Where is the blessedness I knew when first I saw the Lord? And when the good Lord, who is of love and tender mercy, shines a little ray of light in our hearts then we sing:

"In all the paths in which I've passed,  
What mercies I've enjoyed;  
And this shall be my song at last:  
Cast down, but not destroyed."

From some cause it is my heart's desire to live with these people, and I can say I think the paper is worth many times the price. I am now past sixty, cannot see very well, but am blessed beyond measure in many ways, for which I hope I can thank the dear Lord, for it is through his love and kindness, and not any good I have done.

I hope the Lord will bless the editors, and give them grace to stand in all their trials, that they may continue to write to the glory of God, and the comfort of his people, and may all who have a mind to write do so and comfort others as they themselves have been comforted.

I ask you to overlook my mistakes, and remember a poor sinner who loves the sweet story of Jesus and his love above all things. If I meet you in the beautiful beyond, it will be by the grace of God.

Yours in hope,

(MRS.) J. E. SISCO.



ASHLAND, Ill., Jan. 9, 1923.

DEAR BRETHREN:—I finished reading the January 1st number of the SIGNS last night. The letters were all good, and brother Lefferts' editorial was so good I would like to thank him for it. He writes the things I like to read, and does not fear to declare the absolute predestination of all things. I believe that doctrine with all my heart, if I know what I believe at all. Nothing spoils my confidence in a preacher quicker than for him to dodge the truth when he is preaching, or at any other time. Our little church, called Union, at Yatesville, believes in the predestination of all things, and it is preached there by our pastor, Elder L. P. Harriss, of Duquoin, Ill. He preaches the foreknowledge of God in all things, and that God declared the end from the beginning, and that he works all things after the counsel of his own will; that he created all things that are in heaven and in earth, and that he had a purpose in all that he created, and that everything is fulfilling the purpose it was created for. All power is of God, and the powers that be are ordained of God, let them be thrones, or dominions, or principalities, or powers, they were made by him and for him. The SIGNS is the best paper printed that I know of, and may the good Lord uphold it many more years, and may it be the Lord's will to spare Elders Lefferts and Ker a long time to feed the sheep.

I have made such a poor letter out of this you had better put it in the fire.

D. S. KOONTZ.

HAYMARKET, Va., Jan. 25, 1923.

DEAR BROTHER LEFFERTS:—I feel impressed this morning to write you a few lines. I know not why, as I feel destitute of all spiritual things, and all is

darkness with me, but I know the Lord can be with me in whatever condition I may be, if I be one of his little ones. The question is, Am I his? I feel to be the least one, if one at all. I thought when I was young that as I grew older I should be better, but it seems I see more corruption in the flesh and have less confidence in self than ever. I am not writing this just to be writing, but because I do feel to be so unworthy of the many blessings the Lord has bestowed on me. I have thought often of you and yours this winter, and trust you have been well. I have had much trouble since we last met. My son was taken very sick, had to be taken to a hospital and a serious operation performed, but the Lord saw fit to restore him to health, and he is now with me, so that I am again reminded the Lord is good to me. My son was in the hospital but three days when I fell and broke my arm. This has caused me much suffering, and is still very painful, but better. I am not able to wait on myself, or to use my hand in any way, which you know is not pleasant, but please, dear brother, do not think I mean to murmur or complain, for I feel that all God does is just and right. Some have said it was carelessness, others that it was an accident, that my arm was broken, but there are no accidents with God. It was all intended and it came to pass. I feel reconciled to his holy will.

Forgive me if I have written anything amiss, for it is not my intention so to do. This letter is very imperfect, like the writer.

With christian love to you and yours, I am your unworthy sister in hope of eternal life,

(MRS.) L. S. UTTERBACK.

**EDITORIAL.**

MIDDLETOWN, N. Y., MARCH 1, 1923.

**EDITORS:**

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

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

ELDER H. H. LEFFERTS—DEAR BROTHER:—We have been taking the SIGNS OF THE TIMES for the past year, and like it more than any other paper. I have had a mind for some time to ask your views on what the soul of man is. For instance, when the soul of man is spoken of, does it always mean the body of man? I have pondered upon this much. If you have a mind to do so, please give your views through the SIGNS.

Yours in hope of life eternal,

(MRS.) S. J. PRIDDY.

PRINCETON, West Virginia.

Our attempt at this time to comply with the above request is with no desire whatever to stir up any controversy. As to what the soul of man is has ever been a subject fraught with difficulties, a subject over which there has been no end of argument, and which has never yet come to any definite settlement. We think it will always be so. The subject is one that defies definition. It will never be possible to so get the matter expressed in words as to be satisfactory to all parties. But, as elusive as the "soul" is, it is no reason why we should not write upon and express such thoughts about it as we may be enabled to. Others have a perfect right to their views, as we have to ours, and we write with no aim to convince any one who may differ with us. We believe sister Priddy would be glad to hear from any of the brethren who feel they have some light on the subject, and such

may write directly to her, not to us, if they care to do so.

The words "soul" and "souls" occur about four hundred and seventy times in the Old Testament, and about sixty times in the New. It is obviously not possible to take up, within the space of a short article, each of the more than five hundred passages where the words occur. At best, we can but scan the matter, and doubtless may overlook some important passage which should be taken into consideration. To save time, we shall not mention anything about what Webster, or some other authority on words, says "soul" means, but shall come at once to texts of Scripture, and try to make the Bible the man of our counsel. We can, at the start, say to our sister Priddy that the soul is not the body, although there are several passages where the soul includes the body, and more than the body. For instance, "Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran." This not meaning that Abram, Sarai and Lot had no souls before they came to Haran and that they got their souls while in Haran, but that the persons or servants that had joined with Abram, Sarai and Lot while in Haran, went with them out of Haran. In this passage the souls are the persons or individuals themselves, not merely the bodies of those persons, nor yet their spirits, but the whole person. This use of the word to designate the persons themselves is to be found in many Scriptures. Instances of this are as follows: "All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six." This passage indicates not only that the souls were individuals themselves, but that the

souls came out of Jacob's loins, hence were born of man, therefore were not immortal or undying. The idea that every man has an immortal soul is false, and not one passage in the whole Bible where the word is used allows us to make any such assertion. The soul of man is mortal, subject to death; not immortal unless redeemed from sin by Jesus Christ. Matthew records that Jesus said, "What is a man profited, if he shall gain the whole world, and lose his own soul?" Luke records the same utterance of Jesus thus: "What is a man advantaged, if he gain the whole world, and lose himself, or be cast away?" Taking the statement as Matthew has it and putting it with Luke's, we find that Jesus meant by the soul the man himself. Soul is not the body, but embraces the entire personality of the individual. Jesus also said, "Fear him which is able to destroy both soul and body in hell." Here the body is mentioned apart from the soul, showing that in the mind of Jesus body and soul are not the same. Paul's prayer for the brethren at Thessalonica was, "Your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." This passage makes a distinction between the spirit and the soul, and the soul and the body. The soul is not the body, neither is it the spirit. That the soul is not the spirit is proved by Hebrews iv. 12: "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." Not only, therefore, is the soul not the body, neither is it the spirit, but these are distinctions so fine that only the word of God, sharper than a two-edged sword, can show us what the difference between them is. Only by taking the Bible Scripture by Scripture and com-

paring one text with another, the Holy Spirit guiding our inquiries, can we arrive at a satisfactory conclusion of the whole matter. Metaphysic nor philosophy nor science can tell us what the soul is. A few years ago some scientist found that a body after death did not weigh as much as just before death. It seems that he weighed a man's body just before death, and then weighed it immediately after death, and discovered that the body lost a few ounces in the process of dying. He immediately concluded that these few ounces represented the weight of the man's soul, inasmuch as the soul was supposed to leave the body at death. The Bible does say that the spirit returns to God who gave it, but the spirit is not the soul, as we have found in Hebrews and in Thessalonians. If there is any Scripture which says a man's soul goes to God at death, we have never seen it. It may be so, but we rather think the Bible is silent on this point. The record in Genesis says that God breathed into Adam the breath of life and he became a living soul. It then took the breath animating the body which God had prepared for it, to make a living soul. The body without the breath was not a soul, nor was the breath without the body a soul. A dead body from which the breath has passed, is not a soul. The breath after it has left the body, is not a soul. Further, merely the breath and the body taken together do not make a soul. If this were so, then animals would have souls. The Bible never uses the word "soul" in connection with animals, but only with human beings. It is a whole lot easier to tell what soul is not, than to tell what it is. As a definition, we risk the following for you to take it or leave it: The soul is that living, animating, sentient personality which constitutes

one's individuality apart from the beasts, and which so pervades and controls the body, and which is so interwoven and commingled with the body as to make "disembodied souls" an unscriptural phrase. The soul is so much a part of the man, and the man is so much his own soul, that the man cannot exist without the soul, nor the soul without the man. Both are the subjects of redemption. Christ did not offer himself a sacrifice for sin in order to save man without a soul, nor yet to save the soul without the man. The work of redemption is to save sinners, and that work Jesus did. We hear much said on every hand about "saving souls," as though it were a part of man that is saved, and not the man himself. Jesus, however, said, Except a man be born again, he cannot see the kingdom of God. The whole man, not a part of him, is the subject of regeneration. There has been much discussion in former years as to what part of a man is born again, and some have concluded it is only the soul which has been born again. You cannot separate the soul from the man himself. The soul cannot be regenerated without the man being at the same time regenerated. All such hair-splitting arguments are vain, and lead nowhere. The simple truth is that Christ Jesus came into the world to save his people from their sins. This people were sinners. As sinners, they were fallen human beings: men, women and children. As such, they were living souls, but souls living in a state of condemnation. Christ redeemed these fallen beings, these men, women and children given him of the Father before time began. He redeemed them all, every one of them, and redeemed all of them, body, soul and spirit; for redemption, according to the Scriptures, includes the whole man. It is the

man who is born again, and it is wasting time to try to tell what part of him is born again. Our treatment of this matter may not meet with your approval, but we said at the start that the subject is an elusive one, and we expected at the beginning to have to conclude with not settling it. Wiser men than ourself have wrestled with the subject without being able to write "finis" at the end of it. We did not expect to clutch what has always eluded those wiser than we.

L.

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#### NO HYMN BOOKS AT PRESENT.

FOR the present we are not able to fill orders for hymn books, as the firm which for years has done our bookbinding has gone out of business, and we have not as yet made arrangements with another firm to do the work, but hope to do so in the near future. We will announce in these columns when we are ready to furnish the books to those who desire them.

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#### WATCH YOUR DATES.

WE wish to request our subscribers when sending in their subscriptions to see that the date on the little pink slip bearing their address is changed. If not changed, please let us know immediately (for that signifies you have not been given credit for the money sent) and we will look into the matter.

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

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"A Friend," Ontario, \$3.00; J. C. Clark, Maine, \$1.00; Mrs. Catherine Walker, Ontario, \$2.00; Joseph F. Hall, Maine, \$8.00; Mrs. F. J. Norris, Ga., \$1.00.

MEMORIALS.

WHEREAS, it has pleased Almighty God in his wise providence to remove by death from the field of his labor in the sheepfold of the saints our dearly beloved brother, **Elder John McConnell**, therefore be it

Resolved, that we, the churches composing The Lexington-Roxbury Old School Baptist Association, mourn our loss in being no longer blessed with his services in the gospel ministry, and we desire to record our gratitude to the God of all grace, the Father of mercies, for the bestowal upon our departed brother of so great and so useful a gift, and that we were favored to be both comforted and edified under his ministration of the things of the kingdom; be it also

Resolved, that we do deeply sympathize with our kindred in Christ composing the Ebenezer Church, of New York City, in the loss of their dearly loved and devoted pastor, praying that the Lord will bestow upon them his especial care.

Resolved, that these resolutions form part of, and be published with the Minutes of this session of the Association, and in the "Signs of the Times." Be it further

Resolved, that a copy be sent to our dearly beloved sister McConnell, and may the God of all grace sustain her in her great loss.

GEORGE RUSTON, Moderator.

ARNOLD H. BELLOWS, Clerk.

JAMES AVERY, Ass't Clerk.

MEETINGS.

SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA

Meeting every Sunday 10:30 a. m.

ALL WELCOME

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

A. S. ROWE, Church Clerk,

EBENEZER OLD SCHOOL BAPTIST CHURCH,

IN

NEW YORK CITY.

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

11:00 A. M.

2:00 P. M.

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

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

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

S. B. MOFFITT, Pastor.

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

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

S. B. MOFFITT, Pastor.

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

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

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

JOSHUA T. ROWE, Pastor.

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## THE

"SIGNS OF THE TIMES,"  
(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

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Elder H. H. Lefferts, Leesburg, Va.

# SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

AMARILLO, Texas, Sept. 12, 1922.

DEAR BRETHREN:—We are told to “be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” We are sure the time has come that was spoken of where the apostle says, In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils. The havoc he has made is enough to make the blood run cold in our veins and the heart to stand still. Spreading out, gathering to himself, until one of the head men at the thirtieth annual meeting of a religious convention said, “There is something wrong with the world; decay has set in; the so-called social gospel is turning the churches into mere social clubs.” Another man said, “God is not love. God is not everywhere.” I have warned them ever since the SIGNS was first published, and told them, “You are going into the quicksand.” They said, “He is fighting.” Darkness? We all see the natural darkness every night, but how many of us ever think of the wonder of it? The power of it? Its origin? How came it

to be? Who is the author of it? Why does it have to exist? What is the use of it? I asked a man about this, and he said the dark is the shadow of the earth. I will ask another question: If the sun and all the stars ceased shining what would cause the darkness? The Bible says, “In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.” This is the first type portraying the more wonderful things of the spiritual kingdom. The deep depravity of our hearts enshrouded in darkness is set forth, and our emptiness also, “void.” “There is none that understandeth, there is none that seeketh after God.” All people are in nature’s night and do not know it until they are called out of darkness into his marvelous light. (1 Peter ii. 9.) “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.” Paul says, “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; immediately I conferred not with flesh and blood," &c. Then he knew the people he wanted to kill were the children of God, and the way he thought to be unto life he found to be unto death. No one can see the light who has no eyes. "I form the light, and create darkness."—Isaiah xlv. 7. "Thou makest darkness, and it is night, wherein all the beasts of the field do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens."—Psalms civ. 20-22. These can see in the dark; they like the dark the best. So do the antitypical beasts. Therefore it is written, "Men loved darkness rather than light, because their deeds were evil."—John iii. 19. "For, behold, the darkness shall cover the earth, and gross darkness the people."—Isaiah lx. 2. This prophecy is being fulfilled, but we have a promise in the last of this second verse, for it says, "But the Lord shall arise upon thee, and his glory shall be seen upon thee." (Jesus.) Third verse: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Not natural kings, but, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father," &c. When God is pleased to withdraw from his people all the antitypical beasts of our flesh begin to creep forth. David said, "My sore ran in the night." When it was dark to David the awful crime he had committed when he had Uriah killed caused him to tremble, and fear, and hang his head, and the stench of that awful sin, a continual running sore, was offensive to him. Then

when it is night we, too, realize our miserable sinfulness and our wretchedness. We are terrified spiritually, as a little child in the midst of a dense forest, with the wild beasts roaring, screaming, howling near. No wonder the children of God are filled with fear and trembling when the antitypical beasts appear in all of their horrid forms, so loathsome and degraded. This is set forth by Paul in English language where he says, "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, \* \* \* murders," &c.—Gal. v. 19-21. What horrors, what awful faults we have, what terrible power these have; nothing but the Spirit of God can deliver us from them. It is only God in you that delivers you; nothing else can. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."—1 John iv. 4. How thankful we ought to be when God raises us above these and keeps us above them by his power. Peter says, "Kept by the power of God," &c. Surely if this is true God deserves our praise and adoration. It makes his little ones willing to go through cold and heat, mud and snow, wind and storms, afflictions and persecutions, be put in stocks, and burned at the stake. Count all things but dung, that you might "win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." The darkness is necessary. We must have the night, and cloudy, gloomy weather, or we could not appreciate the bright, clear day. The spiritual gloom and darkness must come first, or we could not appreciate the glorious arising of the Sun of righteous-



ness. "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Had we never been wounded we would not need healing. All through the long, dark, dismal night you have waited and watched for his appearing. "Weeping may endure for a night, but joy cometh in the morning." All through the long legal night the prophets were telling of a glorious day that would surely come. David said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."—Psalms xxiii. 4. "The valley of the shadow of death." The legal dispensation was called the ministration of death. Under the law or shadowy dispensation it was very dark. Paul says, "For the law, having a shadow of good things to come," &c.—Heb. x. 1. This law dispensation no doubt is what David had reference to when he said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod [Jesus] and thy staff they comfort me." David, by the light he received from the indwelling of the Spirit in him, was enabled to foretell the coming of the dear Savior, notwithstanding he lived during and under the law dispensation, for he said, They made long their furrows, they plowed upon my back, referring to the very time they scourged your precious Savior. Again, he said, Psalms xxii. 16, 17: "They pierced my hands and my feet [referring to the crucifixion]. I may tell all my bones," referring to the elect of God having the truth made known to them. Solomon says, "My beloved is mine, and I am his: he feedeth among the lilies. Until the day break, and the shadows flee away." That is, until the law is fulfilled and the gospel dis-

persation, a dispensation of light, is brought in. Isaiah says in ix. 2: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death [law dispensation], upon them hath the light shined." When a little ray of light would come to the prophet Isaiah he would exclaim, ix. 6: "For unto us a child is born, unto us a son is given," &c. Fifty-third chapter: "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant," &c. Again, in sixty-third chapter: "Who is this that cometh from Edom, with dyed garments from Bozrah? \* \* \* I have trodden the winepress alone; and of the people there was none with me." Foretelling exactly what did occur when they took your dear Savior and brought him before the king. Peter, who said, Although all men forsake thee, yet will I not. But he did. The prophecy must be fulfilled.

"While all exposed to wrath divine  
The glorious sufferer stood."

"Was it for crimes that I had done  
He groaned upon the tree?  
Amazing pity, grace unknown,  
And love beyond degree."

The suffering and coming of the dear Savior was set forth in type, shadow and plain language in all the Old Testament. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein there is no water." Shut up under the law. "Sold yourselves for nought; and ye shall be redeemed without money." You never would have seen a star had it not been for darkness, but when the sun is set the beautiful stars appear and twinkle delightfully. So when the dear Savior withdraws his presence, then you are enshrouded in darkness, and how you delight to meet those who shine as stars

forever and ever. Daniel xii. 3: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." As you stand in the natural dark and look up at the millions of stars, and the moon comes out, shedding forth her wondrous silvery light, you behold in these the glory of your heavenly Father. You pass through a long dark season, and by this experience you learn the truth that you could learn in no other way: "Tribulation worketh patience," &c. You learn by being helplessly in the dark that you are not free to do, think and see as you choose. Had you never been in darkness you could never have been made to rejoice because of deliverance. Paul says, Col. i. 13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." No nation on earth but the children of God have heard in all ages the voice of the stars proclaiming the glory of God to them. Therefore David says, Their line is gone out through all the earth, and their words to the end of the world; there is no speech nor language where their voice is not heard. God loved his people too much to leave them without manifesting his glory and power to them in the stars and planets. Do you wonder it is dark, when we are told that we were not simply in the dark, but as it is written, For ye were sometimes darkness, but now are ye light in the Lord, walk as children of light? It is true "we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as I am known." That will surely be a glorious day to all the tempest-tossed, sin-bedarkened children of God, who have passed through many dark, lowering, threatening clouds,

while waves of sorrow have rolled over them, and darker and darker has it grown around them, while they, like Peter, have cried out, Lord, save me. But when the darkness is impenetrable, and the awful waves are dashing your frail bark on the sea of this life, all the Savior has to do is to say, "Peace, be still," and there is a great calm. A few more days of groping in the dark, with just now and then a little ray of light, and then with rapture and surprise you poor little trembling one will be where,

"All o'er those wide extended plains,  
Shines one eternal day;  
There God the Son forever reigns,  
And scatters night away."

ISAAC R. GREATHOUSE.

#### REVELATION XXI. 1, 2.

"AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And John saw the holy city, coming down from God out of heaven, prepared as a bride adorned for her husband."

While these precious things were shown to John on the desolate island of Patmos, it is a beautiful truth that they came to him by inspiration of God, to be handed down to the generations following, to shew forth the perfect work of God in the salvation of his chosen people, to the lifting of Jesus on high, and to reveal and make manifest in the heart of each member of the body of Christ (which is his bride). The voice that came to John (by the angel), said, "I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." The things that John saw by revelation of Jesus each child of the living God sees through a spiritual experience of grace given unto them by and through the Spirit of Christ. John saw a new heaven and a new earth. The light of

God's truth shines in the darkness of a deceitful heart and shows unto us Jesus, a complete Savior. The old heaven and the earth, in which we reveled and enjoyed, has passed away, as the natural darkness of the night is obliterated by the rising of the morning sun. Now we behold the beauty and glory of the kingdom of God, which is righteousness and peace and joy in the Holy Ghost. This is what John saw coming down from God out of heaven. Thus it is "a heaven below our Redeemer to know," and we see Jesus, who was made a little lower than the angels, for the suffering of death, that he might bring many sons to glory. The innumerable company of God's elect prepared as a bride adorned for her husband. Her heart is prepared to worship him, not under carnally religious ideas, but in spirit and in truth. The bride sings the song of love to her Lord and King, saying, "Draw me, we will run after thee." The new song also comes to us in the words of the prophet Isaiah, saying, "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."

"And there was no more sea." The sea signifies trouble; our vile passions surge and carry us away to unknown depths, filling the mind with every deceitful lust, but when the brilliant light of truth illumines our heart, revealing the natural carnal heart as deceitful above all things and desperately wicked, salvation (through faith) banishes the old heaven and the old earth, "And there is no more sea." Then the new heaven and the new earth is resplendent in the glory of God. New inspirations in righteousness turn us about, for we have heard a voice behind us, saying, "This is the

way, walk ye in it," and we hear a voice from heaven saying, "Seek ye my face," and a willing answer comes out from our broken and contrite heart, saying, "Thy face, Lord, will I seek." The Lord provides and prepares the way. He calls his sheep by name and they follow him. His love is shed abroad in the heart where hatred dwelt. The Sun of righteousness is risen with healing in his wings. We are clothed in pure linen, which is the righteousness of the saints, and now as a bride we are adorned for our husband (the blessed Jesus), who by the commandment of God the Father has wrought out and completed our salvation. As we had no power or choice in our birth in Adam, neither had we power or choice or merit in our new and heavenly birth in Christ Jesus the Lord. The Lord commended his love unto us, in that while we were yet sinners Christ died for us. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with rich heavenly blessings in Christ. No boasting on our part, but thankfulness and peace and joy in him who hath loved us and gave himself for us. We know God and love him when we confess that Jesus Christ is come in the flesh, and our testimony is that we love the brethren.

B. F. COULTER

PHILADELPHIA, Pennsylvania.

GRANBURY, Texas, Feb. 26, 1923.

DEAR EDITORS:—Inclosed find check to pay for the SIGNS for another year. I do not want to do without the paper, for we live where we cannot hear preaching without going forty or more miles from home. I wish some member of the church at Ft. Worth, Texas, would write and let us know the time of meeting there, as that is the nearest church of our faith, so far as I know.

I much enjoyed the many good letters in the SIGNS for February 15th. There are a few yet who I believe are contending for the faith of God's elect, but it seems this is a day of falling away, and but few are inquiring after the ancient paths and landmarks. I know that God is yet able to reserve unto himself a remnant who will not listen to false doctrine.

I hope the God of all grace will prosper the editors, both spiritually and financially, and may his banner of love ever be with his poor and afflicted people.

In hope of a better life,

J. W. CAUDLE.

#### THE EXISTENCE OF SOVEREIGN POWER.

A FEW thoughts on the above text, first, for the consideration of the editors of the SIGNS, then, if it meets their approval, to be passed on to its readers.

Existence of God. There is no nation or race of people, whether savage, civilized, or half-civilized, but what in some way proves the existence of something superior to themselves, and to which they offer up their devotions, let it be gods of stone, wood or gold. Our own Indians worshipped a great spirit; certain others will walk through fire and mutilate their bodies, and throw their first born child to the "sacred" crocodiles of the Nile, &c. In the midst of all these counterfeit religions there is something that shows to us that somewhere is one pure and undefiled religion, for there cannot be a counterfeit without a genuine. We need not go to the Bible to prove there is a God, or to prove that God exists. I do not mean by this that every one can see or understand what I am going to try and describe, for it is not given to all to understand the mysteries of God, but he that hath ears to hear let him hear. I take

for example something that we all know, as we have always tried in speaking to the people of God to tell them things that they knew, then they can say they know they have heard the truth. Step out in the open on a pleasant early morning, and watch the shadows of darkness giving way to the light of the sun, that great light that God hath placed in the heavens to give us light by day; for thousands of years this same sun has been performing its duty without the help of man. This alone proves to us that beyond the realm of earth there is power that controls, and we are carried away by the thought of the greatness and the sovereignty of it; we feel its warmth as it rises in its strength at midday, and gradually goes on its downward course, and finally drops beyond our view, then again comes the tall dark shadows of darkness creeping over the earth. Notice here are two opposites; light and darkness cannot abide together. Then the stars begin to twinkle, and seem to get thicker and thicker, and finally to cover all the sky, like a great canopy studded with jewels, and the moon with its mellow light joins in with its smaller helpers illuminating the heavens. Well might David exclaim, The heavens declare the glory of God. Our minds are too small to grasp the full meaning of the power of God and his attributes, I cannot find words to fully express myself; it is too wonderful for me.

Now another example that we know: Man has sought out many inventions. We take the earth for the base to fasten our telescope, and we scan the heavens, and watch the movements of the planets; we determine the speed and the direction they are going, and we find by the study of astronomy that certain bodies going a certain speed will at a certain time next year come between the rays of the sun

and the earth and cause the people here to see a shadow on the sun, an eclipse. They will tell us on what part of the earth it will be visible, and the hour and minute it will commence, how long it will last, &c. O, dear Lord, what harmony, what absolute control, what sovereign power and exactness in controlling the heavenly and earthly bodies, that mortal man can figure out to the minute years ahead. Why and how can they but say there is a sovereign God? These things we know, we have seen with our eyes. All men see, but do all men understand? No, the great majority will pass it by as an every day occurrence, not knowing the Scriptures nor the power of God. These things we see with our natural eyes not only prove that God exists, but prove his sovereign power, show his invisible working and absolute predestination. Paul tells us, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."—Rom. i. 20. They may deny the existence of God, but this is no excuse; they may claim his power is limited, call him unjust and deny the truth of the Master and his apostles, but his work goes on forever, and little do they realize that they are weaving into a perfect picture, fulfilling and carrying out the decrees of him that "hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance."

Now, in conclusion, just a word to the people that are everywhere spoken against, who have nowhere else to go for comfort but to him that spoke as never

man spoke, who know that your salvation depends entirely upon the free and unmerited grace of God, and have a hope that you have been brought into the banqueting-house under the banner of love; you need not fear, "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."

May God by his eternal power and wisdom sustain the editors and writers of the SIGNS, that they keep on proclaiming "The sword of the Lord and of Gideon."

GEORGE L. WEAVER.

CLEVELAND, Ohio, Feb. 17, 1923.

LONGVIEW, Texas, Jan. 3, 1923.

DEAR EDITORS:—I thank the Lord that he has spared my unprofitable life and blessed me with sufficient means to renew my subscription for your good paper, the SIGNS OF THE TIMES, which comes laden from a far country. It comes from the pens of those who are ably gifted of the Lord to write and tell of the goodness and mercy of that all-wise God who works and none can hinder. I do not see how I could do without the paper, as it is about all the preaching I get any more. I would be glad if I could send you some new subscribers, and I may a little later. There are a few around here who love to hear the Primitive Baptists who preach the doctrine the SIGNS advocates: salvation by grace through faith, and that not of ourselves, it is all of grace. I have two nieces here who have left the Missionary Baptists on account of the doctrine they preach. They disagree with them on doctrine,

and they say they do love the doctrine the SIGNS advocates, and wish they lived close to a Primitive Baptist Church, where they could go to preaching and hear the doctrine they believe to be the truth. I was talking with an old gentleman in Longview on Saturday; he said he was seventy-two years old and had never joined any church. He said he would be glad if we could have a Primitive Baptist Church here.

If there are any ministers of the faith and order that the SIGNS contends for passing through Longview, please drop me a card, if they can stop in passing through to fill an appointment. I live five miles east of Longview, and would be glad to have them any time. My address is Longview, Texas, R. 4, Box 38.

As ever, your little brother, in hope of eternal life,

E. SMALL.

FOSTER FALLS, Va., Feb. 3, 1923.

DEAR EDITORS:—As I have been a reader of the SIGNS, thought I would write a short letter for publication (if approved). I am one who believes in the sovereignty and predestination of God in all things. God hath made all things; yea, even the wicked for the day of evil. Evidently, and without controversy, God made nothing without first predetermining to do so; moreover, he did not predestinate a thing without a purpose, but determined according to wisdom the use for which everything was made, from the smallest atom of dust to the binding and loosing of Satan. There are but two characters taught in the Scriptures, although spoken of under different captions. One of these is the elect lady and her children, which embraces the seed of Abraham, the heirs of promise, unto whom God prom-

ised eternal life, before the world began. The other character the children of the devil, and every one of them wondered after the beast and received his mark. God has, according to his foreknowledge, predestinated his chosen unto eternal life by Jesus Christ. All the children of the wicked one shall go into everlasting fire, prepared for the devil and his angels. According to the predestination of God in the law of sin and death, from all eternity the destiny of the wicked was as much fixed in the mind of our God as was the salvation of the redeemed from the law of sin and death.

I may write again.

Yours in hope,

L. K. SHOCKLEY.

MANGUM, Okla., Feb. 23, 1923.

DEAR BRETHREN:—Inclosed find check to pay for the SIGNS one year for our dear young brother, H. M. Henderson, of Mangum, Okla. This young brother is a grandson of the late Elder E. W. Henderson, of Troy, Alabama, whom I knew some forty years ago, and who was held in high esteem for the truth's sake. I feel it would be a great pleasure to the friends of Elder Henderson to know that his grandson was baptized in the fellowship of the Predestinarian Primitive Baptist Church the third Sunday in January, 1923, after telling the church what great things the Lord had done for him. We feel to hope that the Lord has a great work for this dear brother to do.

If you see fit, publish this; if not, consign it to the waste-basket, and all will be well.

Written by a poor sinner, saved by grace, if saved at all,

W. H. PUGH.

HATTIESBURG, Miss., Jan. 8, 1923.

DEAR EDITORS:—I want to tell you how much mother and I enjoy your good paper, the SIGNS OF THE TIMES. We think it is the best paper we ever read, and it is about all the preaching we get. My mother is a cripple, and eighty-seven years old, so you see we cannot go much. She reads most of the time, so I am inclosing a money order to pay for the SIGNS another year, as we both love to read it for the truth's sake, if I am not in the dark. We hope you will be spared many years to comfort those who love the truth. If not asking too much of you, remember us, your sisters, I hope. May the good Lord guide and take care of us all, is the prayer of a poor cast down sinner, saved by grace, if saved at all,

R. A. BUFKIN.

### INFORMATION WANTED.

I AM requested to make inquiry through the SIGNS for a copy of a debate between John A. Thompson and Benjamin Franklin, which took place somewhere in Ohio about the year 1873. Any one having such a book for sale please write me, stating price.

J. C. CHESTER.

BREWERS, Kentucky.

### NO MORE EVERLASTING TASKS.

OUR supply of the "Everlasting Task for Arminians" is exhausted, and as we do not expect to have any more of them, will be unable to fill future orders for the little book.

### AN EXPLANATION.

THIS issue of the SIGNS OF THE TIMES will be a little late in reaching our readers. Through a combination of circumstances we have been much delayed in our work, but hope to have April 1st number out on time.

## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1923.

### EDITORS:

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

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

*J. E. BEEBE & CO.,  
Middletown, Orange Co., N. Y.*

### MODERNISM.

SOME time ago brother B. L. Fallin, of Choudrant, Louisiana, called our attention to a news item which issued from New York City, October 14th, 1922, to the effect that Bishop Brown, of Arkansas, had communicated to Bishop Manning, of New York, his desire to resign from the house of bishops of the Episcopal denomination, owing to the fact that the former no longer believed in the literal interpretation of the Bible concerning the creation of Adam and Eve, the planting of the garden of Eden, the fall of Adam and Eve, and its effects, the birth of Jesus, and his death and descent into hell, his resurrection and ascent into heaven, his second coming to raise the dead, &c. Brother Fallin requests us to write something of our thoughts regarding the matter. Those of you who have been reading the newspapers are probably aware that very nearly every protestant denomination at this time is being rent with dissensions between what are called the fundamentalists, who are trying to stand by the literal interpretation of the Scriptures, and the modernists, who are discarding the Bible records. When any individual claims to no longer be in sympathy with the denomination to which he belongs, honesty and sincerity demand that he sever his connections

with that body. This, Bishop Brown has done, and we admire his frankness in coming out openly and stating his disbelief in the denomination to which he belongs. This is much better and fairer than the attitude of some others, who, while rejecting the doctrines of their denominations, have not the moral courage to openly stand by the consequences of their convictions. The above instance cited by brother Fallin is only one of many such occurring every day in the nominally religious world. Such instances constantly arising are symptoms of a disease very widespread at the present time, and one which, we think, will grow steadily and alarmingly worse. We believe such to be the case because the Scriptures, of the New Testament especially, foretell such a condition of affairs as bound to prevail in these last days of the gospel age. "After their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." We have on record the warning by inspiration that "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers," &c. Because the Scriptures amply warn us of such characters, it cannot be otherwise than that such characters shall abound. We should not be astonished that such things are so, but would be amazed if it were not so; for were it not so, then the Scriptures would not be true. God would not be unerring in his foreknowledge, and his predestination would not be effectual. But when we see every day of our lives things coming to pass which we read in the Bible shall come to pass, what better proof do we need of the inerrancy of the Scriptures, and of the absolute predesti-

nation of all things? Who but a wonder-working God, controlling all things and working them after the counsel of his own supreme will, could by his Spirit cause men of old to foretell these very things which we are ourselves witnessing coming to pass? Is this not proof beyond all gainsaying that God does his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?

We shall now try to present what we think are some of the direct causes accounting for the present strife and dissension convulsing the protestant world: (1) Unregenerate church membership. How can any be expected to reverence or to believe the Scriptures when they have never been the subjects of spiritual regeneration and the new birth? When the risen Christ sent forth his disciples to preach the gospel, he gave them authority to baptize believers, and believers only. Philip, for instance, did not baptize the eunuch until he was assured the eunuch believed, not merely with his lips, but with his whole heart. Such belief is the effect of that faith which is the fruit of God's Spirit, and comes into the sinner's soul as the result of that same power which wrought in Christ when it raised him from the dead. The nominally religious world has, for generations, been taking into its memberships anybody and everybody, regardless of whether they were regenerated or not. The large majority of nominal believers, we venture to say, have no such thing as a religious experience, and would not know what you meant by an experience of grace were you to ask them about it. In view of such a state of things, how can it be otherwise than that men who have never had Christ revealed within them, who



never had his love shed within them, should deny the power of God, the salvation of his Christ, and the teachings of his word? There never has been but one way, and there never will be but one way, in which a sinner can know that Christ is the Son of the living God, and that is by the revelation of the Holy Spirit. In the absence of such revelation one is but an unbeliever, though he may have the name of being a christian. The protestant world of to-day has not this revelation, and consequently is drifting rapidly away from its professed articles of faith, and from its creeds, into avowed and open infidelity. The infidelity has really been there all the time, but is now coming more and more out into the open. What has been hidden and kept secret is now being manifested. Why, at this time, should infidelity be more bold and open than at any other time within our own recollection?

This brings us to our next point. (2) Restlessness and discontent with the old forms of authority. The last ten years have witnessed a break-up all over the world of old and established customs and governments. Social traditions have been violated by widespread immorality among all classes as a result of the war, and family life has been disrupted and disorganized by a general resort to divorce, which has steadily become so common that it is no longer noticeable. Kings and thrones which thought themselves secure have toppled into ruins, and anarchy with chaos has replaced the former rule. Even in those countries where governments have not been overthrown, powerful groups of individuals have so entrenched themselves behind privileges that government is powerless to accomplish its will for the betterment of the whole people. Such a condition

brings government into disrepute with the masses, who no longer respect its laws, but delight in seeking ways and means to evade obedience thereto. Like a hideous disease, this malady of discontent fails to stop with society and government, but invades the various churches and denominations, unseating those in authority there, objecting to their established forms, defying the old creeds, and substituting individual ideas and interpretations for the plain declarations of the Scriptures. The depravity of human nature runs amuck, making a mess of everything once held dear and sacred. We have the comfort of knowing that this is no new thing under the sun, and that God knew all about it before the foundation of the world. As soon as his purpose in it all is accomplished it will be brought to a stop. It cannot cease before then.

Another cause leading up to the present state of affairs is, (3) Growth of material prosperity and the advancement of science. Civilization built upon money-getting and money-spending, and bringing with it untold luxuries and diversions, has dulled the moral and spiritual perceptions of the people, blinding them to anything beyond getting all the fun they can out of the present, with no thought of to-morrow. The worth of anything, even of character, is now measured in tangible things; not measured by a man's ideals and principles, but by how much money he is worth, or by how much prestige he can exert to get what he wants. Beyond the tremendous power which money has come to wield, there are the many wonderful inventions and discoveries of science which have been achieved within the last few years, all of which have tended to inflate the pride of men, and to cause them to believe they

verily are gods. Drunk with the power which has come to them, they are willing to defy the very God of heaven himself, and do defy him, exalting themselves as equal with God, and claiming that all things are possible with men, and nothing too hard for them. Reaching up into the heavens to bring down electricity to run their world, building ships to ride the air currents, that they may fly from sea to sea, talking through the ether without wires over intervening thousands of miles, ridding themselves of disease by talking to themselves, renewing defective parts of their bodies by surgical operations; by doing all these and many other such things too numerous to mention, no wonder man is infatuated with himself, no wonder he exaggerates his own importance in this great universe. All this is calculated to turn him from the mere formal creeds of protestantism, and to cause him to say, I myself am god, and beside me there is no other god. He accepts himself for what he feels himself to be, recognizes no authority outside himself, knows no law but that of his own will, wants no heaven not of his own making, believes in no hell except for those who thwart and disappoint him.

There are perhaps other contributory causes leading up to the present schism in the religious world, but we think we have named the main ones. That the times are perilous for men of true faith, we have no doubt. We believe it is as true now as ever it has been, that those who live godly in Christ Jesus shall suffer persecution. God has in this day reserved unto himself a gracious remnant. They constitute through his love a treasury of revealed religion, the only religion that after all amounts to anything, that is builded upon a foundation against which the gates of hell cannot prevail.

The times, we believe, shall grow very much worse before any permanent relief will be manifest. Iniquity shall ripen unto the catastrophe, which shall reap it and take it away. Every age preceding this gospel age has ended in catastrophe. This age, according to the Scriptures, shall likewise end in the overwhelming destruction of antichrist and the deliverance of the children of God. The sufferings of this present time are not worthy to be compared with the glory to be fulfilled in all true believers at the appearing of Christ. May God preserve his people from idolatry and keep us turned unto him. L.

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#### NO HYMN BOOKS AT PRESENT.

For the present we are not able to fill orders for hymn books, as the firm which for years has done our bookbinding has gone out of business, and we have not as yet made arrangements with another firm to do the work, but hope to do so in the near future. We will announce in these columns when we are ready to furnish the books to those who desire them.

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#### CHURCH NOTICE.

To our beloved brethren and friends, who may desire to visit the Cedar Creek Church,

PLEASE TAKE NOTICE

we have changed our place of meeting from Sellwood (Portland) Oregon, to Oregon City, Oregon. Day and hour will be the same: fourth Sunday in each month, services beginning at 10:30 a. m., with lunch at noon.

S. B. MOFFITT, Pastor.

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

Mrs. Grace Veech Smith, Ill., \$1.00; T. O. Turner, Ky., \$1.00.

## OBITUARY NOTICES.

**Mrs. Lennie (Emerson) Bowden**, daughter of W. B. Emerson, was born May 7th, 1848, in Graves County, Kentucky, and was married to Isaiah Bowden, September 22nd, 1870, by Elder W. A. Bowden, of Pilot Oak, Ky., and to that union eleven children were born, four preceding her to the great beyond, they dying in infancy. Seven survive her, who are as follows: J. B. Bowden, Waring, Texas, A. O. Bowden, Silver City, N. M., H. T. and C. H., Murray, Ky., Robert D., Havana, Ill., Mrs. Allie Smith, Danville, Ill., Mrs. Cora Morris, Murray, Ky. Mother became ill Saturday, January 6th, and apparently suffered but little, and on Thursday, January 11th, she ate a fairly good meal, but complained of choking. She was conscious until 5 o'clock, when she laid down, folded her hands and just went to sleep. Her stay on earth was 74 years and 8 months. She professed a hope in Jesus in 1870, and joined the Primitive Baptist Church at Mount Zion, in Graves Co., Ky., and was baptized by Elder W. A. Bowden, the third Sunday in June, 1870, thus holding membership in the church of Christ fifty-three years. She lived a devoted and faithful life, a life of true devotion, both to the church and her family, never complaining of her lot in life. She had no enemies, but was loved by all who knew her. She loved her brethren and sisters, and would spare no pains to make all who visited her home happy. She was a strong believer in the doctrine of salvation by grace, the doctrine of predestination and election, and the final perseverance of the saints to glory.

Her dear body was laid to rest in the old churchyard at Harmony Church, there to await the resurrection of the dead, at which time she, together with all the family of God, shall arise in the image of Jesus, to be with him in that land of bliss where there is no pain, sorrow, sickness or death. Brother H. N. Olliver preached the funeral discourse, using for a text a portion of the fourteenth chapter of Job, developing the theme that mother never died one day too soon or one day too late, but just exactly at the time appointed of God. O, dear brothers and sisters, if we could only live out our appointed time on earth to the glory and praise of God, as dear mother did, we should be satisfied. I will only say that by the grace of God she was what she was, and by the reign of the same divine grace we only can walk as she walked, for she was a living monument of God's grace and mercy. May God in his infinite love and mercy guide and direct us through our remaining days on earth, and at last consign our vile bodies to the tomb to await the call of the Master, when we, too, shall be raised to be satisfied with his likeness.

Written with much sorrow, the writer not being able to attend the burial, feels the stroke very heavily,

ALSO,

**Isaiah Bowden**, son of Elias and Elizabeth Bowden, was born near Cottage Grove, Tenn., January 17th, 1845, and died in Murray, Ky., December 28th, 1916, making his stay on earth 71 years, 11 months and 11 days. He professed a hope in Jesus in 1870, and was baptized in the fellowship of Mt. Zion Church the third Sunday in June, 1871. He and mother were married September 22nd, 1870, at the home of her father, W. B. Emerson, by Elder W. A. Bowden. Father lived a consistent and faithful member until death. He left, besides mother and seven children, a host of relatives and friends to mourn his departure. Father was sound in the faith that was once delivered unto the saints, and ever ready to attend his meetings, and never gave any offense to the church. He was honest and sincere in his convictions, a firm believer in the doctrine that has ever characterized the church of God on earth since the apostles' days, and when the conditional time salvation craze entered the church he stood firm, ever contending for the faith of the fathers, believing in the doctrine of salvation by grace from start to finish. He and mother walked together in sweet fellowship, a perfect oneness in doctrine and order, not only in church relationship, but at home, and now that they are gone from us, it is a source of great comfort to look back over the past and behold their devotional walk. They never tried to teach their children to know the Lord, but did teach us honesty and morality.

His funeral, which was largely attended, was preached by Elder H. N. Olliver. Burial was in Harmony churchyard. Sleep on, dear parents, and take thy rest, for in the morning of the resurrection you, together with all the redeemed host, will arise with the likeness of Jesus, and in the New Jerusalem will sing praise to him who died to redeem us from death.

Written by a son in sorrow,

J. B. BOWDEN.

**Martha Jane Connley Bogart**, widow of Ephraim Bogart, was born May 25th, 1838, at Olive, Ulster Co., N. Y., the daughter of Hiram and Hannah Connley (deceased), departed this life August 7th, 1922, making her stay on earth 84 years, 2 months and 13 days. She was married to Ephraim Bogart in 1855, and to that union were born eleven children, six sons and five daughters. Her husband, one son and two daughters preceded her to the grave. Those living are Mrs. Rose, North Cement City, Mich., Abram Bogart and Mrs. Orville Winchell, of Kingston, N. Y., Walter E. Bogart, of Ashokan, N. Y., Irene J. Stevens, of Ohioville, N. Y., with whom she made her home in her last days, and where she passed away, Jacob C. Bogart, of Newport, R. I., Joseph G. and Virgil W. Bogart, of Alligerville, N. Y. When about eleven years of age she received a good hope through grace, and was much burdened for a long time. She attended the Old School or Primitive Bap-

tist Church for many years, but always felt too unworthy to ask a name with the people she loved for the truth's sake, but in October, 1916, when she was seventy-eight years of age, her God gave her strength to ask a name with the Olive and Hurley Old School Baptist Church and was gladly received, and baptized by Elder George Ruston, in the presence of a large gathering of friends and brethren. She loved to attend her church meetings, and did so as long as her health permitted, and loved to hear her Savior set forth as the way, the truth and the life. She was a firm believer in salvation by grace, and grace alone.

Her funeral was held from the Olive and Hurley Church, of which she was a member, and was conducted by her pastor, Elder George Ruston, who spoke comfortingly to a large audience of relatives and friends, after which her body was laid to rest in the Ashokan Rural Cemetery. May God comfort and sustain the bereaved ones, and keep us all in his fear, is our prayer.

Written by request of the family, by her son-in-law,

ORVILLE WINCHELL.

**James Abner Morse**, son of Joseph and Alba C. (Ellis) Morse, was born July 5th, 1838, and died February 20th, 1923. He was married to Mary A. Owen, December 19th, 1866, and to that union were born two daughters: sister Emma Davis and sister Celestia Chapman, who survive him. His wife died September 18th, 1914. He served in the Civil War from August 21st, 1862, until the close of the war. He united with the Middletown Old School Baptist Church, Delaware County, N. Y., when a young man and was baptized by the late Elder Isaac Hewitt. He loved the doctrine of salvation by grace, and was strong in the faith. He had a realizing sense of his own frailty, and his hope was centered in the Beloved. A few days before his death he said he had no fear of death. He never murmured or complained, but was in subjection to his Master's will. He took to his bed November 9th, 1922, and suffered much until a few hours before he died, when he peacefully fell asleep. He was laid to rest by the side of his wife in the Halcottville Cemetery. The writer spoke at the funeral, and has written the above at the request of the family.

GEORGE RUSTON.

**Deacon Jacob M. Adkins**, of Indiantown Church, departed this life December 13th, 1922, after having been stricken with a stroke of paralysis while at his farm, about one week before. He was born March 11th, 1857, and on March 7th, 1883, was married to Mary E. Morris, our esteemed sister. Besides his widow, he is survived by two daughters, Mrs. Bessie Jones and Mrs. May Perdue, and four sons, John, Jacob, Lawrence and Paul Adkins. In Decem-

ber, 1888, he was baptized by the late Elder T. M. Poulson into membership with the Indiantown Church. Besides faithfully serving this church as deacon, he led the singing. For these and many other reasons he will be sorely missed by the church. We feel that the church has lost a good and faithful member. Sister Adkins feels this loss most keenly, and is wellnigh overpowered with her sense of loneliness, not seeing how she can possibly attend services at Indiantown without him, who always for the past forty years accompanied her. May God bless her, and all who mourn his absence, with his rich and sustaining grace, is my prayer for Jesus' sake.

The funeral services were held in the Forest Grove meetinghouse, and were conducted by the writer, after which interment took place in the adjoining cemetery.

J. CORDER MELLOTT.

**Morgan S. Trumbo** was born November 9th, 1842, and departed this life February 19th, 1923, aged 80 years, 3 months and 10 days. He leaves a widow, one son, three sisters, one brother, one granddaughter and many friends to mourn their loss. He was not a member of any church in his life, but we firmly believe he is a member of the church above, being a firm believer in his Savior Jesus Christ.

It is with hearts filled with appreciation that we desire in this way to express our gratitude and thanks to our friends, relatives and neighbors for their kindness and sympathy extended during the recent illness, and at the time of the passing away, of our beloved husband and father, also for the beautiful floral offerings.

MOTHER AND SON.

The foregoing obituary notice was handed to me when I arrived at the home to conduct the funeral of Mr. Trumbo, which was held in a church-house in Gahanna, Ohio, where I tried to speak to the relatives and friends with such ability as was given me. I will say in remembrance of our dear friend, and, I hope, brother in the faith of God's elect, that at the times I have talked with him it impressed me very much that he knew the truth as it is in Christ Jesus, and that his views were very clear on the plan of salvation by grace. He enjoyed talking of the Almighty God and Savior, who worketh all things after the counsel of his own will, and he liked to be with the Regular Predestinarian Baptists.

After the services his body was taken to New Albany and laid to rest in Maplewood Cemetery, there to await the summons from on high. May the God of all grace comfort and strengthen the relatives and friends, and enable us all to bow in humble submission to his holy and righteous will.

L. E. STEPHENS.

**Jesse DeCoss** departed this life February 16th, 1923, at his late home, near Clifton, Va., at the age of 68 years and a few days. He was the husband of our late sister, Elgivia V. DeCoss, who was baptized by Elder J. N. Badger in the fellowship of the Bethlehem Church about twenty-five years ago, and who preceded Mr. DeCoss to the grave five years. Though Mr. DeCoss never united with the visible church, he was ever ready to talk on the things pertaining to the kingdom. His walk in life exemplified that of a true believer by a godly conversation. A few hours before the end he requested his children to have the unworthy writer conduct the funeral, which was done with such ability as the Lord gave, by reading Romans viii. 29, 30, and trying to speak a few words of comfort to the bereaved family. His body was then laid in the Clifton Cemetery, to await the call, Come, ye blessed of the Lord, and enter into that eternal rest prepared for the saints before the foundation of the world. He leaves two sons and two daughters to mourn their loss, yet I feel to say they do not mourn as those having no hope. May the Lord strengthen their hope and increase their faith, is the petition of a sinner.

K. C. SPINDLE.

**Mary Ann Cunningham** departed this life February 7th, 1922, at her home, in Whitefield, Maine. For several years she had been helpless from paralysis. She and her husband, the late Miles Cunningham, were cared for by their daughter, Mrs. Annie E. Potter, who left a lucrative position to go home and minister to their wants, and no aged couple were better and more tenderly cared for than they. Sister Cunningham was born in Whitefield, Maine, December 5th, 1823. Her parents were Mr. and Mrs. Hiram Heath. She and brother Cunningham were baptized in the fellowship of the Whitefield Old School Baptist Church, September 6th, 1878, by the late Elder F. A. Chick. They were consistent and beloved members of the church to the time of their death. Their home was a home to all Old Baptists, and they were always ready and anxious to do all in their power for the cause they loved so well.

JAMES E. HUBBARD.

## MEETINGS.

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

S. B. MOFFITT,  $\frac{1}{2}$  Pastor.

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

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

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11:00 A. M.

2:00 P. M.

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1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA

Meeting every Sunday 10:30 a. m.

ALL WELCOME

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

A. S. ROWE, Church Clerk.

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

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

OLIVER P. SPEIRS, Church Clerk.

CLAREMONT, Cal.

THE 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.

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### THE

## "SIGNS OF THE TIMES," (ESTABLISHED 1832.)

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### EDITORS:

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

# SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

SHELBYVILLE, Ky., Dec. 9, 1922.

DEAR BRETHREN:—I am of a reminiscent mind to-day, and feel like penning a few thoughts as I think of the years gone by. On this day sixty-one years ago, at the home of Elder J. G. Jackson, Shelby County, Indiana, I opened my mouth for the first time in public to speak in the name of my blessed Lord and Master. I was yet in my eighteenth year, and a more backward, bashful boy never lived. It was not of choice on my part, but of necessity, which I trust was laid upon me. No poor mortal ever fought it more earnestly and determinedly than I, and deeply felt the “woe is me.” I would gladly have been obedient to the call could I felt it possible to preach in a God-honoring way; but me, a poor ignorant boy, it was impossible. But the time came when I could no longer forbear, and I arose, with fear and trembling, and read the hymn beginning,

“The Lord my Shepherd is,  
I shall be well supplied;  
Since he is mine and I am his,  
What can I want beside?”

I have often thought a more true and suitable hymn for the occasion could not

be found. What I said I do not know, but I do know there were many tearful eyes, and a great burden that was crushing me to the earth was gone, and it seemed to me that I had come into a new world; there was rest unto my soul. In the sixty-one years I have passed through many deep trials and conflicts, but the dear Lord gave me a dear good wife, an helpmeet indeed, who was ready to share with me the joys and sorrows, the many privations (and they were many) without murmur or complaint. I feel now that few persons (if any) ever made more or greater sacrifices for the church's sake than she did. Not every poor servant has been blessed that way; but while our pathway has been strewn with many thorns and rough places, there are many bright spots in memory, and much to be thankful for. I have never sought the care of any church, but when a call was made have considered it prayerfully, though I have not always accepted the call. I have been blessed in serving churches that were in peace; no discord. Never, to my recollection, were there motions made but what were carried unanimously. I freely confess I have many faults, but there is one that is cruel as

the grave which I am free from: jealousy, for there is no one who enjoys having our most gifted brethren come among us more than I do, and there is not one real called gospel minister that I have ever heard but what excelled me. I have often felt cast down and discouraged with myself because I could not preach better, but glad to hear them that could. I feel to-day just a boy in strength, and as dependent as I was sixty-one years ago, though I can truly say the blessed gospel truths I have tried to preach I feel I have a deeper and more sacred reverence for. During the first twenty-five years of my serving churches in Indiana I do not think I received more than twenty-five dollars. The churches there, though composed of excellent Baptists, gave no consideration to the pastor's needs. As a result the old Elders died poor, leaving nothing for their families, while the members did. No mention was ever made of such a thing by the old faithful Elders. It now seems to me every member ought to know that no one could conduct any business (farming or anything else) successfully and give one-third or one-half or more of his time, and if they really and truly love the cause they are willing to bear some of the burden and make some sacrifice, according to the gospel rule laid down. If we have ministered to you in spiritual things is it not clear we should receive of your earthly things? On New Year's night, 1880, we were from home; at midnight we received word our house, with all its contents, was burned, and not a dollar of insurance. No one could tell as to its origin, as we left home in the morning, leaving but little fire in the fireplace. In 1883, with a hired hand and other help, we put up a levee, planted a crop of corn, and on, or about, October 1st

such a downpour of rain fell as had never been known at that time of the year. The levee broke, my entire crop was destroyed, together with three head of cattle, and not an ear of corn did I get out of twenty-seven acres. As a result in 1884 I gave up everything, a physical and financial wreck, and sometimes felt forsaken of God and man. In the year 1886 I was at the home of the late Elder White; my head and heart were bowed down, I was crushed; he said to me one day, You, I think, would like to read Toplady on predestination. I took it, and went alone to a grove to read it. It was written nearly a hundred years before. I can never express the great comfort it was to me, and confirmation of my faith in that blessed, God-honoring doctrine. I could see the hand of God in all the deep trials through which my pathway lay; all was for some wise purpose, and for good, though blind unbelief is sure to err and see his work in vain. It took all to move me from Indiana, and the dear Lord has supplied our needs; nothing came by chance. The fall of 1885 found us penniless, and, it seemed, friendless. In November I went to the manager of a large factory in an adjoining county to get a position (anything I could do). He frankly told me he thought I had a higher calling. I went home much cast down, and after some hesitation arranged for a tour among the churches south, leaving home about January 1st, 1886, with only two dollars, feeling that if the Lord sent me he would provide. My first appointments were in eastern Indiana. I told not a person of my poverty; I felt to hope I had a Friend that sticketh closer than a brother, and that he would not forsake me. I had two appointments in Ohio, then, for the first time, in Kentucky, Alabama, Georgia,



North Carolina, Virginia, Maryland, Delaware and Pennsylvania, a trip of more than five thousand miles, and the Lord did provide, and I could truly say, as the dear disciple said, We lacked nothing. The sweet enjoyment of the meetings I can never forget. I was favored with the company of dear old Elders Mitchell and Respass for a week, which is precious in memory yet. My visit to Pennsylvania was by request. I had been commended to them and they to me. I returned home the last of March, and found all well. I continued to travel during the spring and summer, and by request attended the Mt. Salem Association, near Walker, Kentucky, the last of August; then on to the Mt. Pleasant and Licking, in this county, and by special request to the Lobo meeting, October 1st. Six churches in the Juniata Association called me to serve them, wrote me a house would be furnished me, and something to live on, but I felt no exercise of mind to go. They wrote me the second time, but I had to decline, though I had not the care of a church. While I appreciated their kind offer of temporal needs, I could not accept in order to get that much needed necessity. About November 1st we rented two upper rooms at Ludlow, Kentucky, across the river from Cincinnati, bought a few pieces of second-hand furniture, and went to housekeeping. It was not long before two or three churches had called me to serve them. While they were small in membership, they, from the first, ministered to our necessities, and with the sewing my true and faithful wife did we managed to get along. The latter part of 1889 two churches here called me to serve them, and in February, 1890, we moved to Henry County. The churches furnished the house and paid the rent. My health

had improved and I was delighted to again go to work and earn something, and with the help of the good brethren, and our own labor and economy, we were again able to get us a comfortable little home in old age, yet my family underwent many privations in the land of plenty that ought not to have been. Many days I traveled without a meal in order that my family might be better supplied. It is too true that brethren become covetous and a few bear the burden of expense.

This was not written for my benefit, for my labor is nearing the end, but some poor fellow-laborer may be comforted to know there is another one who has been down in the depths, though the half has not been told. God is my judge.

Sincerely,

P. W. SAWIN.

EAST ROCHESTER, N. Y., Feb. 25, 1923.

DEAR BROTHER KER:—I am sending you a letter I received a few years ago from our late pastor, Elder John McConnell, with the hope that others may receive the edification and comfort in the truth so clearly set forth that it gives me; that is, if you see fit to give it a place in our dear old SIGNS, which is all the preaching I now have. I have a strong desire, dear brother, to tell you how much I enjoy your editorials, and also brother Lefferts', and, in fact, all letters printed in the SIGNS, and truly feel to say, Amen, to all. Oh to grace how great a debtor daily I am constrained to be. If I live to reach the sixth of next June I will be eighty-three years of age, a monument of God's mercy, daily realizing my absolute dependence upon the sovereignty of God in all things by and through our Lord Jesus Christ, the way, the truth and the life, the head over all

things to the body (church), who hath immortality, and our only hope, wrought in us by his almighty power in our hearts crying, Abba, Father. The power that worketh in us mightily who believe, is the same power that raised Christ from the dead, our resurrection and life. To believe in his name is the work of God. We are created in Christ Jesus, and called with an holy and effectual calling.

Dear brother, I felt when perusing again Elder McConnell's letter that I would send it to you, and if you thought proper you could insert it in the SIGNS. When I commenced this writing it was only to send his letter, but a strong desire possessed me to write my appreciation and indorsement of the editorials, and of the love, fellowship and sound doctrine so clearly set forth and so truly maintained in the SIGNS.

In love and fellowship, your brother in hope,

THEODORE E. WELCH.

NEW YORK, N. Y., July 2, 1916.

DEAR BROTHER WELCH:—Some months ago I received a letter from you, at a time when I was in great distress of mind from business cares, and I could not settle myself long enough to write to any one. Of late I have had you in mind very often, but some way have been unable to put my thoughts in writing. Writing business letters is not difficult to me, it is not to express my mind, but when it comes to writing to one of the Lord's people I am oppressed with a sense of insufficiency and poverty in everything worth while communicating, so I usually put off the attempt until "the time of the singing of birds is come," and wait for "a morning without clouds." The way I would have it to be, never comes, for it is written, "He that observeth the

wind, shall not sow; and he that regardeth the clouds, shall not reap." Notwithstanding the many proofs I have had that God's ways are not my ways, nor his thoughts my thoughts, I forget his law, Lean not unto thine own understanding. At meeting to-day sister Slawson kindly allowed me to read the letter you recently wrote her. Your expressed love for us all touched me deeply, especially your affectionate reference to me. Every one is good and kind to me, particularly those I have most sinned against. How wonderfully the Lord has blessed us as a church, causing us to dwell together in a quiet habitation. While many of our neighbors are unable to meet with us regularly, by reason of distance, yet unity of spirit in the bond of peace makes us every one members one of another, and together we worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. "How good and how pleasant it is for brethren to dwell together in unity!" The love of God shed abroad in our hearts by the Holy Ghost which is given unto us, manifests itself in mutual love. From the consciousness of God's love toward us must necessarily spring mutual love toward each other. As no man hath seen God at any time, it follows, therefore, that we can only know God, live, move and have our being in him, in unity of spirit. Only by a spiritual bond can we have the assurance that he abides with and in us, and this spiritual bond is love. As God is love itself, and all love radiates from him, so must unity of the church with him be manifested hereby: he works in them as the Spirit of love, that love reigns in them as the animating principle. Only through love can we become conscious of God, can we be convinced of the reality of his being and

nature, love being in itself the product of his nature. Hence, the more a man's heart is shut against love, the more is he sunk in selfishness, the less can he know of God. But that love to God which is inspired by the revelation of God's love to us, and has God for its source, can only prove itself as such by the mutual love of the brethren for each other, since this is its necessary working and effect. That God, through his indwelling and vitalizing love, dwells in believers, means the same as that his Spirit dwells in them, for his Spirit is itself the fountain of love, the Spirit which dwells and works in God himself as love. We cannot be conscious of a fellowship of spirit with him, if love, the mark of that Spirit, does not show its living power among us. "Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit."

July 3rd. I was interrupted last evening, and had to defer writing further until now. Have written what I firmly believe is the truth, though I am not so fully persuaded that my writing or preaching is in demonstration of the Spirit. "A good man out of the good treasure of the heart bringeth forth good things." I am not a good man, and no man can say that Jesus is the Lord, but by the Holy Ghost. Without controversy, the gift of the Holy Ghost is to believers the pledge of abiding fellowship with Christ. But there is much which falsely claims to be from that Spirit, and the Scriptures clearly define between that which serveth him not, to the difference between its genuine operations and such as are only pretended, a deceptive imitation. The deceitfulness of false teachers is in their profession of enjoying special illumination of that Holy Spirit, who is the source of life, without which no man can testify

of Christ. From the beginning, corrupt human nature has mingled its disturbing influence in all the manifestations of the Holy Spirit; to genuine inspiration there has been opposed a false one, the leading of the Spirit of truth has always resulted in making manifest the works of the devil. Enthusiasm for the truth is counterfeited by enthusiasm for error, delusion and fanaticism have their own prophets, false prophets mingle with the true. Error in doctrine, proclaimed with all ardor of false inspiration, works through the influence of that enthusiasm upon the popular mind. Hence there is needed some decisive test, whereby the saints may be secured against the influence of this deception. This is furnished by the apostle in 1 John iv. 1-6. Under the term "spirit" the apostle comprehends two things outwardly alike, but differing in their essential nature: true and false inspiration, and it is his special object to warn against the delusion of false prophets, and to furnish a test by which these may be recognized. Hence he commands us to try the spirits as a way of distinguishing the true from the false, or that which proceeds from a holy nature and from a corrupt one. So he preaches Jesus, the way, the truth, the life. To acknowledge Jesus as the Christ is synonymous with acknowledging him as he appeared in the flesh, the eternal Word in our flesh, the eternal Fountain of life revealing itself in human form. To separate the only begotten Son of God from Him who has appeared in the flesh, to obscure the unity between the divine nature and its manifestation in the flesh, is that point of controversy around which gather all the vital questions of the present time. Faith in this fundamental truth is the victory that overcomes the world. Differences of view re-

specting Scripture interpretation, mistakes of understanding most of the evils which often threaten the sundering of christian fellowship, should not hinder us from recognizing the image of the heavenly in those whose faith and profession have their root in the belief that Jesus is the Son of God. They who are given this belief are in fellowship with God, are partakers of the divine nature, are animated and led by the Spirit of God, and by that Spirit will be sanctified wholly, body, soul and spirit. The special object of the apostle is to warn us against all manifestations of that spirit which is not of God. In all such manifestation is recognized the spirit of anti-christ, whose aim is self-exaltation, and whose spirit is already in the world. To many professed preachers of the gospel the Son of God is little more than the historical Christ, a vague, indefinite form. They content themselves with the contemplation of a mere ideal which has no part in life, never becomes flesh and blood, conceptions having no contact with the earthly and actual.

But I am prolonging this letter unreasonably. I want to assure you that we have you in our heart and mind, that our fellowship is with you and all who so often question,

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

"Could I joy his saints to meet,  
Choose the ways I once abhorred,  
Find at times the promise sweet,  
If I did not love the Lord?"

Love to God is in itself an invisible act, seen only by Him with whom we have to do, but the effects of this love, as they appear outwardly, are seen by us. True love to God must be determined by the presence or absence of brotherly love.

How can I believe that one truly loves God in whom I cannot see the visible evidences of this love? The visible, in such a case, bears witness of the absence of the invisible. The inseparable connection between love to God and brotherly love is due to sonship, equal relation of all to God, relationship of life to one another. "And this commandment have we from him, That he who loveth God love his brother also. Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him." "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

Kindly assure sister Welch of our love and fellowship. This letter is for her as well as yourself. I can sympathize with you in your financial troubles, perhaps I have suffered more seriously than you in the past two years. In various ways the Lord shows us hard things, hard to understand and be reconciled to as being among the "all things work together for good to them that love God, to them who are the called according to his purpose." But God is his own interpreter and he will make it plain.

Affectionately your brother in faith and hope,

JOHN McCONNELL.

HAMMOND, West Virginia.

DEAR BROTHER LEFFERTS:—I will write again to you, for the letters I have received from you were good news to me, and I appreciated them, and would be glad to meet you, yet I feel so little and unworthy at times that I am ashamed, and wonder why I would leave my home to go among the Old School Baptists and try in my weak way to preach to them,

yet when I get home for awhile then it is that I get in a frame that I want to go and be with the Primitive Baptists, because they are the only people who suit me in their belief and way of order. Dear brother, we see that there are some who love the Lord Jesus Christ, and they that love him will hear his sayings, and that is the evidence that they do love him; so by their fruits ye shall know them. Dear brother, will not wise men love correction, while those who are not wise will be angry and peeved? So then by their fruits ye shall know them. The Lord Jesus Christ was a man of sorrows, and when he was reviled he reviled not again, and in his humility and meekness overcame his enemies, and he did not use carnal weapons, but by his Spirit of meekness in doing the will of his heavenly Father he overcame the world and destroyed him who is the king of darkness, the devil, and gained the victory over death, hell and the grave, and arose from the dead the third day for his children. He said unto Peter, after he (Peter) had cut off the ear of one of his (Christ's) enemies, that he would not suffer him (Peter) to fight any more with carnal weapons. Neither will he to-day let his children fight with carnal weapons; that is, with a fleshly spirit; while those who are not his children fight with carnal weapons, which is a fleshly spirit, and they show and prove they are not the children of God. By their fruit they seek to justify themselves, but they will not be corrected. God's children love peace and order and doctrine in the house of the Lord, because the faithful are the house of God, the household of faith, and these are the children of God, and they will serve the Lord Jesus Christ, because his Spirit is within them. The grace of God hath appeared; it teaches them to deny ungodliness and worldly lusts, and counsels them to live soberly and righteously in this evil world. Then we see what the grace of God will do to them to whom it hath appeared, and by their fruits ye shall know them. Then where the grace of God hath not appeared they will go on in their own justification, fighting with carnal weapons, because they have not learned what the grace of God will do for his children. When you rebuke a wise man for his error will he not take it with humble spirit and feel thankful afterwards and love you for gently reproving him, while the scorner will seek to justify himself, for he loves not the order of God's house? This is why I hope I love to be with the true Primitive Baptists, those who want a clean house, though they be few in number, for the promise is to the few: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Dear brother, we know there have been some in all ages who cared nothing for the truth, although they were among God's children, and who bring up an evil report of the land, like those did who went to spy out the land of Canaan. Why did they? It was because they were not in possession of the good Spirit, and they who have not the Spirit of Christ will to-day bring up an evil report, a fleshly report. There have been a few, a remnant, who have always stood for the truth, for doctrine, for gospel order, and who contend earnestly for the faith which was once delivered unto the saints. One might ask, What was that faith which was delivered unto the saints? We should live peaceably with all men inasmuch as in us lies, be kind, be sober, speak evil of no man, preach the word, and do unto others as you would have them to do unto you. That faith was the gift of God, and in

it was embraced election, predestination and effectual calling, which is an holy calling, which is not according to our works, but according to God's purpose and grace, which was given us in Christ Jesus before the world began. This faith once delivered unto the saints taught them to be humble and to bear one another's burdens, to be gentle and bear with each other, to obey the gospel of the Son of God and not to seek to justify themselves; and even if any had a quarrel they should forgive one another in meekness and in love. Why, then, dear brother, should I not want to be among this kind of people, who are the true Primitive Baptists? There are those who claim to be Primitive Baptists, yet by their works they deny it. A man is not justified by his word, but by his works, and the faith which was once delivered unto the saints will produce faith, but man's works will not produce good works. The faith that was once delivered unto the saints is the only one that will stand the test when tried. When God's true children are tried as by fire they will stand, for they are the gold, and gold always stands the fire; the dross cannot, neither can the hay, wood and stubble. Gold shines brighter after it is tried, so do they who are possessed of the Spirit of the most high God, and they can stand the fiery trials which are to try them. They will endure all the temptations, while those who only claim to be Primitive Baptists, and are not, but are only possessed of the flesh, cannot endure trials. God's children understand that they themselves cannot endure and stand and fight the enemy, but that there is a God in heaven who will fight their battles for them and give them the good of the land, which is faith, love, joy and peace in the Holy Ghost. Those who are only

possessed of the fleshly spirit do not believe that God will fight the battle, and go about it themselves with carnal weapons, and make a complete failure. God has qualified his children with the spiritual weapons of faith, love, joy, patience. That faith which was delivered unto the saints they were not in the possession of until it was given them of the Lord.

JAMES W. LINN.

CALALLEN, TEXAS.

DEAR BRETHREN:—I notice that my subscription is past due. Inclosed find a check for five dollars, two of it for my subscription for another year, and the three dollars to apply to the contribution department to aid in sending the SIGNS to others. I have been thinking for the past month or so that when I sent in my subscription I would write a few lines for the SIGNS, but kept putting it off, thinking I would have something to tell later on. But this morning finds me just a small speck of humanity, trembling in the presence of an almighty God. Oh how small and unworthy I feel. But on the other hand, how rich, how great, how wonderful and perfect is the great God I hope for Christ's sake has pardoned my sins; and the only way I have of basing my hope at all, is that I love the brethren, who seem to be so much better than I am, and I hope and pray that I may always feel humble and at their feet. I am now past thirty-four years of age, and feel myself to be like the children of Israel when the enemy was behind them, and the Red Sea in front of them: they knew not what to do. I feel that way this morning, and have for some time past. Oh what does the Lord want me to do? What is right? I remember back twenty-two years ago, when I was twelve years old, that one

morning I slipped a copy of the SIGNS in my bosom and took it with me as I went to turn the cows in the pasture. I stole away in the woods and began to read, and the first piece I read was an experience, for those were the kind of pieces I would always hunt. This experience was a travel from nature to grace, and call to the ministry. As I finished it, something seemed to impress me that some day that would be my lot, and that impression has followed me off and on all these years. The Lord has not called me, but for the past four years I have been going through many hard trials, and could only hope that old Satan was tempting me, and I would pray God to give me strength to stand it all, for unless he is my shield and helper I realize that I would fall; for in me there is no strength. I have had many dreams, and have seen most of them come to pass, which makes me rejoice that it may be the Lord is in the matter after all. I well remember one night when an Old Baptist, in belief, and myself were camped out on a hill, where we had been working a bee-yard, that I dreamed I was lying in the road, with my feet south and head north, with a rope around my neck extending up towards heaven out of sight, then a newspaper appeared before me with the headlines that E. B. Ault, of Calallen, Texas, had committed suicide, and went on to give a sketch of my life, &c. When I had read about half of it I thought I caught the rope with my left hand, and stretched my right hand up towards heaven, and cried that I would preach Christ. At that instant my right leg from my hip down to my toes began to leap and praise God. I awoke, and it was still leaping and praising God, and I lay there in wonder at it, for I had no control over it at all. After it stopped I

got up and got a drink and came back to bed, but sat up and could not keep from crying. The man with me awoke, and asked if I was taking cold. I said, No, I just had a bad dream, and told it to him. The next day I asked him to promise he would tell no man; I already began to doubt. Previous to this incident, I had gotten into an argument with another Baptist about whether this body of ours had any part or lot in the matter. He argued it did not; that it was just a lump of clay, and that when we died it returned to the dust, from whence it came, and would be no more; that it was no part of us, just merely a house that we lived in. I argued to the contrary, that this body is a part of us, and this same body is the body that will be changed to a spiritual body. It is sown a natural body, it is raised a spiritual body. Unto you it is given to know the mysteries of the kingdom of heaven. Unto who? You who have had the new birth, the change from death unto life, these are the subjects that are made new creatures in Christ Jesus. I cannot believe that Jacob and Esau represent the inner and outer man, as some have argued, but that Jacob represents the Lord's people, and Esau the nonelect, for the Lord said he loved the one and hated the other, neither being born. We know that Christ came in the form of flesh here on earth, to redeem his people; he lived a perfect life in the flesh to redeem fallen man, and accomplished it all to a jot and tittle. Flesh and blood cannot enter the kingdom of heaven, but shall be changed in the twinkling of an eye, at the last day. There will be those on earth at that day who will not see death, for they will be changed at the coming of Christ, when he comes to gather his people home.

I had better close, for I have already

written more than I ever thought I would, and have just rambled along telling what came into my mind, and if it is not according to the teachings of the Bible cast it into the waste-basket, and all will be well with me.

We have a little band of brethren here, but have found that our church was constituted in disorder, about two years ago, and now want to get straight, so we are patiently waiting, hoping that some day we will be given a light to follow that will lead us right. We still meet twice a month and sing a few hymns, the first and third Sundays, and are glad to have all meet with us who are interested, especially the ministers. All these things I believe work to our good, but oh they seem hard to bear while we are going through with them. Will be glad to hear from any Old Baptists who are figuring on moving to the coast country.

Asking an interest in your prayers, I remain, your unworthy brother, saved by grace, if saved at all.

E. B. AULT.

ATLANTIC, N. C., March 8, 1923.

DEAR BROTHER LEFFERTS:—I have been sick all the week, and have been the most of the time right in the house. Today I have read the SIGNS for March 1st, and have enjoyed all of it, but most especially your editorial in answer to sister Priddy. Your views accord exactly with my own. Sometimes I have treated on the parable in Matthew xiii. 33: "Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." I can get nothing out of this but the fact that there are three measures of meal, or the parable means nothing. These three measures of meal are soul, body, and

spirit. These are the proper components of man. The kingdom of heaven is Christ in the Spirit. When man is born again this kingdom is hid in this man, all of him, soul and body and spirit. Now if a woman takes leaven, hides it in three measures of meal, well mixes it, puts sufficient water, and heat to cause a leavening of that mixture, can she or any other person tell which of these measures of the meal the leaven operates on first? Will they not all be leavened together? Even so the kingdom of heaven hid in the man will operate on the whole man, soul and body and spirit, until the whole is leavened into a fitness for the Master's use. The first feeling sense of sin in my heart was felt sixty-six years ago, when I was four years old. Then the gospel ministry was presented to me, and I was given to feel how solemn a thing it was to bear the ark of the Lord. I am now within ten days of seventy years old, and that solemn feeling concerning the kingdom of God has never left me, but it has grown on me to this day. If there is any part of me, soul, body or spirit, which is not affected by this solemn awe I am in because of it, I am not aware of it, and cannot tell which part it is. I am continually aware of an enemy to all that is good dwelling in me, and I do not know just where he dwells, only in me. He appears to trouble me all alike, within and without. I am sure that he is my own carnal nature. I feel that he is bound. He has not yet been allowed to run to such an excess as to be a disgrace in the house of the Lord, but he has brought me very low, and at times it has been hard for me to understand how one could have dealings with such an enemy and be a servant of the living God. Thus I get all crossed up with this indwelling thing. As badly as I am made



to hate this thing, it looks as if I could cut it off if it was on the outside, but he has such a deep hold on me that I cannot get rid of him, and he is stronger than I. The wrestlings of these sixty-six years, especially of the last fifty years, since I received a hope in the Lord Jesus Christ and his blood, convince me that there is no good thing dwelling in my flesh. I do not believe that the word "flesh," in this connection, means this body, but that old carnal nature which is forever the enemy of God, not subject to his law, neither indeed can be. When this body dies it shall live again, but this old carnal nature, enemy of God, shall never live again. The kingdom of heaven is hid in the whole of the three measures until the whole three are leavened. All leavened together, at the same time, and alike, to be one new man in Jesus Christ. Not the soul, not the body, not the spirit, but the soul, body and spirit; the whole man. He it is who is born the first time, and the again birth is received by the same man who received the first birth. It appears to me that this is true, or language means nothing. I enjoyed and indorsed your letter. The Lord continue to bless you.

Your brother, I hope, in the Lord Jesus Christ,  
L. H. HARDY.

LAGRANGE, Ga., Feb. 24, 1923.

DEAR MR. LEFFERTS:—This is to let you know that my mother, Mrs. G. M. Edwards, is very sick at this time, and wishes you to publish same in the SIGNS OF THE TIMES, so that her correspondents may understand her long delay in not writing. She also asks an interest in the prayers of all the saints. The SIGNS is a great comfort to papa and mamma, and they rejoice at the coming of each number.

Your friend,  
VERA EDWARDS MCGINTY.

## EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1923.

### EDITORS:

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

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

*J. E. BEEBE & CO.,*

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### MATTHEW XXIII. 37, 38.

"O JERUSALEM, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

Brother A. T. Handley, of Oakman, Ala., has asked us to present our views on this passage of Scripture. Inasmuch as we have had some thought on the matter, we are willing to give such as we have for the consideration of our readers. There is never any failure in the Lord's work. Although the above text is often used by Arminians as proof that the Lord wants those to be saved who refuse to come to him, the passage means nothing of the kind. All that the Father has given to the Son come to him. Not one of them is lost. His word never returns unto him void, but always accomplishes the pleasure of God, and prospers in the thing unto which he sends it. In the army of heaven and among the inhabitants of the earth his will is done, and none can stay his hand or dispute with him. If one will take care to read this entire twenty-third chapter of Matthew, it will be seen that Jesus addresses not only his disciples, but the multitude as well, that he names all the marks peculiar to the Pharisees, or self-righteous class, that he denounces woe upon them because they

are blind to their own sins while claiming all the time to have kept the law. He plainly tells them that they have been paying tithe of mint and anise and cummin, but the weightier matters of the law, such as judgment, mercy and faith, they have entirely ignored. He pronounces them to be full of extortion and excess while striving to make clean the external life, that they appear beautiful outwardly, but are within full of all uncleanness. These same self-righteous characters think themselves to be better than the generations gone before them, in that they build the tombs of the prophets slain by those former generations and garnish the sepulchres of the righteous martyred in the days of their ancestors, saying, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." But Jesus tells them they are no better than their forefathers had been, and that they would commit the same horrible deeds themselves, for, "Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city." Further, he pronounces the doom of the Jewish nation, in that all the righteous blood shed upon the earth from Abel unto Zacharias was to be required, the sum total of it, at the hands of the generation then living in the days of Jesus. The final accounting was to be demanded in that very day when the Jewish nation should be left desolate and dispersed throughout the Gentile world. Thus, the whole of this twenty-third chapter of Matthew shows that, though the Jews had been under the law of Moses for about fifteen hundred years, they were no nearer living up to it and obeying it than when they were

first placed under it at the time Moses gave it to them after having received it of God in Mt. Sinai. Jesus, in addressing Jerusalem, and in saying that often he would have gathered her children and she would not, never meant that he was disappointed, or that Jerusalem had acted any differently from what he had known she would, but he had reference to the law of Moses, in which God had said to Israel, If you will I will. By referring back to the chapters in Exodus, Numbers and Leviticus, where are stated minutely all the things of the law, it will be seen that all the blessings of that legal covenant were contingent upon the obedience of Israel to the commands of the law, and that all the punishments named therein followed conditionally upon their disobedience. This summing up of the law may be found in Leviticus, twenty-sixth chapter, to the effect that if Israel walked in the law and kept its commands, Israel was to be blessed with rain in due season, with fruitfulness of the field and plenty of bread. They were to dwell in safety, without fear either of beasts or of men. The tabernacle of God was to dwell in their midst, and he was to walk among them as their God, and they, his people. On the other hand, if they did not do all these commands, and if they broke the covenant, God would appoint over them terror and consumption. He would make their sowing vain, their enemies should slay them, the pride of their power should be broken; famine, pestilence and war should be their portion. It must be plainly seen, then, that in the law of Moses God said to Israel, If you will I will. Jesus, therefore, said concerning Jerusalem (the center of Israel's government and worship), How often would I have gathered the children, and ye would not. It was not their will to

obey the covenant given them by Moses, therefore they did not reap the blessings promised, but did, in full measure, obtain the punishments threatened for disobedience. The fifteen hundred years of Israel under the Mosaic law proved conclusively that is not in the nature of man, that it is not consistent with the human will, to walk obediently to divine precepts. The law was weak through the flesh, and it was therefore impossible that righteousness should come by the law. Israel's history, which is the record over and over again of sin and condemnation, established the fact that by the deeds of the law no flesh can be justified in the sight of God. The law had to be given in order to show this, not so much to show it to carnal Israel, who were blind and could not see it, but for our learning, upon whom the ends of the world are come. Those things written aforetime were not written so much for the edification of those who were inspired to write them, as for our instruction, that we, through patience and comfort of the Scriptures, might have hope. When God gave the law to Moses for him to give to Israel, he knew then, and had known from eternity, what the outcome should be. God knew that it was not within the capacity of man to measure up to the demands of a holy and righteous law. Further, it was not God's predestination that Israel should have kept the law, but it is was God's purpose to lay bare the depravity of human nature preparatory to the coming of Jesus and the bringing in of a better hope by the resurrection of Christ from the dead. Had the Mosaic law been a success, from the human standpoint, there would have never been any need of a better covenant, for, verily, then man should have been sufficiently his own savior not to have

needed any other power than himself to supply all his needs. The words of Jesus over Jerusalem do not signify that he had been disappointed at their failure to embrace the blessings promised them if they had kept the law, but his words testify openly to that failure on their part, and therefore he pronounces their just doom: "Your house is left unto you desolate." That is, the first covenant must be taken away in order to establish the second, or gospel covenant, that their kingdom as a nation among the nations of the earth must come to an end, their temple must be destroyed and themselves scattered everywhere. This glorious new covenant came not from Sinai by Moses' hand, but came manifestly to the heirs of glory in the blood of Christ. This, Jesus said, is the cup of the new testament in my blood, which was shed for many for the remission of sins. This blood of the new covenant purges the consciences of the children of God from the dead works of the old covenant to serve the living God, delivering them from the oldness of the letter to walk in the newness of the Spirit. This new covenant, not on tables of stone, but on the fleshly tables of the circumcised heart, says not, I will if you will; but, I will and they shall. I will, says God, be their God, and they shall be my people. This people of the gospel covenant are a willing people in the day of God's power. Their delight, by the grace of God, is in the law of God, and they walk not after the flesh, but after the Spirit. Thus, the house of Israel was desolated, and the kingdom taken from them and given to the Gentiles, who by the Spirit and power of the resurrection of Christ do bring forth fruit unto holiness; but when the fulness of God's elect among the Gentiles shall have been gathered into the new covenant life and bless-

edness, then shall the kingdom revert to Israel, who shall then, by revelation, be taught that salvation is of grace, and not of works, by the same mighty power which has revealed this in the Gentiles. Then shall Israel say, "Blessed is he that cometh in the name of the Lord," according to the last verse of the chapter under consideration. L.

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### NOTICE.

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

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### OBITUARY NOTICES.

My dear annt, **Rebecca J. Yerkes**, entered into rest October 22nd, 1922, in Philadelphia, Pa., in which city she had lived the greater part of her life. Aunt Rebecca was born and lived all her early life in Southampton, Pa., and was a member of the Southampton Baptist Church, having been baptized by Elder Wm. J. Purington, April 13th, 1879. She honored all her days, by her walk and conversation, the profession she had made. I think of this dear aunt as one of the finest characters I ever knew. I often marvelled at the stern integrity of a character, combined with such meekness, such humility and such saintliness. About sixteen years ago Aunt Rebecca fell and fractured a hip. She never recovered from the effect of the fall, and was obliged to use crutches the rest of her life. Later her eyesight failed, and for years she had been nearly blind. In all these afflictions the nearest approach to complaining I ever heard her give expression to was, "I do not want to murmur, for I have so many blessings, but sometimes the way looks dark." In her afflictions her dear pastor, Elder Durand, was a comfort and blessing to her. He visited her often, even after his own health and strength had failed, and we who loved her felt an increasing love for him because of his faithfulness to her. She greatly missed his visits after he was called home. Aunt Rebecca was a favorite with two generations of nieces and nephews, who took to her what cheer they could from the outside world. Her little world for many years was in her rooms, where she was faithfully and lovingly cared for by her sister. Annt Rebecca had another fall October 19th. She was never entirely conscious

during the few days she lived, but when one who loved her much hummed in her ear,

"Jesus, the very thought of thee  
With sweetness fills my breast;  
But sweeter far thy face to see  
And in thy presence rest,"

She smiled sweetly and nodded assent. That which we call death seems to me to be so much more to be desired than life, that I cannot grieve for the dear one who is "gone from the evil to come," but I grieve for the dear sister who is left sad and lonely. Only those who know what Aunt Rebecca's wise counsel and loving sympathy meant to me, can understand my loss.

Services were conducted by Elder B. F. Coulter, pastor of Salem Baptist Church, Philadelphia, at the home of her nephew. Interment private, at Southampton.

AMY R. BARNESLEY.

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**James Harvey Rower**, of Kalida, Ohio, was born July 1st, 1850, and died, February 13th, 1923, making his stay on earth 72 years, 7 months and 11 days. He had suffered much the last twelve or fifteen years, yet he seemed to enjoy life, and bore his suffering patiently. He spent much of the time in his last years reading the Bible, books, church papers and all reading that contained spiritual food. I have seen him feasting many times on articles that were plain and easy to be understood, but he was not in sympathy with questions that gendered strife, but rather edification. Many years ago he felt deeply convicted of sin, thinking he would die before he saw another sun rise; but before another morning the Savior appeared unto him and showed him that he had died for his sins and put them away forever, and he was made happy in the Savior's love. His life many times seemed to be in harmony with those blessed characters mentioned in the ninety-first and ninety-second Psalms. In the ninety-fifth Psalm were also many expressions of praise to God which were cheering to the one departed. We who saw father cold in death knew he suffered much at the last, but his face was lighted with a smile, which seemed to say that in his last moments he had a glimpse of a higher and better place. He and his wife journeyed together for fifty-two years. To their union were born five children, two preceding him in death. He leaves, besides his wife, one son, at home; two daughters: Alice, of Chicago, and Mrs. Walter Cory, of Frankfort, Ohio. His relatives and friends will miss him much. He was of much help to the church of his membership, and his advice was always of such a nature as to bind together. His example was good to follow, and he was well informed as to what the Baptists believe. He helped much with the financial affairs of the church. He served his town as a mem-

ber of the School Board, Trustee, Justice of the Peace and Land Appraiser, and also served as County Commissioner for about seven years, and was well liked.

HIS SON.

IN his infinite wisdom the Lord has seen fit to call unto himself one whom we loved very dearly, **Mrs. Agnes Lindsay Miller**, born near Newark, Delaware, January 4th, 1840, and quit the shore of time February 10th, 1923, aged 83 years, 1 month and 6 days. She was a direct descendant of Thomas Griffith, who was the chosen pastor of the little church constituted in Wales in 1701, and who was the first pastor of the same church when it located at Welch Tract, where a long line of her ancestors have worshipped. She was married to Mr. George P. Miller, who preceded her to the grave many years. Two sons survive her: James Miller, and J. B. Miller, who is a member of the Welch Tract Church. Mrs. Miller possessed a personality that endeared her to rich and poor. Her broad, intellectual mind shed an atmosphere of strength and charm to those who loved the beautiful things of this life, but her sweetest charm was her abiding faith in her loving Savior. At the early age of fifteen she was shown her helpless condition, and in the years that followed she was surely brought through the furnace of affliction, but came forth as tried gold, fully established in the doctrine of salvation by grace alone, ascribing all honor, majesty and power to him who led her through all the darkness into light. She was not given strength to follow her Savior in the lovely ordinance of baptism, but she was deeply taught in the things pertaining to the kingdom of the Most High. How I treasure her handclasp, and some little testimony of these precious things. I know she knows in full the sweetness of them now. She had been deprived of her sight for some time, but was tenderly and lovingly cared for by her son, J. B. Miller, and his family. Many will recall the hospitality of the home. Elders Enbanks and Conter spoke comfortingly to the bereaved; she was laid beside her loved ones in the Welch Tract Cemetery.

LUCY A. SHRINER.

**Mrs. Lydia M. Truitt**, beloved wife of Mr. James B. Truitt, of Snow Hill, Maryland, departed this life in the sixty-fourth year of her age. She was a model wife and mother, and was loved and esteemed by all who knew her. She did not become united to the church, but loved the truth as it is in Jesus, and gladly listened to the preaching of the gospel. She is survived by her husband, one son and five daughters. Funeral services were held at her late home, after which her body was laid away in the Old School Baptist cemetery in Snow Hill, Maryland.

B. F. COULTER.

MARRIAGES.

By Elder H. C. Ker, at his residence, in Delmar, Del., March 1st, 1923, Roland A. Brumbley and Miss Susie A. Bailey, both of Delmar, Del.

By the same, at his residence in Delmar, March 8th, 1923, James J. Rittenhouse, of Clinton, N. J., and Miss Sophia Servis, of Baptisttown, N. J.

By the same, at the home of the bride's parents, at Southampton, Pa., March 10th, 1923, Joseph Whitaker Ennis, of Smyrna, Del., and Miss Jane Sillman Knlp, of Southampton, Pa.

By Elder J. C. Mellott, at his home, 200 Wicomico Street, Salisbury, Md., March 8th, 1923, Ernest P. Gordy and Rebecca E. Parsons, both of Salisbury, Maryland.

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

C. Stevens, Ark., \$1.00; I. H. Evans, Md., \$1.00; J. T. McCoun, Ky., \$4.00; Mrs. F. J. Grey, Tex., \$3.00; Mrs. S. J. Clegg, Pa., \$1.00.

MEETINGS.

EBENEZER OLD SCHOOL BAPTIST CHURCH, IN NEW YORK CITY.

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

11:00 A. M.

2:00 P. M.

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

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

S. B. MOFFIT, Pastor,

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

**SALEM OLD SCHOOL BAPTIST  
CHURCH,**

**1315 Columbia Avenue**

(Park Avenue Hall)

**PHILADELPHIA, PA**

**Meeting every Sunday 10:30 a. m.**

**ALL WELCOME**

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

A. S. ROWE, Church Clerk.

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

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.

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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**THE**

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**EDITORS:**

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

# SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 91. MIDDLETOWN, N. Y., APRIL 15, 1923. NO. 8.

## CORRESPONDENCE.

### LIGHT.

“IN the beginning God created the heaven and the earth. And the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.” Oh how wondrous is even this temporal light as it rises and spreads out over the earth, covering it as with a cloth of gold. Surely it is as the smile of heaven and the joy of the world. Solomon said, “Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.” Light is life, and without light life could not long exist, and in its absence all beauty fades away. If all the earth were a wondrous garden carpeted with living green, with the most beautiful of flowers and trees everywhere, and with gay and graceful birds and butterflies flitting among them, and all light should be shut out, who could appreciate all this wondrous beauty? It would then be an empty void to us. Why? Because of the absence of light. Or, on the other hand, if all these beauties were spread

about us and we were without light, then there would be no light for us, and the whole earth with all its beauties would be darkness before us and we would be unable to appreciate or to enjoy or to comprehend any of this beauty. As all things earthly were without form, and void, without this temporal light until God said, “Let there be light,” so it is with things spiritual; they, too, are without form, and void, to us until God says, Let there be light, and then, as with the temporal light, there will be light, for this is not an invitation, it is a command; then we will see the plants of grace blooming and blossoming in beauty about us and bearing the peaceable fruits of righteousness, and the Scriptures, which without the spiritual light were without form, and void, are now everywhere filled with beauty. For now, as it is written, Romans xiii. 12, 13: “The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in chambering and wantonness, not in strife and envying.” For, as it is written in Peter ii. 9: “Ye are a chosen generation, a royal priesthood, an holy na-

tion, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." "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."—2 Cor. iv. 6. Who hath 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. Isaiah in the fifty-eighth chapter says, Is not this the fast that I have chosen? to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning and thine health shall spring forth speedily, and thy righteousness shall go before thee. The glory of the Lord shall be thy reward. It is written in Ephesians fifth chapter: Let no man deceive you with vain words, because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them, for ye were sometimes darkness, but now are ye light in the Lord. Walk as children of light. For the fruit of the Spirit is in all goodness and righteousness and truth. Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done in secret, but all things that are reprov'd are made manifest by the light. Wherefore, he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. But this light has never shined in the heart of a poor sinner until God hath

said, Let there be light, and then there will be light, for this is a command, and when he speaks it is finished; he commands and it stands fast. When this light first shines in our heart it is sometimes brighter and clearer than the noon-day sun, and reveals not only the beauties which are here mentioned, but it also reveals to us the exceeding hatefulness of sin that dwells within us, also our own weaknesses and imperfections, and causes us to grow upward in grace and out of ourselves. Although this light is sometimes obscured, it never dies, and at times it springs up, as it were, a well of living water; and when the light is obscured, as it will sometimes be, even then, as with the temporal light, when the day is spent and the earth, however beautiful, is shrouded in darkness and all this beauty is shut out, we look above and behold the beauty of the visible heavens with their myriads of sparkling gems, many of which are great worlds. There is beauty there. Why? Because there is light there. So with the spiritual; sometimes when all is darkness about us we can look away and behold the most sublime and inspiring beauty in the Sun of Righteousness, and in the stars of the spiritual heavens, which are made bright and glorious with his robe of righteousness, which is white as the light; and when clad with this robe its glory is spread over us as a cloth of gold, covering our nakedness and our imperfections, clothing us with the warmth of love and the beauty of holiness. And as this light makes all things manifest, it is thus the source of all wisdom and knowledge and understanding. And when it is shed abroad in our hearts, it dispels the dark clouds of doubts and fears and envy and jealousy and hatred and confusion, for these are born of the veritable powers of



darkness. As we are journeying along life's rugged highway, and the sun has gone down and we are weary and seeking a place of rest, if we see a place where there seems to be room, but when we draw near there is no light shining forth, the house is in disorder and there seems to be unhappiness and confusion within, and discontent and sadness seem to be written on the faces of the occupants, we feel that there is no peace or rest there, and we are repelled. But if we journey on a little farther and see a place where the light shines forth and all seems peace and harmony and contentment, and the light of love illumines each countenance, and joy and peace which are born of understanding reign, we are attracted to this place and feel that here is a place of rest. For love and peace, which are born of the light, draw and attract us, but strife and confusion, which are born of the powers of darkness, repel us. Then let us as children of the light seek that peace which is born not of fear, but of understanding. Although here below we see only in part, we have a hope to see as we are seen and to know as we are known, when we are called to dwell in the fullness of the glory of Him who hath redeemed us and cleansed us by his own blood; then hope shall be changed into glad fruition and thanksgiving into praise. And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then we shall dwell in the perfect light both of the wisdom and knowledge of God. Then we shall enter into the fullness of the glory of that perfect day where there are no clouds of darkness to obscure and confuse, there to bask in peace in the light and sunshine of his love. For Jesus Christ is the true light

that lighteth every man that cometh into the world.

ALFRED E. TITUS.

TRENTON, N. J., Feb. 26, 1923.

VARINA, N. C., June 17, 1922.

DEAR BROTHER GEO. T. WHITWORTH:

—If one so utterly unworthy as I may thus address you. Your letter of the 9th inst. was received in due time, and read and reread with much interest. I feel that I command no language to express how much I appreciated your kind and loving letter, and I feel as though I want and ought to write you something in reply, but as I sit here at the typewriter, feeling all dried up, as it were, something seems to repeat within me, over and over again, How shall a clean thing come out of an unclean? But, my dear brother, I often fear that we (the Primitive Baptists) acquire and cultivate the habit of complaining more than we should. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? He was a man of sorrows and acquainted with grief. His visage was more marred than any. On one occasion he went into the mountain and prayed all night. On another occasion he prayed until his sweat was (as it had been) great drops of blood. He suffered all manner of persecution, and finally prosecution between two thieves on the shameful tree of the cross. All this was not necessary to fit him for heaven, from whence he came, but was (may we not hope?) to redeem just such poor worms of the dust as you and me and others of like precious faith. Behold, I leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. It is written, He shall feed his sheep like a shepherd, carry the lambs in his arms and gently lead

them that are with young. You and I would never know the truth of this if we did not get to the place that it was necessary for us to be carried like lambs in his arms. You and I would never realize that his everlasting arm is underneath if we were not required to go down, down, down, until the last vestige of strength of ours had failed. Then when we feel his touch we are not so much distressed about who is our time or eternal Savior, for we know that he is the Alpha and the Omega, the first and the last, the beginning and the end. Our Lord said, I am the door of the sheepfold. It is said that in old times in the far east the shepherds from the opposite hills would sometimes bring their sheep down to water at the same hour, and that they would become so mixed that it would seem impossible to separate them, but when they were ready to go each shepherd called his own sheep by name, they knew his voice and followed him. Then at night they were gathered into the sheepfold, and the shepherd himself became the door. In doing so the sheep were shut in and the wolves, or enemies, were shut out. No doubt there came very dark and stormy nights, when the sheep could not see their shepherd, or know that he was still the door, with the wolves howling on the outside. I picture that the little lambs huddled close to their mother, and the mother trembled with fear. But what a comfort it must have been when day finally came, to find that the shepherd was still the door, and had been through all the dark and stormy night. Our dear Savior knew all this, and used it to illustrate how carefully and lovingly he watches over his flock in all their weary wanderings here. Our blessed Redeemer was but a sojourner here; he had no place to lay his head. You have, no

doubt, long since learned that you are but a sojourner here. Perhaps you have never come to the place where you could say, This is a goodly place, I will rest here until my Savior comes for me. You have, no doubt, many times been on the top of the mountain, and with your spiritual field-glasses viewed your home beyond, and with unspeakable joy over the thought that your journey was nearing the end, and that within a few more fleeting days, or months, or years, you would be permitted to quit this mortal tenement of clay and go home. But as you are but a wayfaring man here, in the service of King Jesus, and since the King's business requires haste, you must journey on, and since the land of Canaan is a mountainous country, in order to reach the pinnacle beyond it is necessary that you pass through the valley, with its deep gorges, and almost insurmountable passages, which very much impedes your journey, and often night after night finds you there, with the storms sometimes raging and wild beasts howling about you. It is no wonder that at such times you are made to cry out, O Lord, are thy mercies clean gone forever? and to feel in your heart that it had been better had you never made any profession of religion than to have gotten yourself into such a predicament. But since you are a wayfaring man you can no more remain here than on the mountain that you last left. But just somehow (to your astonishment and surprise) you have reached the pinnacle beyond, and with your field-glasses you are straining every nerve to get a better view of your home beyond, and in spite of all the dark nights, with the thunderings of Sinai and the howling of the wild beasts, you say, Thank God I am a day's march nearer home. As you look back on the scenes of the past you

say, I know that my Redeemer lives, for surely none but the hand of the almighty God could ever deliver me from such an ordeal. So it will be in all your journey, until, within a few more days, or weeks, or months, or years, you will hear the voice of your adorable Redeemer saying, Child, your Father calls, come home. Notwithstanding the gates of the city to which you go are made of pearl, and the streets all paved with gold, you will be no more afraid of soiling it, for you will yourself be white like wool, white as snow, and all eternity will be none too long for you to live and praise your King.

My dear brother, judging from your letter to me, I feel sure that all I have written, and a thousand times more, will be true of you. But O my soul, shall I continue to hope that it will be thus with me? I know that I often pass through such valleys as I have tried to describe, and that sometimes I picture myself on the mountain, with my field-glass (the eye of faith) getting a fairly good view of my home beyond, and, like a little child, I find myself crying to go home.

My dear brother and friend, I realize that so far I have told you very little of myself, or my past life. I prefer to tell you of better things. I think I can truthfully say that I hate my own life. I am ashamed of it, and prefer to tell as little of it as possible. This is Sunday. I have been at home all day, and I have felt that I wanted some one to talk to, and have centered my fire on you, but I hope you will pardon me, for I sometimes feel that if I hold my peace the very rocks under my feet will cry out. If I write again, I may venture to tell you a little more of myself, but let us have that last, if at all. I will be glad to hear more from you, I enjoyed your letter much.

Affectionately yours,

W. J. STEPHENSON.

WICHITA FALLS, Texas, Dec. 28, 1908.

DEAR BROTHER G. T. WHITWORTH:—  
Yours of recent date duly received and carefully noted. You ask my views on the text, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. v. 16. I venture to give a little of my views on this text, not that I have any special light on it, but to grant your request, knowing that you can make proper allowance for my folly, and look over my great imperfections. My mind is barren most of the time these days, and I now feel conscious that I will feel ashamed of my efforts to give what I have on the subject. I have always heard this text emphasized to justify many acts that are unauthorized in the Scriptures, and doubtless have myself referred to it as authority for voluntary so-called good deeds and outward worship. How ready I am to conclude that men's good actions, such as giving alms, helping the poor, attending meetings, leading in singing and prayer, carrying a sad countenance, abstaining from uncleanness and drunkenness, and living soberly, constitute the acts of letting their light so shine, &c., and who can dispute that these acts are good? and who will say that they are not conforming to God's word who follow after doing the things here mentioned? There is a tendency with me to praise those who thus live, and I sometimes speak to their face in praising them. But the text says, Let your light so shine that it may glorify, not you, nor your church, nor your preacher, nor your confession of faith, nor your ancestors, but your Father which is in heaven. This is a very delicate point, brother George, and I want to handle it carefully. I have always heard preaching which sounded about like this:

We ought to search the Scriptures to find what God commands us to do, and then we ought to follow or obey his commands, and thus let our light shine. I have also heard the remark that christians by neglecting their duties to God and the church put their light under a bushel. If we will stop now and reflect a moment we will readily see that if christians are left to thus dispose of themselves, or the command of God, that they are entitled to praise, themselves, for being clever enough to act according to the exhortation, for it is understood from the exhortation that God does not force the matter upon them, but that they may refuse and hide their light contrary to the purpose of God. So, then, "Your Father which is in heaven" is not justly entitled to the praise if it is left with his people to act upon their own volition. Again, these views of the subject would lead us to the conclusion that if one can hide his light, then without an especial intervention of the Lord all might do the same, and the church, which Jesus says in the verses preceding our text is the light of the world, could be hid; notwithstanding his assertion that "a city that is set on an hill cannot be hid." Let me drop back to the fourteenth verse: "Ye are the light of the world. A city that is set on an hill cannot be hid." Let me change the wording just a little: A city that will continue to sit. Mark the difference between "sit" and "set." Sit means to partially recline, and may change places, but the text says, "Is set on an hill." Set means permanently fixed, stationary, and "is set" is in the passive voice (grammar), and denotes that it did not set itself, but is set by some one else having control over it. Again, "Neither do men light a candle, and put it under a bushel, but on a

candlestick; and it giveth light unto all that are in the house." The man is a sovereign of the candle. The candle does not light itself, nor can it put itself under a bushel, but it is lighted and put on a candlestick according to the wishes of the sovereign. If our candles should become unruly in our homes, and refuse to give light when we wanted them to do so, we would soon cease using or lighting them. Let me ask, What constitutes the good works mentioned in the text, "Let your light so shine before men, that they may see your good works"? I will first answer negatively, or showing what it is not. Jesus says, "Take heed that ye do not your alms before men, to be seen of them." "Do not sound a trumpet before thee." "Let not thy left hand know what thy right hand doeth." "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray \* \* \* that they may be seen of men." "Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast."—Matt. vi. 1-16. Can we say that giving alms before men, praying upon the streets and in the synagogues, and fasting with sad countenance before men, is not good? Surely if our text enjoins it upon us to let our good works be seen before men, almsgiving, praying and fasting are excepted in the list of good works which we are to let men see.

But I must hasten. What are the good works? We must first consider that God is the great Sovereign, and his glory he will not give to another, nor his praises to graven images. If we voluntarily give alms, pray, or do any other commendable deed, it is from a selfish motive and brings praise or glory to ourselves. The great Sovereign keeps his glory for him-

self, therefore his commands to his people are as effective as his commands to Lazarus, the man with a withered hand, the man sick of the palsy, and all his commands to his disciples to follow him. So when he says, "Let your light so shine," their light shines before men, and they cannot help it, nor can they ever be able to see it, because the light shineth in the darkness and the darkness comprehended it not. The christian tries to keep his emotions and his exercises hid, feeling to be such a sinner that he is ashamed for people to think that he professes to try to live right. For to will is present with him, but how to perform that which is good he finds not. For the good that he would he does not, but the evil that he would not that he does. When an applicant for membership to the church tells of his or her sad state after they were awakened to a sense of it, you are made to rejoice and glorify your Father which is in heaven, for their light shines to you in their darkness, yet they are not able to see it as light. So you do not feel sorry for them that they have great doubts and fears, and that their troubles were and are great, and that they feel to be the chief of sinners, and less than the least of all saints, but rather praise God for the light that you see in their darkness. Of course every child of God is led to do justly and love mercy, not because he finds it in the Scriptures, but from the love of God (charity), without which it would profit him nothing.

The subject is too large for me to exhaust in a letter, or even in a sermon, for I see much more that I wish I could write, but must desist. I would love to take up Job's case, Jeremiah's, David's, and others on the line, but this must suffice for the present.

Hoping to hear from you again soon, I am, as ever,  
J. J. MANLEY.

HARDING, W. Va., Feb. 11, 1923.

ELDERS KER AND LEFFERTS—DEAR BRETHREN:—I feel that I must express my appreciation of the truth of your statements regarding the Beebe family, in the closing of volume 90, and in the beginning of volume 91. The many readers of the SIGNS OF THE TIMES can testify of their faithfulness all those years in the ministration of the gospel through its columns. We believe that all the editors who so faithfully upheld the doctrine of God's sovereignty and salvation by grace, at the end of their lives could say, like Paul, "I have fought a good fight, I have finished my course, I have kept the faith." What a wonderful blessing it is to be enabled to keep the faith of God's elect, turning neither to the right nor to the left, but walking in that strait and narrow way cast up by God the Father and traveled all the way by his holy Son Christ Jesus, leaving precious footprints which his people by an eye of faith can discern. We believe those editors who were faithful so many years all died in the faith, as Paul said of those whom he enumerated as faithful in olden times. When Paul said he had kept the faith, he concluded by saying, "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." "And not to me only." Surely Paul was leaving a sweet message on record for all of God's children to the end of time. "But unto all them also that love his appearing." The humble child of God learns by experience that he loves the appearing of the Lord, and longs for the day when he shall come again when nothing shall hide him from the wicked or the righteous. "For every eye shall behold him." I often thought

when reading after those editors as they neared the time of their departure, the heavens were opened, as it were, to them, and they gave us glimpses of its glorious treasures.

Elder Lefferts, I was much interested in the description of your travels through West Virginia. When Elder J. S. Murphy came to his appointment at the Valley Church (of which he is also pastor) on Sunday after you were at his house, and spoke so enthusiastically of your preaching, we all felt that we had missed a precious message, but we were glad you came this way and were edified by the things brother Murphy told of your preaching and conversation, and hope you may be enabled to visit our association at the Leading Creek Church in August.

I am renewing my subscription to the SIGNS, and hope its present editors may long be spared to defend the gospel to the praise of God, in whom we trust. May he give to the correspondents who have written so ably for our paper, grace to continue to uphold the hands of the editors until the battle is over.

Like the poor widow, I have only a mite to offer, but like her, it is all I had. May the Lord bless us all according to his eternal purpose, for Jesus' sake.

Unworthily,

(MRS.) E. E. WORKMAN.

CAPE CHARLES, Va., March 18, 1923.

DEAR ELDER COULTER:—I recall that on several occasions you have requested that I write you a letter that you might have published, and I have declined to do so, feeling my inability to write anything profitable; but since your more urgent request last Sunday I have felt to do so, with what ability may be given me, you to decide if I have expressed a

thought that purports not to be of self, as I fully believe there is nothing in natural man that should be exalted or gloried in; but let him that glorieth, glory in the Lord. I have sometimes felt that I have had some sweet ministrations of the Spirit, causing happy and pleasant meditations, making me very desirous of talking with others of like experiences, but seem to find that when with the brethren I cannot express what I hope I have received, and neither do I expect to be able to write it with pen, for when these showers of blessings come, do they not sometimes come with joy unspeakable and full of glory? We find, too, that they come when we sometimes least expect, and, like the rain, come down, and no man can stop, neither can he bring; and sometimes when the enemy has overtaken us wandering around back in the wilderness (from which we hoped that we had escaped after baptism) and tempts us, would we not be unable to resist his temptations but for our blessed Redeemer reappearing, driving the evil one out and refreshing our souls with his visits, which sometimes seem to be angel visits? Walking home from the post-office this Sunday morning with so many people gathering at different places of worship, I wondered why I could not stop in some one of the places and worship with them. Is it because I am prejudiced, or what is the trouble with me? as I know I have no claim to being better than they; and thus I often wonder, and sometimes have, as I seem to have this morning, this Scripture, in mind: "And they shall say to you, See here; or, see there: go not after them, nor follow them." "Neither shall they say, Lo here! or lo there! for, behold the kingdom of God is within you." This is recorded by Luke when Jesus had been asked when the kingdom

of God should come, and it seems he makes it plain where this kingdom is when he says, It is within you. Then it cometh not with observation; so, when a sinner has been quickened, he begins to search and look for this kingdom, and at times it seems away off, far beyond our reach, until we by exercise of the Holy Spirit do at other times have a little hope that it is within us. When there is a kingdom there is of course a king in the worldly kingdoms, or countries, and the people are subjects to that king. So it is here in the kingdom of God that he has by the new covenant set up in the hearts of his people, giving them Jesus as their King; and then we begin to see, as we hope, that God is a spirit, and those who worship him must worship him in spirit and in truth. So then we see that whether in the finest mansion constructed by men's hands, or down in the densest swamp, we can worship provided only we be given the will and desire to do so by God. For it is written that "They shall be all taught of God;" and again, "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." These being the words recorded by John as coming from our blessed Savior himself, surely they cannot be contradicted; then all that we can do is to hope that we have been drawn to him, and keep on looking for evidences of that hope, and we sometimes feel we have sweet evidences from within, and while beset with conflicts, we find that the experiences of the holy men of old recorded in the Scriptures show that they also had warfare, but were given strength to realize that they were more than conquerors through faith, the gift of Christ, who was in them the hope of glory. May it please the Lord to give us strength to walk by faith, always con-

fessing our weakness, desiring to glorify his holy name, so that when we do glory we may glory in the Lord, is what we feel to try to pray for; self nothing, Jesus all. But oh how hard it is to keep down this self, and we believe this to be impossible for man to do, naturally, as we like to exalt self; but when the kingdom of God is revealed within, then it is no trouble to see self as did David when he said, "I am a worm, and no man;" for he was shown the power of God and the weakness of man; but when comforted how sweet it must have been for him to cry out, "The Lord is my shepherd; I shall not want." Paul, in one of his letters, bearing testimony as to this kingdom within, says, by way of exhortation, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price." Oh that we could be given strength as Paul exhorts, to give God glory in body and in spirit.

I do not know whether you will find anything in this letter, as I fear to try to write on these things, yet have made the effort, and in conclusion sometimes feel as the poet expressed it: It must be so, Plato, thou reasonest well; else why this pleasing hope, this fond desire, this longing after immortality?

G. E. COULBOURN.

MECHANIC FALLS, Maine.

DEAR EDITORS:—I am sending you a letter from my daughter. I was glad to hear how much she enjoyed the preaching at Bowdoinham. It was my desire to be there. I will be seventy-three years old in March, and am very feeble. There is nothing impossible with God; if it had been his will I would have been there. Praise his name. His will is sure to be done.

Had I the tongues of Greeks and Jews,  
And nobler speech than angels use,  
If love be absent, I am found  
Like tinkling brass, an empty sound.

Were I inspired to preach and tell  
All that is done in heaven and hell,  
Or could my faith the world remove,  
Still I am nothing without love.

Should I distribute all my store  
To feed the bowels of the poor,  
Or give my body to the flame,  
To gain a martyr's glorious name;

If love to God and love to men  
Be absent, all my hopes are vain;  
Nor tongues, nor gifts, nor fiery zeal,  
The work of love can e'er fulfill.

LEWIS D. GOWELL.

GARDINER, Maine, Sept. 15, 1922.

DEAR FATHER:—I want to thank you for the "Feast of Fat Things." I have one in the house, so will send one to a friend in Pennsylvania, whom I think will enjoy it. Our association was held at Bowdoinham last Friday, Saturday and Sunday. Elder Lefferts, one of the present editors of the SIGNS OF THE TIMES, was the visiting minister. He is a wonderful preacher, reminds me of Elder Chick. There was baptism on Sunday: Mrs. Clark, of Freeport. It has been so long since I have heard preaching that I thoroughly enjoyed the meeting, or rather, God saw fit to comfort me at that time, for I well know he can comfort us at any time or place. His first sermon was on the text: "Consider the lilies," &c., and the last one Deut. xxxii. 9: "Jacob is the lot of his inheritance." He was certainly filled from above, and one felt like sitting all day to hear such wonderful things declared.

As it is getting late I must close, hoping you are feeling better.

Yours in hope of eternal life in Christ Jesus our Savior,

MABEL A. WEEKS.

CARNEGIE, Okla., Dec. 23, 1922.

DEAR EDITORS:—Inclosed please find check for four dollars to renew my subscription to the SIGNS for 1923. We do not want to miss a copy, for we do enjoy reading your editorials and the good letters written by the saints of the same faith that was once delivered unto the saints. We are deprived of preaching where we live, as there is no church of the Old School Predestinarian Baptist faith near us, so when the SIGNS comes we do not sleep until it is read. May God bless and keep the dear old paper coming.

I am a sinner, saved by grace if saved at all,  
J. R. COX.

### NOTICE.

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

### CHANGE OF ADDRESS.

GOLDSBORO, Texas, March 15, 1923.

DEAR EDITORS:—Please change my address from Lawn, Texas, to the above address, and, moreover, note the change in the SIGNS OF THE TIMES. Prosperity to all the Baptists.

Yours in love, W. M. LITTLE.

ELDER Asa Howard expects to be located permanently at Keller, Texas, and wishes his correspondents to address him there, care of J. H. West.

### NO MORE EVERLASTING TASKS.

OUR supply of the "Everlasting Task for Arminians" is exhausted, and as we do not expect to have any more of them, will be unable to fill future orders for the little book.



**EDITORIAL.**

MIDDLETOWN, N. Y., APRIL 15, 1923.

**EDITORS:**

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

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

"THAT the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

At the request of sister M. A. Carver, of Comanche, Texas, we shall try to write some thoughts on the above Scripture. Sister Carver says she has understood there are some who say that the "sons of God" named in the text were angels, and wants to know if we agree with that statement. No, we do not agree with it. We do not think the "sons of God" who married the daughters of men were angels. Angels are ministering spirits sent forth to minister unto them who shall be heirs of redemption, says the writer to the Hebrews. In the one hundred and fourth Psalm, fourth verse, the Lord God makes his angels spirits. These angelic spirits who minister to the comfort and wellbeing of the children of God do not marry. Proof that they do not is seen in Mark xii. 25, where Jesus, speaking of the resurrection, says that those who shall be accounted worthy to obtain the resurrection of the dead are neither married nor given in marriage, but are as the angels of God in heaven. Therefore, the angels of God do not marry, hence the "sons of God" who took unto themselves wives of the daughters of men, were not angels or spirits.

No, these "sons of God" were evidently flesh and blood men who fell in love with worldly women and married them. We understand the expression, "daughters of men," to mean worldly women, women without spiritual life. The "sons of God" were men who had been quickened and regenerated by the Spirit of God, hence were men of faith. John tells us that now are we the sons of God, but that it does not yet appear what we shall be. God has a people to-day whom he has quickened by his Spirit and called unto the belief of the truth. It was so in ancient times, away back at the time of the Genesis record. That faith which is the fruit of God's Spirit actuated men then. Examples of this were Abel, Enoch, Noah, and many others. These all were flesh and blood men, men of like passions as ourselves, yet were born again of the incorruptible seed of the Word of God, hence were sons of God. These men, many of them, no doubt married women void of faith, and such women were designated the "daughters of men."

Now, just a word or two regarding angels. These angels are an order of beings above us humans, but we know scarcely anything of them, only as they are manifested through the human form. We find in the eighth Psalm the statement that man was made a little lower than the angels, hence he is lower than the angels, and the angels are above men. Of this there can be no doubt, if we are to stand by what the Scriptures say. However, speculation as to various details regarding this angelic order of beings would lead us nowhere, and we care not to indulge in it. But there are numerous instances in the Scriptures where angels have assumed the human form in order to reach and minister unto the children of God. One of these is

found in Genesis, nineteenth chapter, where two angels came to Lot in Sodom, and sojourned the night with him. These two angels were two men, as witness the fifth verse and the eighth. The inhabitants of Sodom knew them for men and recognized them not in their angelic capacity, and Lot himself spoke of them as men when speaking of them to his fellow-townsmen. Skipping over several instances of the human appearance of angels, we note the second chapter of Zechariah. Here, the man with a measuring line in his hand goes forth to measure Jerusalem, and in the third verse this man is said to be an angel. We have thought that the angels of the seven churches in Asia, spoken of in Revelation, were the pastors of those churches. Insofar as the pastor of the church is a man called of God to comfort and to watch over the church over which the Holy Ghost has made him overseer, he may be said to be the angel of the church. The Lord God has seen fit to place in such a man a measure of his Holy Spirit sufficiently to enable him to be a gift to the edifying of the church. In this sense, as a ministering spirit, he is an angel, and as such his human nature is lost sight of, further than as it furnishes a tabernacle for the angel, a temporary tenement or dwelling-place. The pastor in his capacity of a ministering angel to the church is sexless and not married, though as a man he may be married. The Scriptures do not forbid the marriage of pastors or elders, and celibacy is not gosselly enjoined upon them. Thus, it is not too much to say that a pastor, or elder, or any other ministering gift in the church, leads a dual or double life: as a man he enters into all the things of man, knowing all the affairs incident to humanity and his manhood; as a minister,

he transcends his humanity and becomes an angel, delivering a message from the Highest to the flock of his care. Aside from all this, however, the Scriptures abound in instances of angelic ministration to the heirs of glory without such ministration being in human form. In the thirty-fourth Psalm, for instance, "The angel of the Lord encampeth round about them that fear him, and delivereth them." This angel of the Lord's presence is not a man, is not any human appearance, but is a spiritual oversight and watchcare of the people, wholly independent of any literal visibility. Also in the thirty-fifth Psalm, "Let their way be dark and slippery; and let the angel of the Lord persecute them." Here again, the angel is not a human appearance, but would seem to be a spirit of judgment, or of condemnation, pursuing the guilty. David, in prophesying of Jesus, in the ninety-first Psalm, was moved to say, "He shall give his angels charge over thee in all thy ways." These angels who watched constantly over the blessed Son of God while in his trials here below, were certainly not men, but various spiritual guardian presences of the almighty Father, ever with his only begotten Son in all his temptations. Likewise the angel which came to Jesus during his agony in Gethsemane (Luke xxii. 43) was not a man, nor in earthly form, but the spiritual presence of God's everlasting strength. To sum up the whole matter, it might not be too much to say that anything ministering to the spiritual comfort and welfare of the children of God is an angel, whether it comes through some earthly appearance or manifestation, or whether it is a direct communication of the Holy Spirit. It might well be said that even faith and hope and charity are angels of the believer, for certainly these

do minister to them who shall be heirs of redemption. These angels do always behold the face of the Father in heaven, hence let any who despise one of God's little ones beware. A child of God can never be offended, persecuted or hurt but what it is done in the very presence of God. Such an offense against his child cannot be hid from the heavenly Father, and the Father will certainly take care of his own, he will avenge his own, so let the offenders beware. What a comfort to know that the children of God have not to win the victory for themselves, but it is already won for them, and given to them in the Lord Jesus Christ, through whom they are brought off more than conquerors.

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### OBITUARY NOTICES.

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**Elder Amos Horner** was born in Barry County, Missouri, December 6th, 1858. He crossed the plains with his parents at the age of nine years, and they settled near Oregon City, Oregon. At the age of nineteen he was married to Miss Nancy D. Savage, and to that union were born five girls and three boys, three daughters having preceded him beyond the river. Those surviving him, besides his wife, are W. R. Horner, of Columbia City, Oregon, Mrs. Alma Weddle, George A. Horner, Mrs. Mattie Gainer, and Levitt Horner, all of Sweet Home, Oregon, also his aged mother, Mrs. M. L. Ringo, one brother, G. W. Horner, Sawtelle, California, one sister, Mrs. Martha Tucker, of Estacada, and a host of friends to mourn their loss, but, dear ones, let us not mourn his departure, but let us believe that our loss is his eternal gain, for the Lord knoweth them that are his. He is also survived by twelve grandchildren. He was glad to go, and said to his wife, "Let us go home." He was faithful to his churches, never missing an appointment if he could possibly help it, often walking fifteen miles to be there. He united with the Primitive Baptist Church called Pleasant Grove, at Golden-dale, Washington, May, 1885, and was baptized by Elder James A. Bullock. He was ordained to the work of the ministry August, 1885. Elder Horner was a firm believer in the doctrine of salvation by grace, and never lost sight of the fact that Jesus was the author and finisher of his faith. He was faithful in contending for the faith once delivered unto the saints, and was at the time of his death pastor of

Bethel Church, Tallman, Oregon. Elder Horner was an invalid several months before the final summons came on Thursday, March, 15th, 1923, making his stay on this earth 64 years, 3 months and 9 days.

Funeral services were held at Sweet Home, Oregon, March 17th, 1923, conducted by Elder W. M. Rose, assistant pastor, attended by a large and attentive congregation, after which his remains were laid to rest in a nearby cemetery, to await the final resurrection day.

Written by brethren C. E. Smith, and W. R. Horner, his son.

**John Alexander McTaggart**, son of the late Angus and Margaret McTaggart, of Ekfrid, Ontario, died at his home in London November 12th, 1922. He was born June 21st, 1866. The following week-end Elder Joseph L. Purington attended the June meeting, and on each succeeding visit would inquire for the boy, who was born so near the time of his first visit. After attending high school and business college he took up telegraphy, while residing in our home, where he often was seen reading the SIGNS, and such as speak forth the praises of Him who calls from nature's darkness into His marvelous light. In 1908 he was married to Miss Lena F. Campbell, of Dutton (granddaughter of the late Elder Thomas McCall), who feels sorely bereaved. When she expressed a desire that he would be well again, he replied, "But, my dear, we must submit to the will of the Lord." A few years before their marriage he purchased a hardware store in Appin. In their pleasant home, then, they loved to entertain those of like precious faith. "The love of Christ constraineth." They moved to London in 1919. His illness of one week was pneumonia, and came on the eve of the Quart meeting, which they had hoped to attend. His physician was called, and two more in consultation, and all was done that loving hands could do, but the days of his appointed time were fulfilled. Though our hearts are bleeding, we must say, "Thy will be done." Besides his widow, he is survived by four brothers and five sisters, who miss his loving attention. At the last meeting he attended, tears were on his dear face. I felt his mind was on things invisible that day, and took his hand in loving fellowship. As I sat by his bedside the morning before he passed away he did not (in the fever) recognize me. His loving smile lit up his countenance. We little thought then that it was as a breath from that land from which no traveler returns. May He who is too wise to err, too good to be unkind, give the oil of joy for mourning, and tune our hearts to say, "Blessed be the name of the Lord."

The funeral was held from their home to the Ekfrid meeting-house, where Elder J. B. Slauson spoke loving words of truth and comfort to the large congregation of sorrowing friends, after which six nephews

tenderly bore our loved one to the cemetery close by. It is sown in weakness, it is raised in power.

Written by request.

JESSIE GILLIS.

**Cecilia Scott Bosley**, the subject of this notice, was a Miss Shaul, and was married when young to Thomas Henry Smith. Both she and her husband became members of the Old School Baptist Church at Black Rock, Md., and were baptized. (I think) by the late Elder F. A. Chick. Brother Scott died several years ago, and she later married Mr. Levi Bosley. Sister Bosley was a woman of a bright, active mind, a reader of the Scriptures and a faithful member of the church. She knew what she believed, and was steadfast in her faith. The writer had been her pastor for twenty-three years, and always found her interesting to talk to on the subject of religion, and both pastor and church missed her much when she became unable to attend her meetings. Her husband, Mr. Bosley, was very faithful to her, and took her to meetings while she was able to go. She was paralyzed on December 17th, 1921, and passed away October 7th, 1922, being nearly 88 years of age, as she was born November 14th, 1834. She was never able to speak after her affliction. She could make some signs by which she could be understood, so it was a pleasure to visit her. In all this long and sore affliction her husband was very faithful to her, and made her as comfortable as loving hands could. When she passed away her pastor was in North Carolina attending some meetings, and although a telegram was sent, he did not get it in time to be present at her interment, so we held a memorial service to her on the first Sunday in November. Her remains were laid beside that of her first husband, in the cemetery adjoining the Black Rock meetinghouse, to await the coming of Jesus, in whom she trusted while she lived, and who she believed would come and awake her sleeping dust to reign with him in his throne forever and forever. May the Lord ever bless the sorrowing husband, at whose request this notice is written.

Her pastor,

JOSHUA T. ROWE.

Brother **James A. Holcomb** was born March 24th, 1851, and reared to manhood in Habbersham County, Georgia. He moved from there to White County and married Miss Frances E. Henderson. To that union were born seven sons and four daughters, seventy-nine grandchildren and nine great-grandchildren. He joined and lived with the Missionary Baptists about thirty years. Later he moved to Madison County, Georgia, near Union Primitive Baptist Church, and joined there on September 4th, 1909, and was baptized by Elder L. M. Chandler. Later he moved near Moriah Church and joined there by

letter. He died June 25th, 1922, after three or four months of terrible suffering with heart disease, which he bore with christian patience. His funeral was preached by Elders J. H. Stuart and J. F. Chandler in the Missionary church-house at Hull, on S. A. L. R. R. Burial at the Hull Cemetery. He was a kind, loving husband and father, an honorable citizen, a dear, humble church member. He was just a little younger than myself, and felt like my yokemate, so it is hard for me to give him up.

ALSO,

Brother **E. M. Edwards** was born August 25th, 1856, in Franklin County, Georgia, was married to Miss M. S. Smith, daughter of Deacon Henry and Elvira Smith, of Madison County, by Elder W. D. Chandler December 12th, 1877, and died April 2nd, 1922. He is survived by his wife, seven children and twenty-eight grandchildren. He joined the Primitive Baptist Church at Moriah August 25th, 1894, and was baptized by Elder E. L. McDaniel. He was elected Clerk of said church November 23rd, 1896, which position he filled with efficiency until death. He was a kind, loving and devoted husband and father, and an humble, orderly church member. To know him was to love him. He retired Saturday night, April 1st, in usual health, and he and his wife were heard talking just before day, and when time came to get up his wife decided to slip out and make the fires herself and let him sleep, and would not call any one else for fear of awaking him, but alas, when they did go to awaken him he was found to be sleeping that everlasting sleep. Imagine their horror. Sure enough death comes as a thief in the night. His faith was wholly in God and not in man nor man's work.

His funeral was preached by Elder J. F. Chandler, at Moons Grove Church, to a large, orderly and sorrowing congregation. The interment was at the Henry Smith family burying-ground.

The foregoing notice was taken from our county paper. Elder J. H. Stuart assisted Elder Chandler in conducting the funeral.

GEORGE T. WHITWORTH.

**Mrs. Martha (Fooks) Perdue** was born near Salisbury Md., June 5th, 1842, and died at her home in that city December 28th, 1922, being a little more than eighty years of age. She had always been remarkably active until October, 1921, when she was very ill, and had a fall, injuring one limb. She never regained the use of it, and was unable to walk alone again. She was the most uncomplaining and cheerful invalid I ever knew, making of her sick-room a gathering-place of a host of friends, both young and old. She was married to John D. Perdue April 8th, 1868, and lived on a farm near Parsonsburg until his death, in 1907, after which she moved to Salisbury.

There were six children, two died while small, and a daughter, Mrs. David Ward, died in 1917. There are three sons living: Claude, of Painter, Va., Harry and Herman, of Snow Hill, Md. One brother, Mr. Linn Fooks, two nieces, Mrs. R. B. Williams and Miss Lena Trader, who were as daughters to her in their loving-kindness, and six nephews. She was baptized at Forest Grove, by Elder A. B. Francis, May 18th, 1893, where she was held in loving fellowship until her death. It was never easy to her to speak of the things which lay nearest her heart, but when she was moved to do so she showed such a steadfast trust in His word, and such a deep love for His people, such humility, as to make one wonder at the marvel of God's work in the hearts of men.

The funeral, conducted by Elder Mellott, was held in the meeting-house at Salisbury, and the dear lady was laid to rest by the side of her husband at Forest Grove.  
(MRS.) HARRY PERDUE.

**Clara Endora Hunt** passed away at the home of her son, Benjamin K. Hunt, Middletown, N. Y., February 11th, 1923. She was born in the town of Wawayanda, a daughter of Susan Kirby and John B. Carey. Her age was 76 years, 3 months and 2 days. Most of her life was spent in Middletown, N. Y. She was united in marriage October 28th, 1873, to George Hunt, who died January 10th, 1917. She was baptized June, 1898, by Elder A. B. Francis, and attended regularly her meetings until last Christmas, when ill health prevented her from going. Her faith in the Lord and his people was very sincere, and she will be greatly missed in the church, where she dearly loved to be. During her last sickness she was very patient, and cheerfully bore the suffering she had to endure. She was a kind and loving mother and grandmother, and will be sadly missed in our home, which she made so pleasant. Besides her son she is survived by two daughters, Susie, wife of Peter Osburn, of Scotchtown, N. Y., Mrs. Ida Van Schaick, of Long Island, N. Y., eleven grandchildren and one great-grandchild.

The funeral was held in the Middletown and Wallkill church-house, Thursday afternoon, February 15th, 1923, Elder R. Lester Dodson officiating, and speaking with much comfort to the ones left to mourn their loss. Her favorite hymn, 804, and also 1246, were read. The text used was Job i. 21. She was buried in the Wallkill Cemetery, Phillipsburgh, N. Y.

Her grandson, **STANLEY B. HUNT.**

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

Mrs. M. E. Bentley, Ga., \$1.00; Mrs. Val. Werner, N. J., \$1.00; P. M. Sherwood, Del., \$1.00; Mrs. Sirena Bowen, Ill., \$1.00.

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

The Baltimore Old School Baptist Association is expected to meet with the church at Black Rock, Baltimore County, Maryland, on Wednesday, May 16th, 1923. Visitors coming via Baltimore will take train leaving Union Station at 3 p. m. Tuesday, 15th, for Cockeyville, where the friends will meet and care for them. Those coming via Harrisburg will leave that city at 12:01 p. m. 15th, arriving at Cockeyville at 2:38 and remain until 3 o'clock train from Baltimore, when all will be taken to places of entertainment. We hope to see a goodly number.

J. T. ROWE, Moderator.

F. G. Scott, Clerk.

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

IN

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

Meetings every Sunday 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.

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

1315 Columbia Avenue

(Park Avenue Hall)

**P H I L A D E L P H I A , P A**

Meeting every Sunday 10:30 a. m.

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

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

A. S. ROWE, Church Clerk.

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

S. B. MOFFITT, Pastor.

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

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

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.

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.

## CHURCH NOTICE.

To our beloved brethren and friends, who may desire to visit the Cedar Creek Church,

PLEASE TAKE NOTICE

we have changed our place of meeting from Sellwood (Portland) Oregon, to Oregon City, Oregon. Day and hour will be the same: fourth Sunday in each month, services beginning at 10:30 a. m., with lunch at noon.

S. B. MOFFITT, Pastor.

## HYMN AND TUNE BOOK.

Compiled by Silas H. Durand and P. G. Lester. \$1.00 per single copy, \$10.00 per dozen. Send orders to Mildred Durand Gordy, 1011 Vaughn Street, Ann Arbor, Mich., or Elder P. G. Lester, 826 Virginia Ave., Roanoke, Va.

## THE

**"SIGNS OF THE TIMES,"**  
(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY

MIDDLETOWN, ORANGE CO., NEW YORK,

To whom all letters should be addressed, and  
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## EDITORS:

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

# SIGNS OF THE TIMES.

Entered in the Middletown, N. Y., Post Office as Second Class Mail Matter.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 91.

MIDDLETOWN, N. Y., MAY 1, 1923.

NO. 9.

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## CORRESPONDENCE.

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BREWERS, Ky., Jan. 30, 1923.

DEAR EDITORS:—I have often thought of trying to write something for publication, but when I begin to examine myself I find a mass of corruption so vile and prone to sin; I fear I am not born again, and we read in God's word, Except a man be born again he cannot see the kingdom. I ask, Can one be born of himself? No; this is absurd. All life must come from the Fountain of life. I want to acknowledge that I am too ignorant to teach God's children, besides, I understand it is the Lord's work to teach them, and when the Lord in mercy teaches it is effectual. The God whom I sometimes feel an inclination to serve is so powerful he has but to speak and it is done. He could speak a world into existence with it peopled at one mighty stroke of his power, while we poor finite beings cannot even give life to one of the smallest of his creation. We find ourselves surrounded by people who are either ignorant or presumptuous enough that they claim it to be an act of the natural man to become a spiritual man. Surely their thoughts have not in any

way comprehended their littleness, or they would not say so. The natural man receiveth not the things of the Spirit, neither can he know them. There must be a spiritual being before there is a view of spiritual things or of the spiritual kingdom, as Christ himself has said, and there is no need of men saying differently. The flesh profiteth nothing in this work. Christ said, The words I speak they are spirit and they are life. Then when he speaks to one dead he immediately lives. He speaks, and it is done; commands, and it stands fast. When he speaks one of his little ones into existence there goes up a moan, a sigh, and the little babe knows nothing but to cry and mourn on account of the many sins which well up before it, until it is rewarded with a glimpse of the Savior pouring out his precious blood for its sin, then there is a cry, or shout of joy, which ebbs from the new-born babe, and from that time the child begins to hunger and thirst for righteousness, which is fulfilled in the Lord's time and way in filling them to overflowing at times. To such the Lord will make known his covenant, because they are his people and he has given them the secret the world by wisdom can-

not find out, though there is an humbling fear which attends every heaven-born soul to keep him from being puffed up. The Lord gives them love for him and a hatred of sin. His strong arm is over them, under them and all around them, to supply all their needs according to his riches in glory by Christ Jesus. It is no wonder his children cry unto him day and night. They have been taught of him; he has given them peace, and great is their peace. This is the people he has formed for himself, and they shall show forth his praise. While in this world they will have tribulation, because the Lord has said they should. He further states that they shall have peace in him. The experience of God's children is that there is no peace outside the protecting banner of his love, which drives away every foe; yes, Satan, with all his fiery darts, is dispelled by the entrance of his words, which enable the one who is in the valley and shadow of death to fear no evil. It is the entrance of his words that enables one to see Jesus crowned with glory and honor, and I am persuaded from the teachings of his word that there is nothing that will ever separate one of God's children from his love, because what he does shall be forever. His work is ever effectual, and never ends until all his children are made to see and feel the beauty of that heavenly kingdom which is not vested in the power of men, but God has said, "Their righteousness is of me," and so it is.

I inclose a letter written by dear brother Veazey, of Tennessee, which has been food to me; I pass it on for your disposal.

Yours in hope,

J. C. CHESTER.

COTTAGE GROVE, Tenn., Jan. 14, 1923.

DEAR BROTHER CHESTER:—I thought I would try to answer your precious letter which I received several days ago. I was glad indeed to hear from you, and to know you had not forgotten me, a poor, miserable worm of the dust, as I feel to be. I have been reading to-day and to-night some of the precious truths in God's word, and in reading and meditating upon the great plan of salvation and the redemption of his people from nature's night into his marvelous light and liberty the thought came to me as to how we were redeemed. We know what the so-called religious world will and does say, we know how they say we get into Christ, that is, by our own good acts, that all we have to do is just to lay hold of the promises, and they tell us that it is easy to be a christian, that we have nothing to do but to go to the church and tell the preacher that we have decided to go to work for the Lord and live a better life. They tell us we are all right, and they baptize us, and now we are soldiers enlisted in the great war, and now we go to work helping to make more just such christians. But when I begin to read the Book of all books I find that this is not the way. I find that this Book tells me of a different plan, and one that suits my case much better. I find therein a sure plan, a plan that does not have to be renewed year by year, and this plan says that we are not redeemed with corruptible things, such as silver and gold (neither are we redeemed by the poor puny help of man). But now comes the bedrock of it all, now comes the plan that never fails, the One who saves in time, the One who saves in eternity, the One who saves to the utmost. Oh, my dear brother Chester, what is this plan? It says, But by the grace of God. Now



here is something that is sure. Oh behold him the precious Son of God being born into this world of sin, being born according to promise, laid in a manger, growing to manhood, as it were, traveling with and teaching his children, healing and comforting, raising the dead, going on to the time of his betrayal and crucifixion, and there, oh think, just view for one moment his precious body there between the heaven and earth, there pouring out his life's blood, and what was it all for? To complete the great plan of salvation and redemption, for he says it is finished. Father, the work thou gavest me to do is finished. What was that? It was the salvation of his people. He was buried and arose the third day; he conquered it all, and now he says, Of all the Father hath given me I shall lose nothing, but raise them up at the last day, having redeemed us by his own precious blood. No wonder the Scripture says, Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God. This is the redemption of his purchased possession unto the praise of his glory. In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. It being according to his grace, we have something to rely upon; although we go down to the valley and shadow of death we will fear no evil, because his grace is sufficient for us, and yet though we may become entirely overwhelmed in utter darkness (as I have been so long), although every ray of hope may seem almost gone, when it seems that all friends and even our own dear family have forsaken us, yet his strong arm is still beneath us, his protecting care is still over us, his love is still being shed abroad in us to that extent that at an unexpected time to us, but just at his own

time, he lifts us up and makes us sit together in heavenly places in Christ Jesus, and, oh my soul, what a time of rejoicing with the little saint shouting praises to God. My dear brother, this is the kind of a Savior I want to praise, this is the kind of a God I want to glorify. Just give me the presence of my blessed Jesus and they can have all the world, with its pomp and pride, with its different kinds of organizations for saving souls. Take his presence from me, take his precious promises, take his sustaining grace from me, and you have taken my all in all. Then another thing, if you were to deprive me of my precious brethren and sisters, and not allow me to meet with them and hear them talk of the dealings of the Lord with them, and hear my precious brethren in the ministry proclaiming the unsearchable riches of His grace, though I feel and know that I am not worthy to be in their midst, yet take these privileges from me and you have taken all the pleasure of this world from me; yet many are the times when I go to the churches I feel like the brethren had rather not be bothered with me, yet I know that I love them, and desire to be with them. My mind now goes back to this Scripture, where he says, Comfort ye, comfort ye my people, saith your God. I think this is speaking to his ministers, he is telling them what to preach and who to comfort. Speak comfortable words to his people, the ones he has redeemed, the ones he shed his blood for, and oh the times I feel that I have been comforted and made to rejoice while sitting under the sound of your and dear old brother Jenkins' voice, when it seemed to me that I could just see the very image of the blessed Son of God in your faces.

Now, brother Chester, I will close for

fear of tiring you. May God sustain you, may he hold you up, may he give you grace and knowledge from on high, that you may be enabled to continue preaching the unsearchable riches of his grace, ever looking to Jesus, who is the author and finisher of your faith; shun not to declare the whole counsel of God, and may your last days be your happiest, and when your life's work is over, and you are called from the walks of men, when you are called to lay your weapons of warfare down, oh may it be your blessed privilege to hear the welcome plaudit, Well done, thou faithful servant, enter into the joy prepared for you from before the foundation of the world. This, brother Chester, will be enough, there to sing praises forever and ever. When it goes well with you remember me at the throne of grace. May God bless you. Remember me to brother Jenkins. Tell him to visit us. This leaves us not well. I fear my little girl has influenza. Hope you are all well. Visit us and write me as often as you can. Farewell in the Lord.

Yours in hope,

R. L. VEAZEY.

CLAREMONT, Cal., Feb. 27, 1923.

DEAR BRETHREN:—There are many things I would like to write about if I felt competent, but I feel that what I should write would be entirely too much like myself—not fit. I am often very much impressed with the story of Paul's conversion, the most remarkable ever recorded, as I view it. How little he had to do with it all. He did not even pray for it; no, but he very soon began to pray, and when he became a praying man it was then time through God's plan that Ananias should make him a visit; yes, even one who had done much evil to the saints at Jerusalem, and who even when

starting on this very journey took letters from the high priest giving him authority to bind either men or women and bring them to Jerusalem and have them tried for worshiping the very Christ in whom he had now become a believer, not through choice of his own, but from Christ's choice. "A chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." For the gratification of Paul? No, indeed, "For I will shew him how great things he must suffer for my name's sake." Yes, and how he did suffer, and was given courage to fight the good fight and be ready for his reward. And yet with all his strength and courage how careful he always was to put it all to God's credit and take none himself, and that makes us think of the hymn:

"Jesus paid it all, all to him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

Yes, all to him I owe, not to receive blessings, but for blessings received; and right here is a good place to think about "good works." God's little ones do not do good works with thought of gain, but from a thankful heart, prompted by Christ himself. Just to think, ten thousand talents in debt, and not one farthing with which to pay, yet the debt must be paid, every jot and tittle of the law must be fulfilled, must be paid to the uttermost, every farthing, no exemption until all is paid; and we never become praying men and women until we realize all this. No one ever prayed until there was something to pray for. When we realize this, then our words are something like this: Father, I have not wherewith to pay what I owe. I am ruined, lost in the miry clay and horrible pit. I cannot extricate myself; have tried, and my struggles only sink me deeper and deeper in

the mire. I can do nothing; oh, save, or I perish. Until we are brought to this state we are in no condition to receive the promise. The praying sinner asks only for mercy. Asking for a reward or remuneration is not prayer, but a demand, but asking God for mercy is the sweetest prayer that man ever prayed, for that is asking God for something that he can give to the sinner. Again, only a sinner can be saved, and before a person can indite a consistent prayer to God for mercy he must be made to know that he is a lost and ruined sinner, and there is no help for him short of the great God of heaven through his Son Jesus, the Savior of men. 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. Yes, it is a free gift bestowed upon sinners made worthy by Christ's righteousness. No wonder the righteous shall hold on his way. They become righteous not of themselves, but through the cleansing power of Jesus' blood shed upon Calvary for you and for me, if so be we are his. If we are his we share his righteousness, however unworthy we may feel ourselves to be. Thankful indeed we should be for this feeling of unworthiness, for it keeps us in our place, from becoming exalted above measure; and good it is for us that he chastises us, for then we are brought low and at his feet, the only place for a repentant sinner and the only place in this world we are safe from ourselves. May he ever keep me at his feet and the feet of my brethren. May his choicest blessings be upon all his dear children, that they may enjoy sweet peace and fellowship. How good and how pleasant it is to dwell together in unity.

Your unworthy brother,

OLIVER P. SPEIRS.

### JOHN XXI. 6.

"CAST the net on the right side of the ship, and ye shall find."

I have been meditating for some time on the above Scripture. If the Lord will, I will try to pen a few thoughts for publication in the SIGNS. Being my first attempt to write, I ask all lovers of the truth to bear with me in my weakness. In this chapter is set forth both the works, and failure of man, also the demonstration of the power of God. In the third verse of this chapter Peter saith unto the disciples, "I go a fishing." The other disciples said, "We also go with thee." They went forth, and that night they caught nothing. To my mind this net represents the gospel preaching, this ship the true church of God, and God's servants are fishermen. Matt. iv. 19: "I will make you fishers of men." Luke v. 10: "From henceforth thou shalt catch men." In order for God's servants to cast the net on the right side they must preach Jesus Christ and him crucified; that there is none other name given under heaven among men whereby we must be saved. This is the way the Lord's people believe it. It is in accordance with their experience, therefore when the net is cast on the right side, or the true gospel preached, so to speak, the fish are very readily caught. Naturally speaking, when a net is cast into the water the fish do not try to get into it, neither do they try to stay out, but soon they find themselves entangled in the net, then they begin to flutter, but the more they flutter the greater the entanglement. Following this they are carried ashore, where they die. So it is with the quickened sinner; when the gospel net is cast on the right side of the ship; that is, when the quickened sinner sitting under the sound of the voice of the gospel minister, who

represents the fishermen, he is caught unaware, in that he hears the minister, much to his astonishment, relating his experience and describing his condition. Then it is that he flutters, in that he questions himself as to who has told the preacher these things. He endeavors to conceal the truth that he feels has been revealed; he denies it as much as possible in his actions. Thus in his fluttering he finds himself more entangled. Next he is carried ashore and dies. To my mind the shore represents deliverance, and when the quickened sinner reaches deliverance he dies to the perishable things of this world and all things become new, which I understand is the first resurrection.

Brethren, I submit this to you for your consideration. Please do as you think best about publishing it. If you deem it unworthy of consideration, please feel free to ignore it and cast it aside.

Yours in hope of eternal life,

T. F. ADAMS.

WILLOW SPRING, N. C.

VANCOUVER, B. C., Jan. 7, 1923.

GENTLEMEN:—Inclosed please find two dollars, my subscription for the SIGNS for 1923. I am also inclosing a part of a letter I have just received from a true friend who died some months ago. The letter had been mislaid. It appears to me as being worthy of reproduction; do with it as you see fit.

A. J. DIXON.

PROVIDENCE, R. I.

GOOD thoughts and desires never grow in nature's garden. Life comes from life, never from the dead. God said, Let there be light, and there was light, and it is He that lighteth every man that cometh

into the world (redeemed world). God was in Christ reconciling the world unto himself, not imputing their sins or iniquities unto them. He came unto his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to that believe on his name. The evidence constitutes a belief. No man can believe without evidence, and when he has the evidence it is impossible for him not to believe. We must come to him believing that he is the only true God and the rewarder of them that diligently seek Him. Without faith it is impossible to please Him, and faith is the gift of God, and works by love and purifies the heart. Oh that our faith may be made strong in this day of delusion, when men say, Lo, here is Christ, and, Lo, there is Christ, having a form of godliness, but denying the power thereof. May we be enabled to make straight paths for our feet, turning neither to the right nor left, but with an eye single to the honor and glory of God, taking His word for the man of our counsel, which we are told is given to us for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works; and to oppose everything that has not a thus saith the Lord with it. My natural sun is fast sinking behind the western hills, no more to rise forever. Oh how solemn: weighed in the balance and found wanting; righteousness as filthy rags; heart as the cage of an unclean bird; desperately wicked, prone to wander as the sparks to fly upward, to live and die in this state where God is one can never come. But, blessed be His name, when there was no eye to pity, no arm to save, His own right arm brought salvation down by a living way to all

that call upon Him in truth. This is my only hope, if I have a true hope, which often I am led to doubt, being so small when looking down into my own sinful heart. It is then I cry, Lord, be merciful to me, a sinner, that I may have a hope as an anchor of the soul, sure and steadfast, within the veil, which is Christ.

FREEMAN CROCKER.

MACON, Ga., March 3, 1923.

DEAR BRETHREN:—Please find an order for twenty-five dollars, to use in any way that will help the dear old SIGNS most. My dear father, who left us long ago, had the SIGNS in his home since it was first published, I think, and since my marriage, many years ago, I have taken it. I am now seventy-four years of age, and one of my sweetest joys is in perusing and drinking in every word of our dear family paper. As I wrote you before, dear Elder William L. Beebe fifty-two years ago performed the ceremony that joined my dear husband and me in the bonds of matrimony. He was W. C. Stevens, and I was Emmie Heard Davis. He lived then at Covington, Georgia. How I loved him. He was one of God's elect, and I thank God I had him at that time. I was reared in a Primitive Baptist family, but when I married I joined the Methodists with my husband, but was not satisfied. About ten years ago I offered myself to the Primitive Baptist Church near Covington, Georgia. Brother Robert Cook is pastor, and he has great liberty in expounding God's word, to the joy of those less fortunate. I wonder they took me in among God's people, for I stray at a guilty distance, and my greatest worry is, Am I his, or am I not? I fear I am deceiving some of God's chosen people. I went to Covington twice to hear brother Lefferts, but heavy

rains prevented his coming. I long to meet him; his letters in the SIGNS are so uplifting. I think he knows of me. I also have learned to love Elder Ker. May God bless you all to carry on this blessed work which feeds the feeble lambs. The greatest hope I have is that I love the brethren. I am lonely and sad, and plead with God to lead me by the hand. Please remember me in your prayers. I am as prone to evil as the sparks are to fly upward; when I would do good, evil is ever present. I cannot get close to my Savior. "Oh for a closer walk with God, a calm and heavenly frame." The more I try to pray the worse I feel. Sometimes I think I have done wrong in uniting with the church, for I am so full of sin, and the cares of the world beset me so. My two daughters are in denominations where they hear little of Jesus Christ and him crucified. I pray God to bring them to the right life, even if they have to be struck dumb and blind like Paul.

I know you have grown tired, but there is nowhere else to go for comfort but to God and his people. I feel that the good letters in the SIGNS are next to the Bible, and I understand them better.

I fear I am not worthy to sign myself "sister in Christ."

With love,

(MRS.) W. C. STEVENS.

LEBANON, Ohio, April 5, 1923.

DEAR EDITORS:—I am sending you the obituary of sister Letitia Dunham, a dear sister of our little membership here at Lebanon. She has been gone from among us over four years, but until a short time ago I could not find the exact time of her being received into the church. The notice published in our local paper did not even mention she had

been identified among the Old School Baptists, and our old church-book had disappeared. Her son found a record of his father and mother being received into the church, pinned in a little old Bible. Our little membership has become few in number and we do not often have meetings any more. I am sorry to say there are only four living here. My sister still receives the SIGNS, and I read and truly enjoy it. I sincerely hope you may be enabled to carry on the work of publishing the dear paper, for many of us have no other preaching from the brethren.

Your unworthy sister,

CLARA K. WILLIAMS.

(See obituary on page 142.)

BENSON, La., March 11, 1923.

DEAR EDITORS:—As I am sending in my subscription, I want to say I am thankful to all who answered my request for a church in Arkansas. I am sure those who answered had good churches, but it is the Ozarks or foothills in Arkansas that I desire to visit, and perhaps get a home. Especially would I appreciate a church that gives God all power and glory as does our SIGNS OF THE TIMES. I would like also to say to the writers to write on, for it is food to my soul, which I hope hungers for the great news, always new, though told over and over so many times. It was a great treat to me last summer to visit churches in Sabine and San Augustine counties of Texas. I found those churches have not divided on predestination, but stand as firm as any I ever saw. I met dear brother A. C. Burns, whom I knew when a child, and his son. Both preach a great God and helpless man. It was lovely to hear the son speak of my beloved father in his preaching. No great wealth do they

possess, though something so much higher that they seem to me the great of the earth, God's humble and able ministers. There were others, too, but space forbids mention of all I met. It was a lovely people and a trip to be long remembered. Oh, that we could have more of the spirit that deems others better than self, for then we find love and peace. I must say I never witnessed a more solemn meeting than when brother William Burns baptized sister Martha Wallace. A small attendance, but it seemed the Holy Spirit was there and all seemed to feel it. Time has been when I felt ashamed of the Primitive Baptists, because they were common, plain people, but now I hope I realize in part at least that the Lord knew what he was doing when he made them, for his church needs no popularity, and how glad we should be it needs not the attempted improvements of the modern churches, for it was made perfect.

In love,

LENA LANGFORD.

MAY, Texas, Dec. 24, 1922.

DEAR BRETHREN:—As my subscription is about due for the dear old SIGNS will send you two dollars to pay for another year. I think it the best paper ever printed, and cannot express to you what it is to me in my lonely life, yet not alone, for my Lord is with me very often, and I have a little hope that is worth more than worlds to me. This poor worm of the dust will soon be eighty-four years old, and I am very feeble. I hope and trust that you brethren will live many years to publish the truth.

My pen is so bad I will close.

Your unworthy sister, if a sister at all,

ADELINE JONES.

**EDITORIAL.**

MIDDLETOWN, N. Y., MAY 1, 1923.

**EDITORS:**

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

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

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

*Middletown, Orange Co., N. Y.*

**SEARCHING FOR UNITY.**

DEAR BROTHER LEFFERTS:—I have been thinking of the strife and contention among God's people of late. Jacob, when blessing Judah, said, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. xlix. 10. I understand this refers to Christ. Why so much division now? Is it God's will? Is it the carnality among his followers? Is there any promise in the New Testament that the people of God shall be united as one, and see eye to eye, and speak the same things? "For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?"—1 Cor. iii. 3, 4. I have been taking the SIGNS forty-five years, and love the editorials; am nearing my seventy-fifth birthday, and live nearly one hundred miles from the church of my membership, with no railroad directly from here there, so the SIGNS is all the preaching I get of late years.

If you can write on the above subject, please do so. May God's richest blessings attend you and all God's poor and afflicted little flock, is the prayer of one of the least, if not deceived,

W. M. FREEMAN.

CROSS PLAINS, Texas.

"WATCHMAN, what of the night?" was the inquiry made of those upon the walls of Zion in the times of the prophets in Israel, the inquiry which came from the hearts of those weary with waiting for the dawn of the new age which should bring in the forgiveness of sins through the blood of Jesus Christ. There were divisions in Israel then, barriers of prejudice between Judah and the other tribes. These separations then caused much

anxiety and questioning among the spiritually-minded. Something of the same exists to-day throughout the length and breadth of the land among those professing to be children of God. These differences among believers (such as brother Freeman) cause great searchings of heart, as well as searchings of the written word of God to see if the Scriptures warrant any such state of affairs. The answer of the watchman to the query, What of the night? was, "The morning cometh, and also the night." Both light and darkness were included in the answer of the watchman. We think our reply to brother Freeman must likewise comprise both light and darkness. The day of which the prophet spoke when he said, "The morning cometh," was that same day of which Jesus spoke while here on earth. He said, While I am in the world I am the light of the world, and I must work the works of him that sent me while it is yet day, for the night cometh, in which no man can work. The years spent in the world by Jesus in the days of his flesh were the day toward which the watchmen in Israel looked when they said, The morning cometh. After Jesus left the world and returned to the Father it was night. The work of redemption and of justification was finished; nothing could ever be added to it nor taken from it. Then was the night, and now is the night, in which no work by man in the accomplishing of salvation can be done. None needs to be, for all salvation is complete. Now God's people rest in this finished work of Jesus, even as at nighttime men rest from the arduous labors of the day. So the watchmen declared that the morning should come and also the night, there should be light and there should also be darkness. All who have the mind of the Spirit cannot help but

desire the peace and unity of the church of God. All the light of the children of God is in Jesus Christ, outside him all is darkness; in him is unity of heart and mind, out of him all is confusion and distress. The Gadarene who dwelt among the tombs was vexed by a legion of devils until Jesus appeared to him, then were the devils cast out and the man clothed and in his right mind at the feet of Jesus. There is never any unity among the children of God in the flesh; that is, in their human nature; the real and permanent unity of the saints is as the Spirit of Christ dwells in them and actively works in and through them. When the Spirit is quiescent and the human nature active strife and confusion abound. We doubt if the church of God has ever in all its travels seen perfection in human nature. There have been times throughout the ages when there seemed to be more peace and unity than at other times, but such have been due not to any perfection in human nature, but to the greater measure of the Holy Spirit at some times than at others. One instance of this is found in Acts, ninth chapter: "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, and were multiplied." The very opposite of this peaceful condition is recorded in 1st Corinthians, reference to which has already been made by brother Freeman. The church at Corinth was troubled with a party spirit, some being for one preacher, some for another; also some went to the Lord's table not discerning the meaning of the ordinance, but ate to appease their hunger, and drank until they became drunk. For this cause some were sick among them, and some were asleep in indifference. Like many others

greatly perplexed, our brother asks to know if there will ever be unity and peace among the people of God. Our answer is, In Christ Jesus, yes; in the flesh, no. No good thing has ever dwelt in the human nature of any child of God, all their goodness is in the nature of Christ. Being born again, they are partakers of the divine nature. In this nature believers are perfect, and in the measure in which this nature predominates in their lives this perfection is made manifest. Just to the extent to which their human nature controls them, to that extent their ugliness will appear. In the world ye shall ever have tribulation, but in Christ peace. This world is not only outside us in other people, but worst of all it rages in our own carnal nature. When this carnality prevails we see worldliness invading the ranks of the saints; when the mind of the Spirit is leading, Jerusalem appears a quiet habitation and truly the city of our solemnities. Not until human nature is altogether done away with and all the saints delivered from the body of this death shall peace and unity prevail forever throughout all the length and breadth of the kingdom of God. All the differences which now serve to keep apart the children of God are of the flesh. They are not of the Spirit. All these things are comprehended in the will and in the eternal purpose of God from before the foundation of the world, but the author of them is our own carnal nature, not the Holy Spirit of God. The Holy Spirit is never the author of confusion, but always of peace, in all the churches of the saints. The predestination of God comprehends both good and evil, all the wrong steps as well as all the right steps of his people, but when they do wrong it is the flesh that does it, and when they



do right the Spirit of God does it. When we can see the people of God through the eyes of the Spirit, we see no fault in them. We then see every one of them perfect in Christ. We then know no man after the flesh. While the contentions among God's people are very distressing, they are, after all, nothing but surface disturbances. They do not go down very deep, and do not at all disturb the serenity and calm of the eternal oneness which binds them together in Christ. There is such a thing as falling out with one another when the flesh of one gets in the way of the flesh of another, but there is never any falling out in the Spirit. Such brethren may be separated one from another in the flesh, yet all the time be so eternally tied together through the Spirit, and so vitally in union with Christ, that no permanent severance could ever be possible. It is possible for the surface of the ocean to be so lashed by a passing storm that the waves roll mountain-high. Then mariners often lose their lives and stout ships go to pieces, but down fathoms deep in the sea peace reigns and the depths remain undisturbed by the tempest raging above. Thus with the church of God. These strifes and contentions reach no further than the flesh; that is, not beyond the human nature; in the depths of the Spirit of Jesus the people of God are all one and dwell at peace one with another. There have been seasons in the history of the church when Zion here below has had a little foretaste of the heaven to come, when she has dwelt safely for a time in peace because the Spirit of her Lord dwelt in the midst of her. Then, again, when he absents himself, night comes and the beasts of the forest creep forth. Death and alarm stalk abroad, the wolves come, the sheep are scattered. All this is to

teach us over and over again that no confidence whatever is to be put in the flesh, that all our safety lies in the appearing of Jesus. We only see in part now and know in part now. Just because such understanding as we now have is only in part, differences arise. When we think that the part we do know is all there is to be known we are apt to think of ourselves more than we ought to think and to fall out, perhaps, with some brother because he is not willing to accept as final the little part that we do know. What a blessed promise, however, is that which assures us that when that which is perfect is come we shall see as we are seen and know as we are known. It will not then be in part, not as through a glass darkly, but face to face. Then, assuredly, shall we all see eye to eye, and speak the same things. There will not then be any arguments on predestination, or on any other point of doctrine, for then shall human nature perish and the nature of Christ reign triumphant in all the heavenly bodies of all the saints of God. We cannot give our brother Freeman any assurance of any betterment ever to come in the flesh, but at the appearing of Jesus all the children of God shall appear with him in glory and shall be like him. There have been a few times, but indeed very few, when we think we have experienced a little foretaste of the peace and unity to come after awhile. At such times as we have experienced the appearing of Jesus to our soul's comfort and salvation, everything appeared all right, no confusion anywhere then, all the brethren looked lovely and perfect, every criticism and fault-finding was silenced, glory abounded. If such the sweetness of the streams, what must the fountain be? If so rapturous are these little foretastes here, so rare and so far between, what

must be the glory and beauty of the never-ending day of eternity? We have the promise that the church of God shall be conformed to the image of Christ, that they shall all come to the unity of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. A child has to have much disciplining before it comes to the full growth of manhood. Many whippings, many disappointments, many stumblings and fallings before it can learn to put away childish things and to think and act as a man matured and developed. This present world is where the children of God receive their discipline, their scourgings, their chastenings. They are following on to know the Lord, and shall attain the end of their faith, even the salvation of their souls, forever to abide in perfect peace and unity in the presence of God.

L.

### NOTICE.

OWING to the fact that the building in which our office has been located for the last thirty-three years has been sold, and we have received notice to vacate same by May 15th, the next issue of the SIGNS will be late in reaching our subscribers. We have a huge task before us in moving our machinery, &c., and it will take some little time to get things in running order in our new place, so we ask our readers to be patient with us, and we will do the best we can in making up the time lost while moving our plant, and get our publication up to date as soon as we can. Our new location is to be 13 Center Street, Middletown, N. Y., which is near the Erie station, where we will be pleased to see our friends at any time.

### OBITUARY NOTICES.

**Elder J. A. Campbell** was born in Serecy County, Arkansas, Feb. 22nd, 1847, and departed this life March 18th, 1923, at his home in Munday, Knox County, Texas, aged 76 years, and 26 days. He was married August 29th, 1867, to Miss Margaret Blasingame, to which union were born eleven children, seven of whom survive. His first wife died Nov. 19th, 1894, and he was married the second time Nov. 10th, 1895, to Mrs. Lizzie Griffith, who passed away June 13th, 1912. He was married the third time, Oct. 11th, 1914, to Mrs. A. C. Allen, who survives him. Elder Campbell moved to Wise County, Texas, in early life with his family; joined the Old School Baptist Church, called Enon, in Montague County, Texas, in 1876, and was ordained to the full work of the ministry Aug. 18th, 1877, by Elders James Bedford, A. Matlock, C. D. Hurst and Deacon W. M. Miller, since which time our dear brother had many conflicts with the enemies of truth. He ever contended for the eternal sovereignty of God in all things, preaching salvation by grace, unconditional election, final preservation of the saints and the resurrection of the dead. No man had a better reputation at home or abroad, even the enemies of truth respected him for his charity, firmness and kindness. His motto was to owe no man. Our churches in Texas and adjoining states, together with his bereaved family, have sustained a great loss, a kind father and husband, an able pastor, a wise moderator and disciplinarian, always admonishing the church to patience, love, kindness and forbearance, and to contend earnestly for the faith, always ready to labor and to make sacrifice for the peace of Zion. Truly a great man in Israel has fallen, and the people mourn their loss, yet we feel our loss is his gain, he having been called home to his reward. While we sorrow, it is not as those having no hope. Our hope and promise is that we shall be raised from the grave incorruptible, caught up together to meet the Lord in the air, and so shall we ever be with him. Dear brother Campbell suffered much during the past year with heart and asthmatic trouble, but did not complain. Surrounded by his dear companion and friends, he would often express a desire to go and be with Jesus, and several times while talking with the unworthy writer he said he was ready and waiting the Lord's summons to go home. The end came quickly, and without a struggle he was gone. Elder O. Strickland and the writer tried to speak to the bereaved at the church-house, near the cemetery, and to point them to the Lamb of God, that taketh away the sin of the world. May we all try to imitate the walk and life of this man of God.

In sadness,

W. S. BOURLAND.

**Mrs. Rebecca Burns** (nee Waldrep) the subject of this notice, was born September 12, 1839, died January 8, 1923, making her stay on earth 83 years, 3 months and 8 days. She was married to Mr. Irvin Burns Dec. 28, 1856, to which union three children were born, one girl and two boys: Mrs. Adaline Gray, James Henry and Martin. Her husband having died in the civil war, she was married to M. V. Burns June 10, 1872, to which union two children were born: William A. and Vergia, both of whom preceded her to the grave near the age of twenty-five. She received a hope in Christ and united with the Missionary Baptists, but became dissatisfied with them and united with the Baptists of the Primitive faith and order, and was baptized by Elder Berry Asply, living a consistent member until the end. She was a charter member of Cool Springs Church, and remained there until her death, always filling her seat when not providentially hindered. She was sound in the faith, believing the doctrine advocated by the SIGNS OF THE TIMES, of which she was a reader for many years. She surely was a mother in Israel, and adorned her profession by an orderly walk and godly conversation. Surely the church has sustained a great loss in the death of sister Burns, but we hope our loss is her eternal gain. She leaves two children, eighteen grandchildren, sixteen great-grandchildren, with a host of relatives and friends, to mourn. Her remains were laid to rest in Cool Springs Cemetery to await the resurrection morn. Weep not, dear children, as those who have no hope, for she is not dead, but sleepeth.

The writer tried to speak words of comfort to the bereaved.

Her pastor,

W. W. SLAUGHTER.

**George W. Bradshaw** died at his home near Ryan, Loudoun County, Virginia, April 3rd, 1923, in the 80th year of his age. He was born Nov. 7th, 1843, and was a son of Walter Nelson Bradshaw and Lydia Jane French, both deceased. He outlived his three brothers and four sisters, being the last of a family of eight children. Mr. Bradshaw's first wife was Miss Sallie Middleton, whom he married Feb. 20th, 1884. She died April 8th, 1908. They had six children, four of whom are living: Hugh Bradshaw, of Wallingford, Iowa, George, of Waxpool, Va., Miss Bertha Bradshaw, of Washington, D. C., and Miss Flora, at home. Mr. Bradshaw's second wife, who is left surviving him, is our sister Sarah E. Robey, whom he married Feb. 6th, 1913. He never made a public profession of religion, but the Old School Baptist Church was the people he loved, and with them he always met when able to do so, being as regular as any member of the church. He believed firmly in the omnipotence of God, and that he is sovereign over all worlds, principalities and powers; that sal-

vation is wholly of grace, not of works. Throughout the community Mr. Bradshaw enjoyed the confidence and esteem of all who knew him. He was honest, upright, industrious, faithful in the discharge of every duty, his word as good as his bond. He had an equable temperament, and had the faculty of not losing his poise even in difficult situations. His health failed him in July of last year, and since then had been gradually declining, at times rallying and getting stronger, again weakening. The end at the last came rather suddenly. We feel that he is out of all pain and trouble and is at rest.

Funeral services were held at his home; burial in the cemetery at Leesburg. May the presence of the Lord dwell with our bereaved sister and with the children of our dearly beloved friend.

L.

**Frances Virginia Hudspeth** (nee Dean) was born in Coosa County, Alabama, March 29th, 1836, and departed this life March 11th, 1923. She grew to womanhood at this place, was educated at Montgomery, Ala., at which place she taught school after she finished her education. She was married to A. G. Hudspeth Jan. 1st, 1859, to which union were born eight children, five boys and three girls; two boys preceded her to the grave. She with her husband moved to Texas in the year 1860. In 1890 she came with her family to Oklahoma, living at different places until about twenty years ago, at which time she moved to Lexington, Okla., where she since resided. She obtained a hope while in early life, and united with the Primitive Baptist Church known as Zion's Rest in the year 1869, at Corsicana, Texas, and lived a life consistent with her profession until the end came. About two years ago, "grandma," as we all called her, had the misfortune to fall and break her hip, but with the assistance of a good physician and a trained nurse, and the providential care of her heavenly King, she was sufficiently improved to get about some on her crutches, always availing herself of every opportunity to attend her church meetings. With all her afflictions and sufferings she was never heard to murmur or complain, but bore her sufferings with great patience and fortitude. Before the end came she expressed herself as being ready and anxious to be freed from the trials incident to this life, and be at rest. The children who survive her are William Hudspeth, of Stephenville, Texas, Mrs. F. L. Berry, of Pawnee, Okla., Mrs. E. M. Burnett, Mrs. C. L. Hackler, G. J. Hudspeth and A. G. Hudspeth, of Lexington, Okla., all of whom were present when the end came.

Funeral services were conducted by the writer, who tried to speak words of comfort to the bereaved, after which she was laid to rest in the Lexington Cemetery, beside her husband, Elder A. G. Hudspeth, who had preceded her to the grave by more than

four years, to await the resurrection. To the children we would say, True, mother is gone, but while she is gone she yet speaks; her noble, exemplary life is a living monument to her praise. She not only told you how you should live, but showed you. May the Lord bless each of you with grace to bow in humble submission to his will.

Written by one who loves the family, especially this noble saint, as a mother indeed in Israel.

A. D. WEST.

**Letitia D. Dunham**, widow of John E. Dunham, was born August 15th, 1844, near South Lebanon, Ohio, and departed this life October 3rd, 1918, at the home of her son, Raymond, near Lebanon, her age being 74 years, 1 month and 18 days. She leaves to mourn their loss two sons and two grandchildren, also two brothers and three sisters, besides many relatives and friends. She was a daughter of Joseph and Sara Ann Jameson, who lived and died in the vicinity of Lebanon. In the year 1864 she became identified with the Main Street Presbyterian denomination. In February, 1870, she and her husband were received by experience into the membership of the West Lebanon Old School Baptist Church. She was ever a devoted, faithful member of the church, and a firm believer in the doctrine of salvation by grace alone. She was ever in her place at meetings when possible, and ever ready to entertain ministers and brethren who came among them. It can truly be said of her that hers was truly a life of devotion to her family, her friends and her church. She was greatly missed when she was called away.

The funeral services were conducted from the home of her son, Raymond, on Monday, October 7th, by Elder Ballard, of Blanchester, Ohio, and Mr. Kunze, of Lebanon. She was laid to rest beside her husband in the Lebanon cemetery.

CLARA K. WILLIAMS.

**W. W. Ridgway**, the subject of this notice, was born November 19th, 1838, died March 29th, 1923, being 84 years, 4 months and 10 days old. He was married to Miss Mary Magdalen Jenkins October 19th, 1858, who preceded him to the grave about three years. To this union were born eleven children, four having died in youth, leaving five boys and two girls, also two grandchildren. He served in the Civil War. "Uncle Billy," as he was familiarly known, was noted for his high standing for honesty, integrity and morality. He professed a hope in Christ in youth, and although he never attached himself to any church, he was a staunch believer in the doctrine of God our Savior, and also in the old order of Baptists, known as the Old School or Primitive Baptists. There is, besides his immediate family, one sister, Mrs. Emeline Taylor, one half-sister, Mrs. Leeman Bowden, of Dukedom, Ky., and

two half-brothers, Pete Ridgway, of Fulton, Ky., and James Ridgway, of Arkansas. Uncle Billy was always ready to lend a helping hand to those in need. He loved his neighbors and friends, who were many in number. As a husband, he was kind and affectionate; as a father, he could not be excelled in any way, as can be plainly noted by the family he has raised, all of them being refined ladies and gentlemen. Thus has gone from us one who will not only be missed by his family, but by his neighbors and friends also. Will say to the family, Weep not as those who have no hope, for after awhile, some sweet day, we hope to meet Uncle Billy in that haven of rest where parting will be no more.

Funeral services were held at the Walnut Fork Church by Elders H. N. Oliver and J. C. Chester, after which his body was laid to rest in the Walnut Fork Cemetery, there to await the resurrection morning, when the Lord shall call him from the grave, with all his redeemed host, to praise him forever and forever.

Written by his neighbor and friend,

R. L. VEAZEY.

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Mrs. M. A. Casstevens, Texas, \$3.00.

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

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The Baltimore Old School Baptist Association is expected to meet with the church at Black Rock, Baltimore County, Maryland, on Wednesday, May 16th, 1923. Visitors coming via Baltimore will take train leaving Union Station at 3 p. m. Tuesday, 15th, for Cockeyville, where the friends will meet and care for them. Those coming via Harrisburg will leave that city at 12:01 p. m. 15th, arriving at Cockeyville at 2:38 and remain until 3 o'clock train from Baltimore, when all will be taken to places of entertainment. We hope to see a goodly number.

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

The Delaware Old School Baptist Association is appointed to be held with the Rock Springs Church, Lancaster County, Pennsylvania, May 23rd, 24th and 25th, 1923. To all ministers, brethren and friends of our faith and order a cordial invitation is extended. Trains will be met at Conowingo Station, on the Columbia Branch of the Pennsylvania Railroad, Tuesday evening about 5:30, and Wednesday morning about 9:30. Those coming from Baltimore or Philadelphia change cars at Perryville, Md., taking the connection to Conowingo, Md.

S. R. DANCE, Church Clerk.

The Delaware River Association will hold its annual session with the Kingwood Old School Baptist Church, commencing Wednesday, May 30th, and continuing three days. Those coming by train will come direct to Frenchtown, N. J., over Pennsylvania Railroad, where all will be cared for. Trains arriving here at 5:18 p. m. Tuesday will be met. Any one coming on other trains will inquire for O. R. Kugler. We cordially invite those of our faith and order to come, especially ministering brethren.

O. R. KUGLER, Church Clerk.

The Warwick Old School Baptist Association is appointed to be held with the Ebenezer Church, of New York City, at New Vernon, Sullivan County, New York, on Wednesday, Thursday and Friday before the second Sunday in June (6th, 7th and 8th), 1923.

The New Vernon Church having (through her trustees) very kindly granted the Ebenezer Church the use of her meetinghouse, the services will be held therein. Entertainment will be provided at "The Old Homestead" situated a short distance from the meetinghouse. Those who attended the Association last year will recall the pleasant hours spent at this house, conducted by F. J. Beyea.

A cordial invitation is extended to all brethren of our faith and order.

Particulars as to train service will be announced later.

Those coming by automobile will go direct to "The Old Homestead."

R. LESTER DODSON, Pastor.

CYRUS RISLER, JR., Church Clerk.

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

IN

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

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

**11:00 A. M.**

**2:00 P. M.**

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

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CHURCH,**

**1315 Columbia Avenue**

(Park Avenue Hall)

**P H I L A D E L P H I A , 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.

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

S. B. MOFFIT, Pastor.

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

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

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.

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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### CHURCH NOTICE.

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To our beloved brethren and friends, who may desire to visit the Cedar Creek Church,

PLEASE TAKE NOTICE

we have changed our place of meeting from Sellwood (Portland) Oregon, to Oregon City, Oregon. Day and hour will be the same: fourth Sunday in each month, services beginning at 10:30 a. m., with lunch at noon.

S. B. MOFFITT, Pastor.

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### HYMN AND TUNE BOOK.

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## THE

# "SIGNS OF THE TIMES,"

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.  
AT TWO DOLLARS A YEAR.

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

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## EDITORS:

Elder H. C. Ker, Delmar, Delaware.

Elder H. H. Lefferts, Leesburg, Va.

# 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. 91. MIDDLETOWN, N. Y., MAY 15, 1923. NO. 10.

## CORRESPONDENCE.

SCIOTOVILLE STATION, PORTSMOUTH, Ohio.

DEAR SIRs:—Will you please publish the inclosed article by Elder W. J. May (a very old brother)? I think it would be interesting to the many SIGNS' readers.

Yours truly,

MARTHA ELLIOTT.

SHOCK, Ky., March 18, 1923.

MARTHA ELLIOTT:—A stranger to me indeed in the flesh, but well acquainted in the trials and tribulations of the Lord's humble poor. I am judging thus by your request. Sister Jane May, Elder H. W. May's wife, told me you wanted me to write and tell you what the dove of Noah's ark meant, and I have put it off simply because it is too mysterious for me, and lies too far under the surface for me; it requires those of God's servants who by his grace can and do do business in great waters. These see the works of the Lord, and his wonders in the deep; but I have decided to-day to suggest a few of my thoughts on this wonderful and mysterious subject, and send them to you, and who knows but the Lord may order some of them at least to your com-

fort and benefit? This is all I can do; such as I have give I unto thee.

In the first place, in the beginning God created the heaven and the earth; and the earth was without form, and void, &c. No question in my mind but the creation of this earth, with its fullness and fashions, was emblematic or typical of God's spiritual universe, and the heaven was before the earth, and all the works of God are so powerful and mysterious that we must know they did not, neither could not, have come by chance, therefore they come by design—the design of our God, the Sovereign of worlds, the Creator of all things, visible and invisible; for his glory they were and are created; and the invisible things existed from everlasting, or ever the earth was, when there were no visible things, and if there had been no invisible things there never would have been any visible things; or, in other words, if there had been no substances there would have been no shadows whatever, for shadows cannot cause substances, but substances do cause shadows, therefore coming events cast shadows before them. Let us bear in mind that the Old Testament Scriptures abound with mysterious types and shadows, which

we cannot understand, except by divine revelation. I have thought, and yet think, that this narrative of Noah and the ark, and the things connected with it, is as grand a type as ever was recorded in the Scriptures, and I believe, and have believed all these many years, that the ark wherein the eight souls (persons) who were saved by water was a type or shadow of Christ, as the prophet Isaiah has told us, forty-second chapter, sixth and seventh verses, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee [Christ] for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." So, then, as every living thing of all flesh wherein was the breath of life died, perished in the mighty flood of waters, every human being that ever did exist, or will exist, who was not chosen in Christ before the world was will utterly perish, regardless of what men believe, preach or teach. We have no doubt but countless thousands of those who perished in the flood were happily housed in heaven and immortal glory, but this wonderful shadow which the heavenly substance casts forth shows us plainly that it is absolutely certain that no one can escape perishing in the wrath of divine justice who was not chosen in Christ before the flood came, preserved in Christ until the wrath of divine justice was overpast. When Noah sent out the dove the first time there was no place for it to set so much as the sole of its foot, for the flood was not yet abated, therefore Noah put forth his hand and took her and pulled her in unto him, and he stayed yet other seven days, then sent out the dove again, and in the evening it returned again, and, lo, an olive leaf in its

mouth which it had plucked off, by which Noah knew the waters were abated from off the earth; and he stayed yet seven other days, and sent out the dove, which returned unto him no more. The dove represents the church, the Lord's chosen people, the election of grace; so also does the olive tree. Paul speaks of the Jewish church under the law as the tame olive tree and his people of the Gentiles as the wild olive tree, and there is no need of citing the numerous portions of Scripture showing that the church is represented by the dove. Solomon says, "O my dove, that art in the clefts of the rock." Viewed in the clefted or wounded side of Christ from everlasting, or ever the earth was. Again, My dove, my undefiled, is but one. The prophet Zechariah speaks of the church as a candlestick all of gold, and two olive trees by it. (Zech. iv. 23; also Rev. xi. 4.) These are the two olive trees and the two candlesticks standing before the God of the earth. So, then, to sum up this great mystery of mysteries which I have only hinted at in a bungling way; I say to sum up my scattered thoughts as briefly as I can, so as to be the better understood, I will here quote Psalms xlii. 7: "Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me." Over Christ. All the wrath of the law of divine justice that was due, or was demanded for the transgression of the elect family of God, was wreaked down on the sin-bearing victim, the Lord Jesus Christ in full force and virtue, as is shown in the Scripture, by the typical Moses. We must know that the Scriptures do emphatically teach that it is impossible for any human being, regardless of age, sex, color or character, to enter heaven and immortal glory who was not chosen in Christ before the world was, or ever



Adam's dust was fashioned into man. Grace is older than sin, so also Christ was before Adam, was from everlasting to everlasting, or ever the earth was, when there were no fountains abounding with water. The dove being pulled into the ark and kept safely until the flood abated shows us that all the election of grace, the redeemed family of God, were chosen and preserved in Christ, safely kept from the wrath, waves and raging billows of the law of divine justice, when deep called unto deep for satisfaction for transgression, being ten thousand talents in debt and not so much as one farthing with which to pay. But their blessed Surety, the loving Jesus, their Elder Brother, for the great love wherewith he loved them paid their dreadful debt, saying to the prisoners, Go free; and a palm leaf is an emblem or token of peace, which the dove brought in the cool of the day (evening), showing that the demands of law and justice were fully satisfied and settled forever and ever. Read Hebrews x. 12. If the seven seals had not been opened and every charge and claim completely canceled and all these lawful (all the elect) captives lawfully delivered, before Adam heard the voice of the Lord God walking in the cool of the day in the garden, all would have been utterly swept away with the waves and billows and floods of the deep and righteous calls of the righteous and holy law of God.

May God bless these rambling thoughts to the comfort of you and others, for Jesus' sake. Write us when convenient.

W. J. MAY.

FARMINGTON, Kentucky.

DEAR BROTHER LEFFERTS:—Maybe I ought not to bother you with such weak and uninteresting thoughts as I have, but I want you to know I indorse every word

of your New Year's Greeting in the SIGNS of January 1st. You can hardly imagine how thankful we little weaklings are to God for such men as you, and others. We thank him that you are not willing to leave off the doctrine of God's absolute sovereignty in all things. When we leave off the absolute predestination of all things we leave off the very channel through which all things come our way in time and in eternity. We will not lay down the absolute certainty of all things and take the chance of uncertain "happen-sos." If I object to the absolute predestination of all things it is evidence I care very little for any kind of predestination. I notice when we are asked to leave off absolute predestination we are asked to take on conditional time salvation instead thereof. If I believe part of my salvation is conditional on my part it is evidence I would not object seriously to conditionalism in all parts. For me to believe that salvation is conditional on my part is very poor evidence that I have salvation. If we are willing to divide the child it is evident it is not ours, and that we care but little for it. Conditionalism is a fruit of the flesh, and is the natural religion of the unregenerate world. I well remember the time when I naturally believed I would have to do something to be saved, and believed I had the power and ability to perform that thing just when it pleased me to do so. Now you see where this idea of man having power and ability to perform conditions in order to be saved comes from. If a man believes in conditionalism before regeneration, and believes it after he claims regeneration, what evidence have we that that man has been regenerated? If the regenerated and the unregenerated see and believe the same things, how can we draw a line of distinction between the

two? How can a man be taught of God without learning something? But we should not be surprised to see men departing from the faith, giving heed to seducing spirits and to the doctrine of conditionalism, thereby turning the grace of God into lasciviousness, denying him and his absolute sovereignty in all things. They are hardly aware of the fact that they were before of old ordained to this condemnation, not aware that in every effort they make against God's grace and sovereignty they are themselves fulfilling God's absolute predestination concerning them. It is no use to ask why God ordained some men to turn grace into lasciviousness and to deny him and his Christ. The way is no man's business. It is enough for us to know that God does as he pleases, and does it right. Not a bone of Jesus was to be broken, yet they were to look on him whom they had pierced. When they came to break the legs of Jesus they decided not to break them, yet they willingly pierced his side, not aware that higher Power was controlling their wills and deeds, entirely ignorant of the fact that every move they made, everything they did and all they decided to leave undone, was the fulfilling of God's absolute predestination. If God controls the wills and deeds of some men, would it be wrong for him to control the doings of all men? Can we dare to draw the line where God must stop with his controlling power? If the time has been when men's wills and deeds were according to God's determinate counsel, let the objector tell when and where he ceased to determine, rule and control the wills and deeds of men. When they establish the fact that God is no longer the ruler and controller of all things, then the fact is settled that we are without God and without hope in the world, and

that which comes to pass comes only by chance or happen-so. How can we give up God as the ruler and controller of all things?

I only meant to say a few things by way of indorsement, but could not control my thoughts.

A poor sinner in hope,

J. B. ADAMS.

SULLIVAN, Ill., April 19, 1923.

DEAR BRETHREN:—I am herewith inclosing a letter which I received from Elder Schenck; I would like very much to see it published in the SIGNS. Some of our brethren are inclined to separate the two salvations, and I think this letter makes it plain. I hope you can use this, although, as you will see, it was not written for publication.

Your brother,

E. D. ELDER.

WILLIAMSTOWN, Kansas, March 5, 1923.

DEAR BROTHER ELDER:—Your kind letter dated February 24th came duly to hand. I was truly glad to hear from you, and I feel that I owe you an apology for not having answered your former letter, which came to hand a year or so ago, which was also gladly received. If you can bear with me in my weakness I will now try to write you a few lines. As you requested my views on the matter of salvation, I will give you such as I have, if the Lord will guide my pen. To write or talk upon or to listen to a conversation upon the subject of salvation is to me most interesting. There is no subject of more vital importance to poor, lost and ruined sinners than this, and perhaps there is no subject the truth of which is more grossly perverted; notwithstanding I feel sure there is no subject more clearly defined in the holy Scriptures than this.

In reviewing the matter we will do well to consider the several witnesses who have been called to bear witness concerning this matter. Their testimony is the testimony of God to speak and write as they did. Therefore the apostle said, When I came unto you I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. It becomes us therefore to take heed to those things which were written by them, lest we advance something contradictory to divine testimony.

“To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” I can find no name in the Scripture spoken of in connection with the work of salvation save the name of Jesus. “Thou shalt call his name Jesus; for he shall save his people from their sins.” Here is one witness speaking directly from the throne of God; indeed, the very angel of God himself, declaring in advance the advent of Jesus and the glorious work before him. It would seem that this should be sufficient to establish the truth beyond all cavil, and I have no doubt it does, so far as the real subjects of salvation are concerned; but it appears that men have grown wise above what is written, and are not satisfied with that which is left upon record for us. Michael, the archangel, contending with the devil, disputed about the body of Moses. This contention is still going on between the followers of these respectively. The followers of Michael the archangel (which is God) are contending that the body of Moses was buried in a valley in the land of Moab, over against Beth-peor, thus clearly signifying that the law hath no more dominion over us. The followers of Satan contend, as did some in the days of the apostles, that,

Except ye be circumcised and keep the law of Moses, ye cannot be saved, to whom the apostle said, We gave no such authority. This contention has seemed to resolve itself into a kind of traditional belief that men must do something in order to be saved, notwithstanding all that is written to the contrary. Our contention is that we are no more under the law, but under grace. It is ours to ascribe all power and glory unto Jesus as the Savior of sinners, for there is no other name under heaven given among men whereby we must be saved. As stated before, I know of no other name spoken of in connection with the work of salvation save the name of Jesus. So also we find no other reason assigned why his name should be called Jesus except this: “He shall save his people from their sins.” One of two things, then, is clearly apparent: He has saved his people, or else he has not. If he has not, then the whole eternal plan of salvation is a complete failure, Christ hath suffered in vain. On the other hand, if he has saved his people, it is an everlasting salvation, for what God doeth it shall be forever; nothing can be added nor anything taken from it; and God doeth it that man should fear before him. Could his name be called Jesus if he had not saved his people? or could there be salvation without Jesus? Let the world answer these questions if they will. The prophet Isaiah said, “He will save us;” the angel said, “He shall save us,” and the apostle said, “He hath saved us.” In the mouth of two or three witnesses every word shall be established. We might well rest our case here, but the evidence is not all in by any means, yet we might pause long enough to consider his divine attributes, whether he be found worthy to be called a Savior, or a King, or our High Priest,

or God. Can we confide in him as a Savior if he has only the desire but not the power to save? Can we honor a king who is only a king in name, but who sways no scepter? Can we trust him as our High Priest if he has atoned for our sins but yet has not satisfied divine justice? or can we bow the knee to a disappointed God? God forbid. The eternal Father himself was well pleased in him, signifying the same by a voice from heaven and by his Spirit descending in the bodily shape of a dove and lighting upon him, and he in turn glorified his Father, saying, "I have finished the work which thou gavest me to do." God sent his prophets to bear witness, saying, He shall not fail nor be discouraged till he has set judgment in the earth, and the isles shall wait for his law. We sometimes think it strange that any intelligent being will preach or teach that Christ died to save the whole world, but there are none really saved only those who upon their own volition are willing to accept him. Let such preachers and teachers bring on their witnesses. Briefly stated, it is not a question with God's people whether they are willing to accept him, but the great question with them is, Am I accepted in him? We know his salvation is sure to all his people, but does that include me? I fail to see how any one can believe in eternal salvation by grace and yet teach that our time salvation is dependent upon the creature self. If this is the case, why should the psalmist pray, Keep us back from presumptuous sins? Why should we give credence to his words when he said, The Lord is my shepherd, I shall not want; he leadeth me beside the still water; he maketh me to lie down in green pastures; he restoreth my soul? Why should the apostle Peter have intimated that we are

kept by the power of God through faith unto salvation? Why was it necessary that the Lord should lead Jacob about and instruct him and keep him as the apple of his eye? or what meaning can we attach to the apostle's words when he said, For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ; and whether we be afflicted, it is for your consolation and salvation; or whether we be comforted, it is for your consolation and salvation. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver? (See 2 Cor. i. 5-10.) It is made quite clear, then, that Christ is our deliverer as well as our Savior and our Redeemer; indeed, he is our all in all. Whom have I on earth beside thee, or whom in heaven but thee? In him we live, move and have our being. In fact, the way of man is not in himself, it is not in man that walketh to direct his steps. To the contrary, "The steps of a good man are ordered by the Lord."

We might continue to produce Scripture testimony bearing upon this most important subject, but I hardly feel that it is necessary. I have tried to present my views and my reasons for such views. I feel sure you know more about this than I am able to tell, but it is good for us to speak often one to another of these things.

In conclusion, therefore, I will use the language of the apostle: "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partakers of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works,

but according to his own purpose and grace, which was given us in Christ Jesus before the world began." I have tried to be brief, yet comprehensive, but fear that I have not succeeded in either, but do not know that I could do any better if I should try again. Please cast the mantle of charity over my weakness and write me again at your convenience.

I remain your brother in hope,

L. L. SCHENOK.

WHITE PLAINS, N. Y., Oct. 31, 1922.

ELDER R. LESTER DODSON—DEAR BROTHER IN HOPE:—I feel a desire to write you, and have been thinking of our good meetings each Sunday. Truly the Lord has blessed you most wonderfully in his cause to comfort the dear church. I want to tell you how much I enjoy your sermons each time, but words fail me, yet the desire is so often with me, for it does seem that you tell my feelings better than I can. For many years before I met you at the New York Church I had been reading your published letters and in them you were telling of the same things through which I was passing concerning this doctrine and people. Many times after reading your letters my heart was melted to tears, and after meeting you and hearing you talk from time to time, there seemed to kindle a flame of sacred love such as often goes out to the dear people of God, but which cannot be described. One year ago in November, I was down south, and as I awoke one morning, these words came to me as though some one had spoken them to me: "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you." I shall never be able to tell while breath remains, the joy and gladness that filled this vile heart of mine. I want to tell you how glad I was to-day

that I went to meeting. At first, I thought I would not go, but there came a stronger desire to go, and the preaching seemed to comfort me, for this doctrine seems always new. May the Lord be with you to proclaim his wonderful work to his poor, helpless and longing people.

Yours in hope of life beyond,

MELISSA GRIMES.

RUTHERFORD, N. J., Dec. 23, 1922.

DEAR SISTER GRIMES:—I am reminded of the fact that I have not acknowledged receipt of your good letter sent me by sister Beard. It affords me encouragement to know that you feel the Lord has blessed me to speak comfortably to Jerusalem. Of late, especially, I have been feeling most unprofitable, and cannot understand how any one could be comforted by anything I have been able to say. Many times unfruitfulness and barrenness of mind as touching spiritual things are of such magnitude before my eyes that I am almost convinced that, after all, the brethren have been deceived in their impressions that I have been called of the Lord to preach the unsearchable riches of Christ. It is certainly out of a sense of absolute poverty of anything good in self that I am made to speak, and while I am convinced that it is only in this way the Lord is glorified, at the same time it is an entirely different way from what I would have it naturally. I have been considering, prayerfully, I hope, what the mind of the Lord is concerning my serving the people of the Ebenezer Church, and it just seems at times that I am so fearful I am not the right man for the place, and I feel to be so unequal to the task that I hardly know what to decide. I am sure I have had abundant evidence of the love of the brethren manifested toward me, and

I sincerely hope that that love is reciprocated by me, for, unless I am mistaken in the whole matter, there is a love toward them that cannot be expressed in words. Yet serious doubts and questionings arise as the time approaches for me to give the church an answer. I hope my prayer is, Lord, decide the doubtful case. I think often of hymn 1046:

"Oh, that the Lord would guide my ways  
To keep his statutes still;  
Oh, that my God would grant me grace  
To know and do his will."

Perhaps I am desiring to walk by sight, when we know that the Scriptures declare the way of the Lord is an highway which the vulture's eyes (the wisdom of this world) hath not seen, but the redeemed walk in that way. It is a walking of faith. What, then, is faith? We are told in the eleventh chapter of Hebrews that it is the substance of things hoped for, the evidence of things not seen. What a remarkable chapter that is on the subject of faith. I have not the time now to call attention to what is there declared, but if you are so inclined, you might read what is recorded there, and if the Lord gives you understanding, it will be profitable to you. In this walk of faith, with all things which are seen appearing against us, how often do we need to hear the words spoken by Jesus to which you made reference: "Peace I leave with you," &c. Only he can bid the tempest be still, and then are we at our desired haven. Do we not marvel when the boillings of turmoil and strife and murmurings are going on within, to hear this Man who spake as never man spake, bid us rest in his peace? Only the souls who experience it know the joy of his salvation, and of the rejoicing at his appearing. We often feel to say, Come, Lord Jesus, come quickly, for we seem to be sinking down beneath the

waves of destruction. May the Lord give us to feed upon the sincere milk of the word and cause us to grow in grace and in the knowledge of our Lord and Savior Jesus Christ, that he may be glorified in his saints and we be made to rejoice in him, having no confidence in the flesh.

Yours in hope of eternal life,

R. LESTER DODSON.

MT. UNION, Pa., Aug. 22, 1922.

DEAR BRETHREN:—Having read the good old paper, lo these many years, I must pay up a little longer, for I cannot do without it, as it is all the preaching I get. The editorials are fine, and the views the same as dear old Elder Gilbert Beebe's, and the correspondence is a comfort to those of like faith. Many things came into my mind to write, but at my age (seventy-eight) I fear I am too weak a writer to be of any comfort to the many able writers of our family paper, but will say a few words, trying in my weakness to say something about the doctrine of predestination. Some persons seem to think there is a difference between predestination and absolute predestination. The first, they say, they believe, and apply to the things pertaining to the church of the living God, the pillar and ground of the truth; the latter they are afraid to believe, for fear it will make God the author of sin. Upon this part of the subject I understand that God is above and beyond all law, and consequently not to be held accountable by finite man for his work. In this belief I think we are fully sustained by the inspired writings; if not, our own opinion on this or on any other subject is not worth anything. Job in his affliction asks this question, Shall any teach God knowledge, seeing he judgeth those that

are on high? Isaiah makes a similar inquiry, saying, Who hath directed the Spirit of the Lord, or being his counsellor, hath taught him? With whom took he counsel, and who instructed him and taught him in the path of judgment? Paul corroborates this evidence, saying, Who hath known the mind of the Lord, or who hath first given him, and it shall be recompensed unto him again? Webster defines predestination to be the unchangeable purpose of God, and absolute as meaning positive and unlimited. If, then, predestination is the unchangeable purpose of God, it must be positive, and that it is unlimited we have abundant proof. While Webster as a lexicographer is our standard, the christian in matters pertaining to his spiritual welfare must look beyond the decision of men for his guide. In this case, however, the opinion of the scholar is clearly sustained by the word of God. We read from the book of Job that he (the Lord) is in one mind, and none can turn him, and what his soul desireth, even that he doeth. The sweet singer of Israel tells us positively that the counsel of the Lord standeth forever, the thoughts of his heart to all generations. God himself says by the mouth of the prophet Malachi, I am God, I change not, therefore ye sons of Jacob are not consumed. James gives his testimony in full assurance and in much faith, saying, Every good gift and every perfect gift cometh down from above, from the Father of lights, with whom there is no variableness, neither shadow of turning. If, then, God himself is unchangeable, his purpose must be equally steadfast. That the predestinating power, together with the foreknowledge of God, extends to all things both inside and outside the church, is too clearly set forth in the Scriptures for any one who is born of the Spirit of God and kept by the power of God to deny. Solomon says, The Lord hath made all things for himself, yea, even the wicked for the day of evil. It does seem that this passage alone ought to satisfy the mind of our timid friends. But this is not all the evidence. Paul, in his discourse to the idolatrous worshipers at Athens, tells them that God made the world and all things therein, and hath made of one blood all nations, for to dwell on all the face of the earth, and hath determined the time before appointed, and the bounds of their habitation. Now the most inconsistent Arminian does not claim that all nations of men are in the church, but that they may be if they will, or might have been if they would, and for us to believe such would be to disbelieve the apostle, for he says that they who compose the church, or of whom the church is composed, are redeemed out of every kindred and tongue and people and nation. Peter, in his memorable sermon on the day of Pentecost, speaking of the Savior, says, Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. The truth of this assertion of Peter's is very apparent from the reading of the evangelist, for we find that every attempt to arrest our blessed Savior in his mission was a failure until the set time of the Lord arrived, then they could exercise their power just so far as it was for the glory of God, and no farther. David tells us that the wrath of man shall praise God, and the remainder of wrath he will restrain. Those who seem to be so fearful of making God the author of sin must, it would seem, think that he only takes notice of these outside matters as they pass in kind of a panoramic view

before his omniscient gaze, disposing of them as best he can, I suppose, for if he had not power in the beginning to dispose of them as suited him, he has not now, for we have before seen that he is unchangeable. It does look as though the regularity of the law of nature ought to teach the men better than to believe such haphazard doctrine, without Scriptural testimony, but we have plenty of that, and we purpose to define our position by the Scriptures, not by nature. The Lord by the prophet Isaiah speaks on this wise: "Remember the former things of old: for I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Paul, in his letter to the Ephesians, says, 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. Now, if the all things spoken of in this declaration do not mean all things, how shall we determine what limit to put upon that consoling declaration which says, All things work together for good to them that love God, to them who are the called according to his purpose? Limit the meaning of the word "all," in this case, and it destroys all the comfort to be derived from it otherwise considered; to deny the predestinating power of God in all things seems to me very much like talking about a Savior that tried to complete the work of salvation, but failed. In fact, it is sapping the very foundation of our salvation. A God of such limited power and wisdom may do very well for an Arminian, but for one who is born of the Spirit of God and is kept by the power of God through faith unto salvation, and who feels that

in and of himself he can do nothing, nothing short of an all-wise and all-powerful God will suffice. Such a person daily feels that if the smallest part of the work is left for him to perform he is lost world without end.

Well, I could still go on, but will close. Cast the mantle of charity over my imperfections. Love to all who write for the SIGNS.

Your old brother, in hope of eternal life,

R. M. BROWN.

FREEWATER, Ore., May 7, 1923.

DEAR BROTHER LEFFERTS:—Just a word of inquiry. I sent a short notice to the SIGNS the first of April, hoping to get it in the issue of April 15th, but it did not appear, and this morning May 1st number came and no notice. The notice was an explanation to my correspondents why I had not answered their letters. My wife has been sick for nearly four months with influenza, and for the last three weeks has been in town, where she could be nursed and nearer the doctor. I have father with me, and as he has passed his ninety-fifth birthday, and is blind, and his mind is as blank as his eyes, and he is only out of bed when I help him, so with all this I could not keep up my correspondence. Many of my correspondents are readers of the SIGNS. I am glad to say my wife seems to be improving, but very slowly, but I think she will soon be able to be brought home.

I have just read your editorial in answer to brother Freeman, and my heart and soul were made to rejoice to see such unmovable truth set forth in such humble and bold terms. Dear brother, if we could always see and understand those two principles, good and evil, peace and confusion, light and darkness, day and



night, and place the evil, confusion, darkness and night to the flesh, or natural man, and peace and all the good to the spiritual, or heavenly man, and give God's predestination rule and power over all, you would cease hearing the enemies of truth saying that if God predestinated so-and-so it makes him the author of sin. As long as we are in the flesh the warfare will go on, but thanks be to God he giveth us the victory through our Lord Jesus Christ.

Yours in gospel bonds,

J. T. BARNES.

[WE hope brother Barnes will pardon our seeming carelessness in not publishing the notice he speaks of above, for we have had many annoying things to contend with during the past few months. We extend our sincere sympathy to him, and hope he may soon see brighter days.—ED.]

LYNN GROVE, Ky., Feb. 12, 1923.

DEAR BRETHREN:—Please find inclosed two dollars to pay for the SIGNS another year. We feel we cannot do without it, and find much love and comfort in its pages. My wife joins me in love to the household of faith. We so deeply feel our unworthiness, and beg the love and forgiveness of the dear heavenly Father, for we both humbly confess sin is mixed with all we do. We hope we have the forgiving spirit. As Ruth of old, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

Yours in great sorrow and tribulation,

W. T. CHESTER.

**EDITORIAL.**

MIDDLETOWN, N. Y., MAY 15, 1923.

EDITOR :

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 XXIII. 4.

"YEA, though I walk through the valley of the shadow of death, I will fear no evil."

We have a request before us for our views on what is meant by "the valley of the shadow of death." We cannot say that we have any very definite views about it, but may present some thoughts we have had in connection with the subject. A shadow of anything is never the thing itself. A shadow, therefore, is not the real thing, but merely the darkness caused by an object when it intercepts the light. On account of an object being in the path of the sun's rays it causes an unilluminated outline of itself to be cast upon the ground. This dark space is merely an outline, no more, and wholly unsubstantial. There is no body or substance to it. Now, the twenty-third Psalm speaks forth not David's experience merely, but more than that, it speaks forth the experience of the Lord and Savior Jesus Christ while here on earth in the days of his flesh. We have a long time believed it full of meaning that the twenty-second Psalm beginning, "My God, my God, why hast thou forsaken me?" is followed so closely and connectedly by the beautiful language of the twenty-third Psalm. If the language of the twenty-second Psalm forms a detailed prophecy of Jesus' experience while on the cross, we must conclude the twenty-

third Psalm to be a continuation of that experience, but with the difference that whereas the twenty-second Psalm portrays his terrible anguish and suffering, the twenty-third Psalm shows him transcending his bodily anguish and looking right into the Father's face with the blessed assurance that the mighty God is his shepherd and deliverer. We must never forget in reading so many portions of the Old Testament, especially the prophecies and the Psalms, that holy men of old spake by the inspiration of the Holy Spirit, and that in so doing they were talking not of themselves, but of the sufferings of Christ and of the glory that should follow. Nothing could possibly more minutely portray the anguish of Jesus in the crucifixion than does the twenty-second Psalm; nothing could more resound the glory of Jesus from age to age than does the twenty-third Psalm. To Jesus death was but a shadow; to him, God as he verily was, death could not be but a shadow. Let it never be lost sight of that as Jesus was truly a man he was also God. As God he could not die, to him, as God, death was only a shadow. He was, as a man, made a little lower than the angels for the suffering of death. As a man, truly he did die, and his death was the most excruciating and heart-breaking that ever man suffered. As a man, death was to him no shadow, but a painful and humiliating necessity and reality. This we cannot help but realize as we read over the words of the twenty-second Psalm, but as we read over the words of the succeeding Psalm there seems to be such a consciousness of the Father's presence with him that Jesus rises above the real death which his manhood is enduring and transcends that death so that it becomes to him but a shadow, beyond which he

triumphantly comes to the victorious conclusion that he will dwell in the house of the Lord forever. Had death been a real thing to him instead of but a shadow, it would have meant the finality and disappointment of all his life's work, the defeat of his church's salvation, but the fact that he knows he will dwell in the house of the Lord forever shows clearly his consciousness of his oneness with God, and that he knows nothing can interrupt that unity; so that for Jesus death, and what looked to his enemies to be defeat, meant to him and his Father but a stepping-stone to victory, only another stage in that long and painful journey from the virgin's womb to exaltation at God's right hand. But while this Psalm has its primary application to the experience of Jesus, so it must have its place also in the experience of those who are the followers of Jesus. As to Jesus in his Godhead, death was but a shadow, and nothing more, so to every child of God in that he is a child of God, death is but a shadow. The man Jesus paid the full penalty of his people's guilt in the death he died for them upon the cross. This penalty God will not require at the hands of his people. To do so would be to claim payment of the debt twice. This God will not do, because, first, he is a just and equitable God; and, second, the payment rendered by his beloved Son was so perfect and complete that it cannot be ever added to or done over. All believers, as they are the children of God by having been actually born of the Spirit of God, do not and cannot die. This is positively declared by Jesus. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Paul writes to Timothy that

Christ "hath abolished death, and hath brought life and immortality to light through the gospel." Further, in Hebrews we have the assurance as follows: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." In Adam all died, all were lost in a state of condemnation, and separated from God by wicked works. In and through the glorious work of Jesus Christ this death and condemnation are ended so far as the children of God are concerned, and all God's elect are raised up from under captivity to the law of sin and from the death or condemnation which comes by the law. Therefore there is now no condemnation (death) to them which are in Christ Jesus. To the people of God death is but a shadow. We are daily walking through the valley of this shadow. We see death touching all about us, we see the whole world lying in wickedness, the whole of human nature utterly depraved and under the sentence of death. But this death can never really touch one for whom Christ has died. Since Jesus himself has lain in the tomb, no child of his need dread or fear its gloom. When we come to tread the verge of the dark river we have a hope that it shall not overwhelm us, but that its waters of condemnation may stand as a wall to let us pass through dryshod, unharmed and unscathed, to the other side and the blissful paradise of God. To our human nature, death is the end and ultimate reality; to the man who is a new creature in Christ Jesus, it can be but a shadow,

L.

## MARRIAGES.

By Elder J. B. Slauson, at his home in Ridgetown, Ontario, Canada, April 3rd, 1923, Duncan William Lodge and Flora Ann Graham, both of Dunwich, Ontario, Canada.

By Elder J. C. Mellott, at his home, 200 Wicomico St., Salisbury, Md., May 5th, 1923, Lester Myles Powell and Thelma Adkins Dennis, both of Salisbury, Maryland.

## OBITUARY NOTICES.

Mrs. G. M. Edwards, mother of Mrs. J. Roy McGinty (wife of the editor of *The Chatsworth Times*), died at her home in LaGrange, Ga., Monday, March 5th, at 6:30 p. m. Before her marriage she was Miss Nannie B. Woodall, daughter of Samuel Parsons Woodall and Matilda (Wilson) Woodall, and was born in Troup County, Georgia, November 1st, 1864, being 58 years old at the time of her death. Mrs. Edwards was one of the most remarkable women it has ever been the pleasure of the writer to know. Although confined to her bed for nearly thirty of the past thirty-five years, she was not only reconciled and uncomplaining, but held cheerful court to the hosts of friends who were constantly gathered around her bedside, and her sick-room was ever a scene of brightness and a source of inspiration to those who loved her best. Mrs. Edwards was a member of the Primitive Baptist Church, joining this denomination early in life, and was at all times one of the staunchest "defenders of the faith," that faith which was her daily support in life, and by which she looked confidently into eternity. Throughout the length and breadth of the land her home was known as a hospitable haven, especially to the Elders and laymen of her own religious faith, and the ablest and most distinguished ministers of the nation sought and found inspiration and counsel at her bedside. Brilliantly gifted, mentally and spiritually, she wrote extensively for the religious press, in verse and prose, and her pastor, for many years an able minister among the Primitive Baptists, stated at her funeral that her influence through her writings had been greater than his through his preaching. Although confined to her bed, she carried on an extensive correspondence, writing more or less regularly to scores of friends throughout the United States and Canada. She was married some forty years ago to George Magruder Edwards, who, with their only child (Mrs. McGinty), survives her. Probably the world has never seen an example of a family more perfectly united by the ties of unselfish love and characterized by more cheerful self-sacrifice one for the other than marked this family circle, the center of which was the beloved and loving wife and mother. During all the long years of her invalidism she ruled

the home with the same gentle and cheerful spirit which marked all her relations in life, and from her bedside directed the household work and the planting and cultivation of the flowers she loved so much. The news of her death carried sadness to the hearts of every one who knew her, and hundreds will feel a keen personal loss at her passing.

The funeral services were conducted by Elder J. T. Satterwhite, her pastor, at the LaGrange Primitive Baptist meetinghouse, Tuesday afternoon at 2 o'clock, and the body was laid to rest beside her father and mother, in the cemetery at Lebanon Church, eight miles south of LaGrange. Among the many lovely floral offerings was an especially beautiful one sent by the Woman's Club of Chatsworth. Besides her husband and daughter, she leaves one sister, Mrs. Ludie Edwards, of LaGrange, and one brother, S. G. Woodall, of Atlanta.

Just before her death the writer was preparing to print a small volume of Mrs. Edwards' verses, which will now be gotten out as a memorial volume.

His call has come, and the gentle spirit of this beloved woman has gone to dwell in his kingdom on high. The writer feels his incapacity to pay adequate tribute to her memory. To him she was more than an affectionate mother-in-law; and aside from the cheerful greeting of "Son," he will miss the conscious assurance of her constant prayers in his behalf. She has gone, but there abides the sacred memory of her life as an inspiration to those who survive her, and the confident assurance that on the resurrection morn she "will awake with his likeness" to a new and glorious life eternal.

#### HER SON-IN-LAW.

**Merritta Waterbury** was born July, 1852, and departed this life January 1st, 1923, in her 71st year. She was married to Frederick W. Waterbury, September 1st, 1870. August 8th, 1875, she was received into the fellowship of the Ebenezer Old School Baptist Church, in New York City, on relation of an experience of grace, and was baptized by Elder William L. Benedict on the 22nd of the same month. Her life in the church, for over forty-seven years, was consistent with what she professed to believe, and it is with a sad heart that we record the death of this sister. She had been in poor health for a year or two, but was able to be at the table for dinner on the day the end came. She was living with her only daughter and son-in-law, sister and Mr. Arthur Barlow, near Otisville, N. Y., at the time she passed away. She also leaves a sister, Mrs. Carrie Lane, of New York City, who is a member of the Ebenezer Church. The writer was asked to conduct the funeral service, speaking with such ability as the dear Lord was pleased to give, from Psalms xxiii. 1, "The Lord is my shepherd; I shall not want." Interment was at Hackensack, N. J. We shall miss our dear sister,

but the evidence she has left behind assures us that she has gone home to God, therefore, we mourn not as those without hope. May the God of love and of mercy comfort the bereaved ones, and enable all who feel their need of him to realize that he is their refuge and their strength.

ALSO,

**Annis M. Smith Welch**, beloved wife of Theodore E. Welch, passed away in East Rochester, N. Y., March 28th, 1923, being over 85 years of age. Sister Welch was baptized November 24th, 1867, by Elder Gilbert Beebe, in the fellowship of the Middletown and Walkkill Church, from which she obtained a letter and united with the Ebenezer Church, in New York city, in 1872.

The following paragraph is copied from a Rochester paper: "Mrs. Welch was born at Southington, Conn., Jan. 18th, 1838. She was a very talented lady, being quite noted in her younger years for works of art, and the walls of her home bore many striking paintings, which she had executed."

She is survived by her husband and one son, Fred. A., who resides with his father. Interment was in the Pittsford cemetery. We desire the blessings of heaven to rest upon our brother in his declining years.

Written by request.

R. LESTER DODSON.

**Mr. F. L. Bailey** was born May 5th, 1865, the son of Alford and Ann Bailey. He was married to Miss Belle Buxford, December 20th, 1884, and to that union were born four boys, namely, H. O. Bailey, A. K. Bailey, V. D. Bailey and F. B. Bailey. Their mother died of lung trouble when they were very small, but having grandparents who were able to help the little boys were well cared for. May 8th, 1898, he was married to Miss Julia E. Pugh, and to that union were born two children, a boy and a girl, namely, A. I. Bailey and I. A. Bailey. Here I must say his second wife has proved to be one among the best step-mothers I ever saw; by her there was no difference shown, she was a mother to all. Mr. F. L. Bailey never joined the church militant, but was one to whom God had given grace in Christ to know the joyful sound of the gospel. He was an able defender of the doctrine advocated by the SIGNS OF THE TIMES. He had been in poor health for two years or more, and the writer frequently visited him to hear him declare the power and wisdom of God in the salvation of poor helpless sinners. His first bodily affliction was said by the doctors who attended him to be high blood pressure, later paralysis destroyed the use of his left side, which he never did regain in full, but got so he could walk some by the use of a crutch. He had all the attention a kind wife, children and many friends could give him, and he would always thank those who waited on him in his afflictions.

He rejoiced to know the Lord had been mindful of him, and had sent Elder Lefferts to his house to comfort him with the pure unadulterated gospel of Jesus Christ. He freely expressed himself to Elder Lefferts, and all who visited him, giving them the reason of his hope in the atoning blood of Jesus. The number of days allotted to him expired January 20th, 1923. His boys were shoeing their horses at the shop, a short distance from the house, and he said he felt to go out where they were, telling his wife he would be back in a few minutes, but he was carried back lifeless, having fallen while watching his boys about their work. Much could be said in the way of praise of this noble man, as he was truthful, honest and a first-class citizen of Kanawha County. His request was that the writer preach to the people on the day of his burial which was January 23rd. A large congregation of relatives and friends came together to pay their last tribute of respect to this poor soul, who had sorrowed over the loss of his third son, U. D. Bailey, who was killed in battle in France the day before the armistice was signed, but in the midst of his sorrows he gave God the honor and glory of all things working together for good to them that love him. The writer used these words as a foundation for a few remarks, "If a man die, shall he live again?" To the widow and children I must say, Your husband (to the widow) and your father (to the children) has left a bright evidence of his acceptance in the Beloved. If such is our happy lot, all will be well with us also.

J. W. McCLANAHAN.

Sister **Nancy Baird Robertson**, widow of Vincent Robertson, was born October 11th, 1826, the daughter of Victor E. and Jane Slawsou Baird, and departed this life January 4th, 1923, in the 97th year of her age. She was a dearly loved member of the Middletown (N. Y.) and Walkill Old School Baptist Church, having been baptized by the late Elder Gilbert Beebe, October 31st, 1869. Until her health failed she was a faithful attendant at the meetings of the church. Clear in doctrine and the order of the house of God, her walk was such as becometh one called from nature's darkness into the marvelous light of the kingdom of Christ. She was a resident of Middletown for the past half-century, and during that time saw the advent of the railroad, the telephone, the electric light, the automobile, radio, wireless, &c., in all of which she was deeply interested, her mind being remarkably clear up to the time of her last illness.

Funeral services were conducted at her late home on Jan. 8th, 1923. Interment in Hillside Cemetery, Middletown, N. Y.

ALSO,

Sister **Martha Ann Howarth** was born in New York city, August 22nd, 1841, and died February 17th, 1923, in her 82nd year. She was a daughter of James and Sarah Daniel. She was baptized by Elder James C. Goble in the fellowship of the Ebenezer Church of New York city, Nov. 19th, 1860, where her membership was at the time of her death. She was rooted and grounded in the doctrine of God her Savior, and her chief delight was to attend the assemblies of the Lord's people. Truly she felt that there she was favored to mingle with her kindred in Christ, and with them join in praise to Him who loved the church and gave himself for it. She was a very intelligent reader of the Scriptures, and fond of the songs of Zion. Many of these songs she was very familiar with, and often derived comfort in the perusal of same.

Funeral services were conducted by her pastor, Elder R. Lester Dodsou, at Nyack, N. Y., where interment took place in Oak Hill Cemetery.

R. M. STRONG.

My dear husband, **Johnson R. Wilmoth**, who died February 13th, 1923, was born January 26th, 1857. He was married to Julia C. Coberly, December 21st, 1876, and to them were born nine children, two of them dying in infancy and seven are still living: Truman C. Wilmoth, Currence E. Wilmoth, Howard I. Wilmoth, Steven Floyd Wilmoth, Mrs. Cora S. Murphy and Mrs. Ettie Perry. My husband never made a public profession, but was an honest, upright man, and I have often seen him weep when I would be reading spiritual letters, and when his mother died she talked so beautifully he wept while she was talking. Before he died he bade me farewell and raised his hand upward.

JULIA C. WILMOTH.

**Lydia C. Ray** departed this life at her home, in Silvertown, Texas, April 24th, 1923. I will send her obituary for publication in the near future.

Her nephew,

T. J. BELL.

My sister, **Mrs. Hattie A. Winfield**, died May 1st, 1923, in her eighty-ninth year, at my residence, Ramsey, N. J. She died firm in the Old School Baptist faith.

Sincerely,

MARY ROSENCRANCE.

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

Mrs. Sallie S. Gaines, D. C., \$2.00; Mrs. M. J. Mundy, Kansas, \$1.00; W. E. Blue, N. Y., \$2.00.

## MEETINGS.

The Delaware River Association will hold its annual session with the Kingwood Old School Baptist Church, commencing Wednesday, May 30th, and continuing three days. Those coming by train will come direct to Frenchtown, N. J., over Pennsylvania Railroad, where all will be cared for. Trains arriving here at 5:18 p. m. Tuesday will be met. Any one coming on other trains will inquire for O. R. Kugler. We cordially invite those of our faith and order to come, especially ministering brethren.

O. R. KUGLER, Church Clerk.

The Warwick Old School Baptist Association is appointed to be held with the Ebenezer Church, of New York City, at New Vernon, Sullivan County, New York, on Wednesday, Thursday and Friday before the second Sunday in June (6th, 7th and 8th), 1923.

The New Vernon Church having (through her trustees) very kindly granted the Ebenezer Church the use of her meetinghouse, the services will be held therein. Entertainment will be provided at "The Old Homestead" situated a short distance from the meetinghouse, and conducted by F. J. Beyea.

Those coming from and via New York City will take Erie Railroad ferry, foot West 23rd Street, at 4:20 p. m., or the Erie Railroad ferry foot of Chambers Street at 4:30 p. m. for train leaving Jersey City, N. J., at 4:45 p. m. (Daylight Saving Time) on Tuesday, June 5th. Get tickets for Howells, N. Y.

Those coming from and via Kingston will take Ontario & Western train leaving Kingston at 1:25 p. m. (Eastern Standard Time) on Tuesday, June 5th. Get tickets for Winterton, N. Y. Above trains will be met. Those coming by automobile will go direct to "The Old Homestead." A cordial invitation is extended to brethren and friends of our faith and order.

R. LESTER DODSON, Pastor.

CYRUS RISLER, JR., Church Clerk.

The Olive and Hurley Church of the Lexington-Roxbury Association will hold our annual two days meeting Saturday and Sunday, June 19th and 20th, 1923, the Lord willing. All coming by train will be met Friday evening and Saturday morning at Ashokan. All lovers of truth are invited to meet with us at this time.

JOHN J. SECOR, Clerk.

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

IN

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

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

11:00 A. M.

2:00 P. M.

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

## THE

"SIGNS OF THE TIMES,"  
(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY  
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To whom all letters should be addressed, and  
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EDITOR:

Elder H. H. Lefferts, Leesburg, Va.

# 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. 91. MIDDLETOWN, N. Y., JUNE 1, 1923. NO. 11.

## CORRESPONDENCE.

NEWARK, Del.

DEAR EDITORS:—In looking over mother's effects I find four letters which passed between her and Elder Chick. If you have space any time in the future, will you kindly publish them? Each one is a sermon. If you decide not to publish, kindly return, and oblige,

Your brother, I hope, in gospel bonds,  
J. B. MILLER.

NEWARK, Delaware, May 28, 1878.

ELDER CHICK:—Sad, weary and alone, I feel like telling you a few of my thoughts. I esteemed it a great privilege to be able to attend the association. Very many able ministers were there, beneath the sound of whose voices, which was almost a shout of praise to God, how little and insignificant did I feel; and when I heard them tell a reason of hope within, what is the wavering light I have been trying to keep in view? I know that your hope is the fixed and beautiful star; mine lost in doubts and fears. Four years ago we buried our interesting babe of nearly two years; just as the sun was setting his soul left its prison-house

of clay and rose on high to join the blessed company above, and from then I desired religion. I began to think of a life beyond this, and of the necessity of being prepared for it. Neither time nor space will permit me to tell you all that has occurred in these long years. I have never been able to converse with any one as I would wish. It is a feeling of my great inability to rightly express myself on this solemn and all-important subject, and I feel that it is presumption in me to send you this, but when you extended to me your hand, I felt that you understood my case, and moreover, I felt that you had sympathy for me. I do so much want to know where I stand, and as I told you, my great sense of unworthiness does not diminish the desire to be one of God's people, yet it makes me afraid to go forward and ask that this yoke be placed upon me. But why do I wish to live with them? Simply because I love them. I am called to pass through sore trials, together with poor health, and there is always a longing for rest, an aching void in my heart, but I could bear all this if I could feel in my inmost soul that Jesus, who died for sinners, died for me; to say in truth, My Father. Some-

times when I try to pray it all merges into one thought: Lord, thou knowest; and in the still hours of night I raise my helpless arms to Him who alone can help, and ask that he will give me faith, and for an evidence of his pardoning mercy. I believe that upon faith alone hangs my deliverance. Oh, if I only knew what to do, how to understand, how to exercise faith, then all would be well. But if I am not to feel this, not my will, but thine, be done. Some time when you are writing will you not treat upon the subject of faith, through the SIGNS? I do not wish anything I have written published. After I came home Friday evening, I asked myself over and over again, Is it the work of God, and will it endure to the end? He that overcometh shall inherit all things. I was much disappointed that I did not get to hear you preach, but I knew nothing whatever of your being in the neighborhood until the evening of the day that you preached at Welsh Tract. I had been longing to hear a comforting gospel sermon. I was sorry to hear of Elder Francis being so ill with a lingering, prostrating disease, but hope he may recover.

I hope you will pardon me for thus trespassing upon your time. Often when in darkness and distress it affords me relief to write. I feel calmer this evening. I can feel to say that it is good for me that I have been afflicted, and I think I can see the hand of God in it all, and in him alone do I place all my trust, for,

"I smite upon my troubled breast,  
With deep and conscious guilt oppressed;  
Christ and his cross my only plea;  
O God, be merciful to me."

AGNES E. MILLER.

REISTERSTOWN, Md., May 30, 1878.

MRS. A. E. MILLER—MY ESTEEMED  
FRIEND AND SISTER IN CHRIST:—I was

made glad at the coming of your unexpected letter, and feel that to-day I must attempt a reply. I am glad that you could feel to speak of some of the feelings of your heart in regard to the great things that belong to our salvation. It is often a joy and a comfort to speak of the darkness and trials of the way to those who love the same things. I can recall to mind many times when it has done me much good to tell some brother or sister the trials of my mind, and yet often I have felt to regret it afterward, fearing that I had deceived them in what I had said. In my early experience I suffered very much under the fear that I should deceive some one; that they would think me a christian when I was not. In your letter, my dear friend, you speak of many trials of mind and of many doubts and fears. I believe that these are the temptations of the enemy of God's people. He does not annoy the ungodly, the unthinking world, in this way, but God's dear children are often distressed by him. These very doubts and fears arise because we see so much that is depraved in our hearts that we cannot even think sometimes that we are the children of God. But, my dear friend, we could not even see this vileness, this depravity of heart, if it were not that the light shined in the darkness; and if God had not loved us, this light would not have been given. So that your very doubts and questionings are evidences that you are born of God. It is said, "The light shineth in darkness; and the darkness comprehended it not." So the light has shined in the heart of many a poor sinner and he has not seen the light, but he has seen the darkness which it revealed, and so has thought there could be no hope for him. I believe that this is the true meaning of the text just named. But bye and bye



the poor, needy, perishing sinner hears the voice of Jesus, and looking up out of the darkness of unbelief, and from the prison-house of sin, he sees the light, and in the joy of that hour forgets that this clay tenement is still his abiding place. Oh, then he can sing,

“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.”

Oh how good it is to trust in the Lord. We have no resting-place, no other refuge that will endure the trying storms of adversity. I believe your feelings are those of a child of God. I believe that he has been leading you by a new way, by paths that your feet have not known; and for you and for all the people of God has he said, I will not leave you. Why should you love God's people if you are not one of them? Why should you delight in the truth if you have it not in your heart? We know (there is no doubt) that we have passed from death unto life, because we love the brethren. This is the word of a loving, pitying God and Father to encourage his little, trembling children on their way.

I enjoyed the association much all through. I felt that for you and for all such seeking souls as you, there must be a word of comfort, some little crumb from the Master's table. I felt a great desire to have a more full talk with you at that time. Before closing I want to say, If it be in your heart to go to the people of God and ask a home with them, do not delay. Ruth said, “Entreat me not to leave thee,” and Naomi ceased her objecting. God in his word bids you say as Ruth did, the church of God will not say you no. I will try to write upon the subject of faith ere long for the SIGNS.

Give my love to all who love the Lord Jesus Christ in Newark. Write to me again. May God bless you, is my prayer.

As ever, yours,

F. A. CHICK.

REISTERSTOWN, Md., August 2, 1879.

MRS. AGNES E. MILLER—MY DEAR FRIEND AND SISTER IN CHRIST:—I feel a strong desire and prayer in my heart this morning to write you in such a way as may comfort you and increase your joy, but a great sense of weakness and inability rests upon me, so that I can only say that the Lord can strengthen and comfort your heart, and I pray God that he may keep you and guide you and take you at last up to his own presence. Then temptation and trial will be over; there sin and sorrow can never enter. It did me good to get your letter a few days ago. I was glad you had confidence enough in me as a servant of God to write to me, and then the contents of your letter did me much good. Some of the Lord's people are led in a checkered way, and so your life has been deeply checkered and you have had many trials to encounter; but he gives the more grace. The trials have only made the way for his grace to shine forth more clearly. Do you not remember how when the great apostle was deeply afflicted with the thorn in the flesh he thrice besought God most earnestly that it might be removed? But the answer was, My grace is sufficient for thee; my strength is made perfect in weakness. And do you not remember that Paul then said, Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me? Dear friend, was there not perfect self-denial here? The most complete and entire swallowing of self in the one desire that God

might be glorified? Now your trials shall work for the glory of God, through the perfecting of his strength in your weakness, through the sufficiency of his grace toward you. In view of all this can you not glory in the infirmity, and in the trial? And not only so, but your light affliction, which is but for a moment, shall work for you a far more exceeding and eternal weight of glory; while we look not at the things that are seen, but at the things not seen. Thus not only is God glorified in your afflictions, but you yourself have the promise of unmeasured blessing growing out of it. Then lift up your head and rejoice, for the day of your redemption draweth nigh, and your salvation is nearer than when you believed. I can but feebly tell you of these things, but Jesus can apply his own word. May he do so in rich mercy. There has no trial of mind, no temptation from the enemy overtaken you but which is common to all your fathers have known, but what your Elder Brother felt. The Elder Brother has drunken of the cup to its dregs, and does not that thought sweeten the taste he has reserved for you? I want to ask you one question: Are you satisfied with living away from those you love so well? Does the Savior's voice never speak from behind you, "Where are the nine?" Let me say to you, that you are not only depriving yourself of rest and joy, but you are depriving your gentle, loving Savior, and you are keeping your kindred in Christ out of a part of their lawful joy. Bring ye, says God, all the tithes into the store-house and prove me now herewith if I will not open the windows of heaven and pour you out a blessing that there shall not be room to contain it. Dear sister, has not God given you a little possession in the land, a few flocks and

herds in the goodly caravan? Why not then bring the tithes? Why not come and tell what the Lord hath done? There would be the joy of a good conscience in so doing. The smiles of your heavenly Father would rest upon you, and you would feel that you at last had found a home. May God help you to come and confess him before men, is my prayer.

I expect to start on my way to Maine on Monday after the second Sunday in this month, or next Monday week. I have an appointment in Wilmington on Tuesday night. I expect to come up to Newark on Monday night and stay over until Tuesday p. m. I want to call and see you at that time. I do not expect any appointment, but feel like stopping and chatting a while with some of the friends. I expect to stop at Mr. Hosinger's all night. I shall not write to any one else. Will you please let the friends know? If the friends think it best to have an appointment all will be right, but I should enjoy conversation as well. Remember me to all who inquire. Write to me again.

As ever, your brother and friend in gospel bonds,

F. A. CHICK.

REISTERSTOWN, Md., July 20, 1880.

MRS. AGNES E. MILLER—MY DEAR SISTER IN CHRIST:—I was glad to receive a kind letter from you, and was much interested in its perusal. You are very often in my mind, as one whom I hold dear for Christ's sake, and nothing would be more the cause of rejoicing with me than to hear that you had entered into your privileges in the kingdom of Christ. Oh what a foe is unbelief! It kept the great multitude of those who came out of Egypt from entering the land of their

desire and of promise. It is the same fearful foe that hinders you and me and many of God's people from filling our place and doing our duty and enjoying our privileges to-day.

"I saw a stranger journeying on,  
With pilgrim staff in hand;  
His face was set the race to run,  
Within the goal to stand.

The sun was shining clear and bright,  
His heart was filled with hope;  
He hastened onward in the light,  
Nor feared with foes to cope.

I saw again the darkness fall,  
The sun was hid from view;  
The pilgrim's heart with fears was filled;  
He doubts the right and true.

Another form came to his side,  
And said, I'll guide thee through;  
In me, if thou wilt but confide,  
Thou wilt find safety, too.

The pilgrim stranger heard his speech,  
Nor marked that he was blind;  
He followed on the goal to reach,  
Nor knew tears left behind.

And still his guide with siren song  
Allured him on his way,  
Till sudden seen he stood upon  
The brink where ruin lay.

Then starting back he cried, Alas,  
My God, where have I strayed?  
Oh lead me back, nor let me pass  
Along this dangerous way.

The christian is the pilgrim true;  
He journeys on to God;  
While unbelief, though hid from view,  
Still leads him from the road.

With heart oppressed by grief and shame,  
He marks his wandering way,  
And 'gainst himself writes bitter blame  
That he from God should stray.

Lord, fire my heart with zeal and love,  
Nor let me stray from thee;  
Oh fix my steadfast eyes above,  
Thy face oh let me see.

So shall I press to Zion's hill,  
Nor list to unbelief;  
And glorious peace my soul shall fill,  
And I be free from grief."

It seems to me sometimes that unbelief is one of my greatest troubles. It comes in

various shapes and disguises, so that I do not always recognize it, sometimes even professing under the garb of expediency a zeal for God and truth. I would warn you against this foe, my dear sister and friend. It is best to go straight onward in the path the Lord has marked out for us. We shall find that the lions are all changed into helpers, and we need not be afraid. The question is not whether we are fit or worthy, but do we believe and trust in Jesus? This rightly understood is the sum of all true religion. We may have the letter of the truth in our heads, but this will not avail unless we have the spirit of it in our hearts. Do we when clouds of doubts and sorrow hide us from the light naturally, spontaneously, as it were, turn to the Lord Jesus for protection and guidance through the gloom? Is this Jesus to us the Lord our righteousness? Do I feel that I have nothing, want nothing but the Lord Jesus? Then indeed am I a christian. Oh may the presence of the God of glory abide with you and comfort you. Do not let unbelief keep you from confessing your Master any longer, and do not wait for frames and feelings. Satan can change them in a moment, as he will. One thing, however, he cannot change, and that is the everlasting grace and love of God. In that we can trust, and trusting in this we can say, Rejoice not over me, O mine enemy; though I fall, I shall rise again. The test of love is obedience. "If ye love me keep my commandments," said the Lord to his disciples. Does the spirit that is within you prompt you to do the will of God? Then let not unbelief hinder the promptings of that spirit. As you love the Lord so do his will. My sister, I write this to you to encourage you, and because I know you can never be satisfied as you are

without the fold. Oh how blessed are they that do the commandments of the Lord, for they have right to the Tree of life, and enter in through the gates into the city. And truly in keeping his commandments there is great reward.

I was sorry to disappoint the friends at Welsh Tract, but felt that I could not help it. One of our oldest members had died. He was one of the constituent members of Black Rock Church, which was organized in 1828. A good and worthy member all his life. I had a pleasant trip to the eastern shore in many ways. On my return I preached at London Tract and took dinner at Mr. Hossinger's, and then took the train to Baltimore. I must close. May God bless and be with you in every trial. Write whenever you can feel to do so.

As ever, your brother and friend,  
F. A. CHICK.

REISTERSTOWN, Md., Jan. 28, 1882.

MRS. AGNES E. MILLER—MY DEAR FRIEND AND SISTER:—I read with deep interest the letter which you put into my hand, and to-day feel like trying to write you a brief response. I have you often in my mind, and would like to say a word of comfort and encouragement if I could; but after all that I can say it would amount to but this, Look to the Lord. Behold the Lamb of God, he can strengthen, he can comfort, he can save.

“Man has no grief he does not know;  
He felt each pang of mortal woe,  
And swift descending from above,  
He comes with treasures rich of love.

’Tis safe to trust this faithful Friend;  
Let constant prayer to him ascend;  
Then journey on calm and serene,  
Believe his word, and on him lean.”

My mind has been led of late to the 126th Psalm: “They that sow in tears shall reap in joy. He that goeth forth

and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” These are the last two verses of the Psalm, and there is also much food for reflection in what precedes these words. Israel’s captivity had been turned back again. Like the rivers, the people were flowing to their own land. The first company had begun to build again the ruins of their city, but the labor was great and the people few in number and their enemies fierce and mighty. There was much to dishearten and discourage. Now, in this time of care, with great toil, amid many dangers to be encountered, the people are encouraged as in the words which I have quoted. They that sow in tears shall reap in joy. The lesson is that a time of care, of trial and of labor must always precede the attainment of anything worth having, whether in things pertaining to this life or the life to come. The boy bends over his task with tears of weariness and discouragement, but thus he is sowing the seed of a life of usefulness in time to come. He sows weeping, but shall reap in joy. Hard toil in youth is needful to reap an honored old age. It is so in christian experience. The hours of sorrow, of striving against sin, must precede reaping of the sheaves of joy in Christ and his finished salvation. By the needed discipline of trial the christian graces are developed in the believer. And so life itself is a sowing time filled with much weeping, but ending in a harvest time of joy forever and ever in a better world. Notice, “shall doubtless come again.” Here, dear sister, is a most sure promise to you in all your afflictions. Remember, the sowing does not last always, the reaping time comes bye and bye. Be not weary in well doing, for in due time you shall reap

"I saw a fairhaired gentle child  
 Sowing the golden corn,  
 And tears bedewed her features mild;  
 She seemed as one forlorn,  
 Why weepst thou, my child, I cried,  
 What trouble does thou bear?  
  
 I grieve to sow this precious seed,  
 I love its beauty fair.  
 But, child, I said, the seed will grow  
 To form of fairer grace,  
 And beauty more than thou canst know  
 Will amply fill the place.  
  
 Then gladness chased away her tears,  
 Her heart believed the word;  
 She could not harbor restless fears,  
 Fond hope her being stirred.  
  
 Oh christian doubter, learn from this  
 To sow and wait the end:  
 The weeping now, but then the bliss  
 Shall make you full amend."

I know it is easy to say, Be comforted, but far from easy to take the word home to the heart. We cannot always see the end. Perhaps if we could we should not always go forth weeping, and so should in the end miss the promise to the weeping. The Lord gives us faith, then sends trials to prove our faith; but if we could see the design of our trials they would cease to be trials of our faith (Romans). This comforted me once in a time of anxiety. May it be a word in season to you also, dear sister.

But I must close. May God bless and keep you each day. Write to me soon again, and always when you feel like doing so.

As ever, I remain your brother and friend,

F. A. CHICK.

—•••••  
 MONTROSE, W. Va., Jan. 24, 1923.

DEAR BROTHER LEFFERTS:—I will, after so long delay, write you a few lines. I have thought of you many times since you stayed all night at my home. I do not think I was ever better pleased with visitors than I was with the two dear

Elders McOlanahan and yourself. I had desired for a long time to meet you and to hear you preach, and I do believe that the dear Lord, who directs all things after the counsel of his own will, directed you to my home at the proper time. Our conversation and the sermon you preached that night could not have pleased me any better, and I have a strong desire to see you again, although I feel very unworthy of your company and fellowship. I long for the company and sweet fellowship of the Old School Baptists, for they are the dearest people on earth to me, and I love to see peace and love among them. I believe from the depths of my soul they are the true followers of Christ and the apostles, and that they are the ones who to-day know the joyful sound of the gospel of the Son of God.

I am sending you a letter I received from dear old Elder J. W. McOlanahan, which you may publish in the SIGNS if you think proper. I think all sound Baptists who are acquainted with this dear old brother esteem him very highly for the truth's sake.

I hope these few lines may find you and your family well, and that it may be the Lord's will for you to visit our association this year. May the God of love still be your strength and stay in all your trials.

Your brother in gospel bonds,  
 J. S. MURPHY.

POCA, W. Va., Jan. 1, 1923.

ELDER J. S. MURPHY—DEAR BROTHER:—I received your kind, brotherly letter a few days ago, and, feeling somewhat impressed to write you again, I am now making a feeble effort. I hope the Lord may guide my pen to the glory and honor of his name. This he will do if I am led by his holy Spirit.

One of my grandsons told me of a text used by a preacher, not of our faith, in the closing of a protracted soul-saving effort. The text was this: "The harvest is past, the summer is ended, and we are not saved."—Jer. viii. 20. The word "we" in his text the preacher refused to use, and supplied the word "you," making it read, "You are not saved," instead of, "We are not saved." Jeremiah did not hesitate to class himself with backsliding Israel, who were in a state of captivity. He was with them in their captivity, fulfilling there the purpose God had for him as a true prophet of the Lord. He was hurt at the departure of Israel from the principles of true worship to that of mockery, bowing to images, idol gods. He said, "For the hurt of the daughter of my people am I hurt." Jeremiah was born for the purpose God had in him. The word of the Lord speaking to him said, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations."—Jer. i. 5. Jeremiah had no reference to Israel's eternal salvation, but to their deliverance from idolatrous worship. He was faithful in the discharge of his duty as a prophet. To my mind he typifies the true and faithful minister called and qualified of God to take the oversight of spiritual Israel, to warn, reprove, rebuke. On the day of Pentecost Peter exhorted the children of God, and when they heard the wonderful truth of the gospel proclaimed by Peter they were pricked in the heart, and said unto him and the other apostles, Men and brethren, what shall we do? Not, What shall we do to be saved? as it is usually quoted by those who handle the word of God deceitfully. The gospel of the Son of God to his beloved ones is heart-pricking;

to those who are not his it cuts to the heart, and they say, These are hard sayings, who can hear them? Peter preached repentance to them in the name of Jesus Christ, saying unto them, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." Those who were the subjects of gospel address gladly received his word, were baptized, and the same day there were added unto them about three thousand souls. There is quite a contrast between the gospel of the Son of God and a perverted gospel. Those who claim their preaching makes christians are not preaching the gospel, their proper title would be "proselyters." Of them Christ says, "Ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves." One may be converted from one error to another and yet not know the first note or sound of the glorious gospel of the Son of God. To my mind, the sense in which a proselyte is two-fold more the child of hell than the one who proselyted him is that the victim is one of God's little ones captivated and led into one of the man-made institutions called by those people the church. Seeing his sad mistake, he is in double trouble, two-fold more so than the one who did the proselyting, for the latter is not having this kind of trouble. The one proselyted realizes he is not at home with the people to whom he has gone for a home, their practice and their doctrine do not seem to him to be God-honoring, yet he is numbered with them. Oh what a conglomerated mass he is identified with, no two of them speaking or seeing the same thing,

a perfect state of confusion. What a hell to the poor troubled soul! This knowledge I have had for two long years by sad experience. I suffered in this deplorable condition, but God's command is sure to reach every one of his children in due time, for he has made everything beautiful in his time. When his people feel the command of God to come out of Babylon they are sure to obey. If none of God's people ever got into Babylon there would be no need of any such command. To my mind, they come to be proselytes by those who are in the business of proselyting, and are two-fold more the children of hell (torment) than the ones who proselyted them, as I have already stated above. The one who is in the business of proselyting has no such trouble. He is one of those who says he is a child of God and knows it, therefore will not class himself with sinners. For this reason the word "you" is supplied instead of "we." No doubt Jeremiah was very anxious for the recovery of Israel, his people, from the state of captivity and from the abomination of their bowing to images called gods. God says, "My people have committed two evils; they have forsaken me, the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water." Jeremiah speaks to Israel as the Lord commands him, saying, "Be not dismayed at their faces, lest I confound thee before them." Jeremiah was one of the Lord's prophets ordained and sanctified (set apart) to be a prophet to the nations. His face was set as a flint to speak the truth with boldness and faithfulness, declaring the truth of the Lord to ancient Israel. He said, Why trimmest thou thy way to seek love? The wish to be popular had gotten in among

them, and I feel the same thing has in this day appeared among God's children in spiritual Israel. There are now some among us who are advising, for the sake of popularity, that our preachers leave off preaching such things as predestination, election, the universal sovereignty of God over all worlds, all beings and all events, so as to have larger congregations and more ingatherings; but I am one who thinks more of the quality than of the quantity.

Yours in gospel bonds,

J. W. McCLANAHAN.

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G O D .

WHAT a wonderful God is ours! He commanded the universe, with all its magnetic forces and planetary forces, to come forth, and it came. He spake and it was done; he commanded and it stood fast. He divided the sea from the land, and said unto the sea, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed," and it stays within its bounds. He made the sun to rule the day, the moon and stars to rule the night, and they have never ceased to obey. Every beast of the forest is his, and the cattle upon a thousand hills. He doeth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? He goes with his children into the den of lions, and the lions' mouths are closed; he goes with them into the fiery furnace, and not a garment is singed; he goes with them into prison, and they sing songs in the night; he visits the homes of the bereft, and their sorrows are turned into praise; he speaks to the surging billows, and they are still; he opens the eyes of the blind, and they

see; he unstops the ears of the deaf, and they hear; he loosens the tongue of the dumb, and they speak; he touches the lame, and they walk; he speaks to the dead, and they rise; he visits the lonely isle of Patmos, and the new Jerusalem comes down. What a wonderful God is ours! This God is ours forever and ever, and will be our guide even unto death. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

NANNIE B. EDWARDS.

#### IT IS THEN I SHALL DIE.

When springtime appears in her beautiful robe,  
And the scene is a feast to the eye,  
When woodlands are singing with melody sweet,  
Is it then, is it then, I shall die?

When summer has come with her bright golden days,  
And the hours seem swiftly to fly,  
When softly the breezes are floating along,  
Is it then, is it then, I shall die?

When autumn—drear autumn—his entrance has made,  
And the hand of decay we descry,  
When flowers are fading and passing away,  
Is it then, is it then, I shall die?

When winter is here, in his desolate form,  
And the rough winds mournfully sigh  
Like a requiem sad, through the leafless boughs,  
Is it then, is it then, I shall die?

The Giver of life—the Creator of all,  
Enthroned in His kingdom on high,  
Whenever He calls, it is then I shall go,  
It is then, it is then I shall die.

[THE foregoing poem was composed by the late Nannie B. Edwards, whose obituary appeared in the last number of the SIGNS, and was sent to us by her son-in-law. We think it will be read with much interest, so give it space.—ED.]

ORTH, Texas.

DEAR BRETHREN:—You will please find inclosed money order for two dollars, for which extend my subscription to the SIGNS one year. It advocates the truth as it is in Christ Jesus, which I love, and it does my poor soul good to ponder over this truth, for it makes me free, and I feel that I am free indeed. I am near my eighty-third milestone, and the blessed servants of the most high God take the things of the Master and show them unto me. Over nineteen hundred years ago he poured his soul out unto death, and seeing the travail of it he was satisfied. The Father works, and the Son works also, the Father having set all the members in the body as it pleased him; and being rich in mercy, for his great love wherewith he loved us even while dead in sin, quickened us together with Christ, raised us up together and made us sit together in heavenly places, and in so doing he honored the blood of the everlasting covenant which was ordered in all things and sure, though it was not made to grow, for it embraced all the members of his body. Hence as many as were baptized into Christ were baptized into his death, and he was raised from the dead by the glory of the Father that we should walk in newness of life. I wonder sometimes if the truth has ever been revealed to me; I know so little, but when I read the words of the Master, who said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes, for even so it seemed good in thy sight, I think it may be that I am included in this number, for I am but a babe in the knowledge of the truth in Christ Jesus. The Father has chosen the foolish things to confound the wise. This also seems to embrace the



class to which I belong, for surely if I am one, I am the least of all saints. It seems to me that many of the writers of the SIGNS, with the editors, are the called and qualified of God the Father, the very elect, which it is impossible to deceive, being kept by the power of God to feed the sheep and lambs. May it be the will of our Father that they continue long on earth to feed the children in the destitute parts of the Father's vineyard. May the God of all grace guide and direct the sheep and lambs in all the ways of his counsel.

With much love to the household of faith,

C. T. RICHARDSON.

HATTIESBURG, Miss., Dec. 26, 1922.

DEAR BRETHREN:—Inclosed you will find two dollars to renew my subscription for the dear old paper. Wife and I have been taking it one year the 23rd day of this month, and have been comforted so much by the dear letters it contains. They just suit me. About eleven years ago the great doctrine of election and predestination was opened up just a little to me, but, dear brethren, I understand so little of it I cannot write it. A little more than one year ago wife and I asked for a home with them at Palestine Church, at Laurel, Miss., and they accepted us. For myself, I do not feel worthy to be with them, my sins are so many and so heavy. Sometimes I think I am doing them a great wrong by having a name with them. We live about thirty-five miles from Laurel, and can seldom get to meeting. Your good paper comes every two weeks full of good food for a hungry soul, for I truly hunger after the things pertaining to our dear Savior and

his church. I love to read of a people who give God all power. The Bible tells us to deny ourselves, to take up our cross and follow him, and in order to deny ourselves we must give God all power, both in heaven and on the earth.

With these few remarks I will close, asking you to please send my paper to Hattiesburg, no street number.

I am your brother in a small hope,  
D. B. PARKS.

ATLANTA, Ga., March 28, 1923.

DEAR BRETHREN:—As my time for renewing my subscription for the good old SIGNS is due, I will now send you two dollars; one to pay for six months longer, and one to pay for sending the SIGNS to the poor of the flock. I am now seventy-three years old, and very feeble and nervous. I want to take this good old paper as long as I live. I feel sometimes that the time is near at hand when I must depart from this vain world of sin and sorrow. I have a little hope, though very small at times, but I am in the hands of a wise and righteous God, in whom I trust. When it goes well with you, pray for me and mine. This may be the last time I shall ever write for the SIGNS. Give my love through the medium of your good paper to all the household of faith. I love to read after the good brethren and sisters. Tell them to write often. I read so much good news from a far country. Oh how I love to read the good old SIGNS. Write on, dear brethren and sisters, and feed the poor. If I am a child of God I surely am the least of all. Pardon me and overlook my weakness, for I can do nothing of myself.

Farewell.

(MRS.) M. E. BENTLEY.

**EDITORIAL.**

MIDDLETOWN, N. Y., JUNE 1, 1923.

**EDITOR :**

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 I. 14.**

"I AM debtor both to the Greeks, and to the Barbarians."

A debtor is one who owes a debt. Paul here says he owed a debt. Those to whom he owed the debt were the Greeks and Barbarians; in other words the Gentiles. It was peculiarly the work and the gift of the apostle Paul to preach the gospel of the grace of God to the Gentiles. To this end, he was an elect vessel chosen of God to bear to them the one name given under heaven whereby God's people must be saved, the name of the risen and exalted Jesus Christ, the Son of God. On occasion, Paul preached also to the Jews, but it was not preeminently his work to do this. The full force and power of his ministry were not to the Jews, but to the Gentiles. To this end, that he might preach to the Gentiles. He was raised up by the power of God, and called and qualified by the Holy Spirit with ability and understanding to that end. It is a noteworthy fact, and one that we too easily lose sight of, that any gift to minister to the Lord's people, no matter what the nature of that gift, is never bestowed for the personal use of the one to whom the gift is given, but is bestowed for the use of the whole church; that is, for the comfort and edification of the body of Christ. Such gifts, either to preach or to teach or to

exhort, come as a free gift upon and within the one to whom they are given; and as they are freely bestowed, without money or without price, or without any conditions whatsoever to be performed by the one receiving them, so they are to be used freely and without stint in the service of the churches of the saints. The various marks which distinguish the church of God from all other bodies and organizations are infinite, but among them is the peculiar character of the true church's ministry. The true church depends always on the power of the Holy Spirit to provide its ministers for her. She cannot depend upon a college-bred ministry, nor upon a man-made ministry in any sense, but her source of supply in this matter has ever been the all-sufficient grace and power of the Lord Jesus Christ, who by his Spirit calls whom he will, and sends when and where he will, in order that his people shall be fed. The individual thus called and sent has no say about where he will or shall go; he cannot direct his own steps, nor select for himself the field of his labors. Paul was not asked whether he wanted to preach to the Jews or to the Gentiles, but God performed his own pleasure with him. No doubt there were times when Paul went along willingly and did willingly the work laid on him; at other times he went against his will. But no matter whether he went willingly or against his will, go he must, and go he did. If he was given grace to do it willingly, therein he had his reward; but if against his will, a dispensation of the gospel was committed unto him and he had to preach it. He said himself it was woe unto him if he did not preach it. Therefore he could not escape preaching it, nor could he preach something else than the gospel. It had to be just that

and nothing else, and Paul was the man to do it. To that end the Spirit had qualified him, and he could have no rest nor discharge until he had paid the debt which the Spirit laid on him. The gift given him was not for his personal aggrandizement, but given him that thereby he should serve the Gentiles. In that way it became a debt which he owed the Gentiles, and he had to pay it. His ministry to the Gentiles had to be fulfilled among them, and there was no possible way to avoid it. All who are familiar with Paul's travels know through what extremes of pain and rejoicing his ministry was accomplished. He endured perils by land and sea, suffered hunger and scourgings, was often met with faithlessness on the part of his brethren. Notwithstanding, none of these things moved him from the fulfillment of his ministry, not because of his own persistent natural character, but because of the invincible might of the Holy Spirit within him whereby he could not quit the field until he had spoken and written every word before determined and laid upon him by the great Head of the church. Even Jesus Christ, the eternal Word and Son of God, was given power over all flesh, not to choose where and how he should use that power, but that he should give eternal life to as many as God the Father had given him. Christ was given grace for grace, not that he himself needed the grace, but that he should bestow this grace or divine favor of his Father upon his people. God, before the foundation of the world, blessed his children with all spiritual blessings in the heavens in Christ Jesus. Thus there was laid up for all the children of God every blessing that all and each of them should ever need, these blessings to be measured out to them in the provi-

deuce and grace of God, by Christ who executes the will of God and administers these things to his people. Even this Son of God came down from heaven, not that men should minister to him, but that he should minister to men. No service necessary for the good and welfare of his people was too small or mean for him to perform. The reason of this was because he loved his people with a love far too infinite ever to be humanly comprehended, loved them long before they knew him, and while they were yet dead in sin. This eternal love glowed in all he wrought. This was the fervent flame that consumed him, that caused his church's debt to be his debt; and this love found its brightest and holiest consummation in his taking his own pure body and offering it, as the church's High Priest, a ransom to the Father to atone for all the transgressions of the bride whom he loved. Now, every minister called of God to preach the gospel is given a measure of the gift of Christ to the end, not that he should or can use that gift for his personal ends, but that he should and must be a servant of the church. Such a gift becomes a debt which he must pay to those to whom God calls him to preach. It is a great blessing if such debt can be paid willingly; if against one's will, it must be paid nevertheless, however much one's nature may rebel. On the other hand, Paul was careful to stir up the mind of the church to look after and care for the temporal needs of their ministers. He told them that if the servants of God had sown unto the churches in spiritual things, it was right that the preachers should reap of the church's carnal things. He admonished them not to muzzle the ox that treads out the corn, he told them that no man that wars goes to war at his own

charges; but while Paul tells the churches what is their duty toward their ministry, he was very careful not to use any of these things himself. He did not apply these things to himself, and rather boasted, it seems to us, that his own hands had ministered to his needs, so that he was glad he had not been chargeable to any of them. We can understand how a minister might visit in the churches of a brother minister, and finding those churches unmindful of their pastor's needs, might try to stir them up to be more mindful in that respect, but it is quite another matter indeed when the pastor himself seeks to remind his churches of such a duty toward him, and rebukes them for their remissness to him. It is a matter which would require very delicate handling, and we believe most Old School Baptist preachers would prefer to suffer in silence than to make their needs publicly known in this way. We cannot believe that God ever yet called and qualified a man to preach the gospel but what God put it into the hearts of the people to care for him. Of course, the man may not be cared for as his own nature might prefer to be cared for, he might even have to deny himself many things he would like to have, but, depend upon it, he will receive everything which God intends him to have, and everything which God knows is for his good. God is infinitely a better judge of our needs than are we ourselves. If we have the grace given us to seek first the kingdom of God and his righteousness, all things needful shall be given unto us. God is faithful and will perform all his word, not one promise shall fail of fulfillment. But have we that grace, have we that grace in sufficient measure, are we seeking first the kingdom, or are we seeking something else? These are the ques-

tions which try us. What we need is more of that love of God in our hearts, without which we are but sounding brass or tinkling cymbals. Whatever else we have, if we have not that love we are nothing.

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## ORDINATIONS.

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OAK GROVE, Mo., May 17, 1923.

DEAR BRETHREN:—I am sending a notice for publication of the ordination of two deacons in our church. At our annual three days meeting the first Sunday in May, and two days before, the Predestinarian Baptist Church of Jesus Christ met at the church-house on Friday morning at 11 o'clock. By special invitation Elder G. E. Higdon, of Richmond, Mo., was with us. He and our pastor, Elder T. E. Attebery, did some very able preaching. We also held services in the afternoon. On Saturday morning the church met at 10:30 for song service, and at eleven the services were continued by prayer by Elder T. E. Attebery, then Elder W. L. Hall preached to a large and attentive audience, after which meeting was adjourned for lunch, which was spread on long tables prepared for the occasion, and to say the good sisters had prepared a good dinner for us is putting the statement mildly. After lunch the church was called together by singing, and the church being in conference the unfinished business of the morning was taken up, which was the ordination of two deacons for the church. The Elders and deacons invited to assist in the work proceeded to organize a presbytery by electing Elder G. E. Higdon Moderator and Elder W. L. Hall, of Blue Springs, Mo., Clerk. Elder Higdon was chosen to offer the ordination prayer, and Elder T. E. Attebery to deliver the charge to the deacons. The brethren chosen by Oak Grove Church to be ordained as deacons were D. J. Owings and Roy Barnes. They were presented to the presbytery by Deacon F. M. Webb, who answered as spokesman for the church. The presbytery being satisfied, proceeded with the ordination by the laying on of hands, and by prayer by Elder G. E. Higdon. The charge was delivered by Elder T. E. Attebery. The prayer and charge delivered by the Elders was very solemn and impressive, and we trust the two brethren fully realized the obligation, and may they always be faithful to the trust bestowed upon them. The deacons were then delivered back to the church and the right hand of fellowship extended by the presbytery and the church.

Minutes read and approved. On motion, the presbytery was dissolved.

Presbytery: Elders G. E. Higdon, T. E. Atterbery and W. L. Hall, deacons Eldridge Barnes, F. M. Webb, J. H. Webb, George Jackson, C. C. Odell, D. J. Adams and F. M. Corn.

G. E. HIGDON, Moderator.

W. L. HALL, Clerk.

We trust you will not feel burdened by our request to have this act of our church published in your paper. We feel very thankful to the good Lord for the gifts to our church, and trust they may prove a blessing to the church and the church to them. May God's richest blessing be with you in your work.

W. T. WEBB, Church Clerk.

**OBITUARY NOTICES.**

**Mrs. Rebecca Pilkington**, daughter of Mr. and Mrs. R. G. Minton; of Hazen, Ark., was born March 20th, 1877, and died March 17th, 1923. She was twice married. First to Mr. W. C. Sparks, and to that union two children were born. After his death she was married to Mr. G. L. Pilkington, and to that union were born three children, two sons and one daughter. Sister Pilkington is greatly missed. She was a companion indeed to her dear husband, and a loving mother, and a woman loved by all her neighbors. She was a member of the Mt. Pleasant Primitive Baptist Church, and was a strong believer in salvation by grace. She was ever ready to help those who were in need. She leaves to mourn their loss her dear husband, two sons and one daughter by him, one daughter by her first husband, three step-children, three brothers, three sisters, the church and a host of friends. The church misses her at our meetings. May the dear Lord by his presence enable all who mourn to say, Thy will be done. Thus we are passing away: here to-day and gone to-morrow.

The writer tried to speak words of comfort to a large gathering of people at her funeral, assisted by J. L. Pilkington, of Water Valley, Mississippi, after which the body was laid to rest in the Mt. Pleasant Cemetery, there to await the summons from on high. May the Lord comfort the family.

A. H. WEST.

**DEATH OF ELDER B. F. COULTER.**

JUST as we were ready to go to press with this issue we received the sad news of the death of Elder B. F. Coulter, of Philadelphia, Pa., which occurred Thursday evening, May 31st, 1923. An obituary will be published later.

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

Cyrus Cross, Ohio, \$1.00; Mrs. S. V. Curry, Colo., \$1.00; Mrs. W. B. Robinson, N. Y., \$2.00

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

The Olive and Hurley Church of the Lexington-Roxbury Association will hold our annual two days meeting Saturday and Sunday, June 19th and 20th, 1923, the Lord willing. All coming by train will be met Friday evening and Saturday morning at Ashokan. All lovers of truth are invited to meet with us at this time.

JOHN J. SECOR, Clerk.

**E B E N E Z E R  
OLD SCHOOL  
BAPTIST CHURCH,**

IN

**NEW YORK CITY.**

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

11:00 A. M.

2:00 P. M.

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

**SALEM OLD SCHOOL BAPTIST  
CHURCH,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA

Meeting every Sunday 10:30 a. m.

ALL WELCOME

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

S. B. MOFFIT, Pastor.

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

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

Monnt Vernon Church meets the first Sunday in each month corner 5th and 72nd Sts. N. E., in the Seventh Day Adventist chnrch 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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### CHURCH NOTICE.

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To our beloved brethren and friends, who may desire to visit the Cedar Creek Church,

#### PLEASE TAKE NOTICE

we have changed our place of meeting from Sellwood (Portland) Oregon, to Oregon City, Oregon. Day and hour will be the same: fourth Sunday in each month, services beginning at 10:30 a. m., with lunch at noon.

S. B. MOFFITT, Pastor.

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#### HYMN AND TUNE BOOK.

Compiled by Silas H. Durand and P. G. Lester. \$1.00 per single copy, \$10.00 per dozen. Send orders to Mildred Durand Gordy, 1011 Vaughn Street, Ann Arbor, Mich., or Elder P. G. Lester, 826 Virginia Ave., Roanoke, Va.

### DROPSY REMEDY.

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### THE

**“ SIGNS OF THE TIMES, ”**  
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### EDITOR :

Elder H. H. Lefferts, Leesburg, Va.

# SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

### “BAALI”—“ISHI.”

(Hosea ii. 16.)

It has pleased the Lord to declare himself in manifold characters unto his chosen people, and the most wonderful and endearing of all is that He, in the person of the Word made flesh, the incarnate Son of God, Emmanuel, our Lord Jesus Christ, is the Head and Husband of his people. This glorious and unspeakable union, in its heights and depths, is a great mystery. “I speak [saith the apostle] concerning Christ and the church.”—Eph. v. 32. In our contemplations of the Lord being the husband of his people, he is our Lord, possessor, owner, master, friend, husband, all very expressive of our relationship in wedlock with our God, and they all are found expressed under these two names: Baali, Ishi. Christ and the church were chosen, he, the Head, (Isaiah xlii. 1,) and the church his body, (Eph. i. 22, 23,) before the foundation of the world, (Eph. i. 4,) and accounted, in marriage union, his chosen ones were blessed with all spiritual blessings in heavenly places. The election of the church in our Lord Jesus

Christ was unto the ultimate heights of the adoption of the children, to be holy and without blame, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In the glad tidings of Christ's gospel it hath pleased God to show unto his chosen ones how precious, near and dear they are unto him; that he hath, in the eternal purpose which he purposed in Christ Jesus, brought them into such union and blessedness unto himself that he declares this union unto them that they are his in eternal wedlock. “For thy maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called.”—Isaiah liv. 5. Christ, the Lamb of God, gave himself for his bride a sacrifice, and an offering of a sweet-smelling savor; gave himself for her sins to cleanse her in his precious blood, to redeem her, to present her to himself a glorious church, not having spot, or wrinkle, or any such thing, but that she should be holy and without blemish. (Eph. v. 27.) But I am somewhat ahead in my subject. The church chosen, accounted in Jehovah's eternal decree, the bride of the incarnate Son of God, and

predestinated unto eternal glory, fell by transgression in Adam, and thus the elect are found transgressors under the law and under its curse; but this could not disannul Jehovah's eternal purpose concerning Christ and the church. (The church was given unto Christ, the incarnate Son of God, for God's election of Christ and the church in him ever embraced the purpose, that in the fullness of time God would send forth his only begotten Son, made of a woman.) Christ would not disown and cast away his church whom he foreknew, when by transgression she fell in Adam. He gave himself a ransom for her. As the offspring of Adam the elect, even as the non-elect, are found alienated from the life of God, dead in trespasses and sins; by nature the children of wrath even as others. Can such depraved creatures be brought into union with the incarnate Son of God? Can they ever be in vital experience accounted in wedlock with Christ? Can thine Holy One, the altogether lovely Emmanuel, take to his bosom such vile beings? Oh how utterly unfit are God's elect by nature to be companions, the friends, the brethren, the bride of Christ. They are corruptible beings. (Rom. i. 23.) Our Lord Jesus Christ is the incorruptible God, the word made flesh. Then, in some wondrous and glorious way, the chosen bride of Christ must be brought unto him as a chaste virgin, (2 Cor. xi. 2,) she must be made meet to live in companionship, in everlasting love with Christ, in eternal wedlock with him. To consummate this, Christ gave himself for the church an offering and a sacrifice of a sweet-smelling savor, to satisfy all the claims of the law, to redeem his people from all iniquity, and wash them from their sins, and to clothe them in his right-

eousness. "For this is the name whereby he shall be called, The Lord our righteousness."—Jer. xxiii. 6. And the church in union with him shall be called, "The Lord our righteousness."—Jer. xxxiii. 16. The Holy Ghost also in covenant, in wondrous transforming works of grace in the souls of the elect, sanctifies them, regenerates them, gives them a new heart and a right spirit, and puts forth in them spiritual and heavenly graces, and makes them all glorious within, meet to dwell with Christ in heaven; and all this blessedness of meetness to be the companions and wife of Emmanuel shall have its consummation in the day of Christ, when he shall descend from heaven, and the bodies of the elect shall be raised from the dead immortal, incorruptible, changed, fashioned like unto the glorious body of our Lord Jesus Christ, our glorified Husband and Redeemer. Therefore, in the times decreed of God, the elect are called by God's grace, taught of the Lord, called unto the fellowship of the Son of God our Savior. Now I desire to trace these matters as known experimentally by the chosen of God, and under this relationship that Christ is the Head and Husband, and therefore the Redeemer of his church. The twofold aspect in which the Holy One of Israel is the husband of his people is in their relations to him in the old and new covenant, and under these two names, Baali and Ishi, the subject is before us. When God quickeneth a sinner into divine life it is that he shall be brought to know he is a lost sinner, and be brought into fellowship with Christ; and unto this sacred fellowship the called of God are made to know their relations unto God in the ties of the old covenant to him in wedlock. This is clearly declared in Jer. xxxi. 31, 32: "Behold, the days come, saith the Lord, that I will make a new covenant with



the house of Israel, and with the house of Judah: not according to the covenant that I made with the fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord." Here God, as husband, is Baali, is Lord, Master; but in the development of Jehovah's eternal purpose in his people let us hear his voice in the new covenant: "But this is the covenant that I will make with the house of Israel. After those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord. For they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Oh, this is Ishi, my Husband's voice! In the former statement, "Which my covenant they brake, although I was an husband unto them," the marginal rendering reads, "Should I have continued an husband unto them?" As though she had forfeited all claim, all right to me as an husband, having so sinned against me to the deserving of death. Did he surrender her to her damnation, as women that break wedlock are judged? Oh no. But Christ himself gave himself; her Surety, Husband, Redeemer, was her Ransomer, and he gave himself a sacrifice for her sins. Wherefore we are become dead to the law by the body of Christ, that we should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. (Rom. vii. 4.) There is a transition into the "better covenant" relationship unto God. And this new cove-

nant aspect of our union to Christ is very blessed, for therein it is shown that Christ hath redeemed us from all iniquity, from all dishonor, from the curse of the law. O blessed Savior, thou art wondrously, so sweetly our Ishi. I mention it again, it is as signified under these two names, Baali, Ishi, we are made to know our relationship to our God and Savior Jesus Christ. The fullness of the unspeakable bliss contained in the name of Ishi can only be fully known when the bride, the Lamb's wife, shall be with Christ, both crowned and seated by his side, and thus be with Christ forever in immortal glory. While here below we can only taste some moments of this blessedness by faith; sacred, blissful earnestness of our predestined "far more exceeding and eternal weight of glory." The called of God are called unto the fellowship of the Son of his love, and in the beginning of our knowledge of him it is as Baali he is known. To rule, possess, to have, to chasten, to bring us to be subject to him. (Eph. v. 24.) Some dear children of God appear to spend all the days of their sojourn in the world and only know Christ as Baali, and have only known a few rare and precious moments when they could feel their dear Savior was Ishi. There is with many who are not vitally, experimentally established in Christ such frequent relapsings from the grace of Christ, from the gospel to the covenant of works; and though with their lips they confess that in Christ's gospel they began in the Spirit, (Galatians iii. 3,) yet conclude that to be acceptable, to be happy, to get Christ's blessings, they must be made perfect by the flesh by bodily exercise. They are so foolish, bewitched, that they confound and attempt to mix the old and new covenants. But the children of promise,

of Sarah, the free woman, will always find that a covenant of works, a conditional covenant "gendereth to bondage." There were in the days of the apostles men who did not know the distinction between the law and the gospel, and as they themselves did not know the liberty of the gospel, of being under law to Christ, they preached another gospel, and perverted the gospel of Christ, (Gal. i. 6, 7,) and with their mischievous, bewitching teachings entangled some of the dear saints in a yoke of bondage. So to-day there are teachers who lay heavy burdens upon others that they do not touch themselves. But Christ's yoke is easy, his burden is light; his commandments are not grievous, but joyous, and he puts them in their hearts, and works in them both to will and to do of his good pleasure. Perhaps, dear child of God, you have been jealous, envious of what you esteemed to be the deeper, richer experiences of other children of God; you would like to have their joys and consolations, their times of sacred intimacy with Christ their Husband and King in his house of wine. You long for their blessedness, but would you choose their trials, afflictions and conflicts that are ever in association with all our consolations in Christ? "For as the sufferings of Christ abound in us; so our consolation also aboundeth by Christ."—2 Cor. i. 5. It is declared that through much tribulation we must enter the kingdom, and if you will find the spouse leaning upon her Beloved, you will learn from her that this intimacy with Christ is the fruit of her experiences with him in the wilderness, in the weary land, where her strength gave out, where she fell down, and there was none but Christ could help her; where she was hungry and faint and none could nourish and

cherish her but Jesus, whose flesh is meat indeed and whose blood is drink indeed. Here in the wilderness were conflicts, storms and beasts of prey, a howling wilderness, and she was ready to perish. Emmanuel found her, led her about, here and there, instructed her, humbled her, showed her her follies; he was her Lord, her Baali, and he taught her, and drew her to himself in everlasting, redeeming love, and while she leans upon him as she treads the wilderness under her feet her throbbing, trustful heart is saying, My Ishi. "I am my Beloved's, and his desire is toward me."—Solomon's Song vii. 10. The knowledge of Christ so as to call him Ishi is that we grow up into him in all things; it is to know Christ in the fullness of the blessing of his glorious gospel. The communion of the Holy Ghost wherein he, the Comforter, so takes of the things of Christ and shows them unto our souls, so glorifies Christ in our hearts in this communion that we are made to feel the exceeding blissful preciousness of Christ our Redeemer, our Head, our Husband. Our souls are so wrought beneath these ministrations of the Holy Ghost, the Comforter, that we are saying, Jesus is mine, and I am his. To call Christ Ishi is that we have entered into the palace, (Psalms xlv. 15,) that he sups with us, and we with him, (Rev. iii. 20,) in his banqueting-house, and his banner over us is love. (Solomon's Song ii. 4.) We have known, as Queen Esther, to come and fall before his throne as a perishing suppliant; he has holden out to us the golden scepter, and he has with his own kind hand seated us at his side upon his throne, and the marriage song, the forty-fifth Psalm, is sung. How fair, what glory and majesty are his; he is altogether lovely. And she, the queen, happy wife of Christ, the

Lamb, all radiant, and blushing beneath the smiles of her Lord, who greatly desireth her beauty which he hath put upon her. (Ezek. xvi. 14.) For she is now, in everlasting love, in immortal beauty, by redemption, by Christ's precious blood and righteousness, by all the graces of regeneration she thus shall dwell with, and is at home in the palace of Christ, the Lord of glory, her Beloved, her Friend and Savior and worshipped Ishi. The elect in their fallen, lost estate, as vile transgressors under the curse of the law, have need of much to be done to bring them to a spiritual heartfelt knowledge of all this; to bring us to confide in the blood, the atonement and the righteousness of Christ, which alone can cleanse and beautify us and make us as a chaste virgin unto Christ. (2 Cor. xi. 2.) In our vain notions of matters we think that our preparedness for Christ, our wedding apparel we surely, at least in part, must furnish ourselves, that we may be meet and ready for our Savior and King; and so, going about in this conditional way to establish our own righteousness, we are made to feel a severity in the gracious dealings of Christ, our Baali, our Lord. It is in humbling lessons that we learn that we cannot flourish by our own doings, that we are as the fading, dying leaf, and our own iniquities like the wind carry us away, all our righteousness are as filthy rags. (Isaiah lxiv. 6.) Carnal professors of Christ's name, out of their mere theories of matters pertaining to Christ and the church, talk, but show by their very talk that in vital knowledge they have never known the Savior. But if we are the called of God, then under the tuition of the Holy Spirit we are shown what is in our hearts. There are indeed dreadful bitter things for a poor sinner to learn. Even after the quick-

ened sinner has tasted that the Lord is gracious, and has had sacred times of rejoicing in Christ Jesus, having no confidence in the flesh, there are relapsings from this implicit faith in our Beloved. We are plagued with an evil heart of unbelief, misgivings arise, thoughts exalt themselves against the knowledge of Christ, and our ignorance of his purposes in his trying providences, in our trials, and when the pilgrimage is wearying, and tribulations are our every day portion, and perhaps we are attempting to get along unhelped, we fail to lean upon him, then we fall down, not only in sheer weakness, but in the humbling knowledge that it is a vile sinner that has sunk to the earth. Do thoughts arise that Christ does not care for me as formerly? And do we petulantly cry out, Where are thy former loving-kindnesses, are they restrained? Are we saying Ishi now? Rather in our thoughts we have gone back to Baali, my Lord. Ishi, my Husband, is too sweet, too endearing, we can hardly frame our tongues to call Christ Jesus, my Husband. In our first love, (Rev. ii. 4,) the love of our espousal to Christ, (Jer. ii. 2,) such a thing as straying away from our beloved Savior would have been, in our thoughts, a thing incredible. But it is through painful, humbling experiences of our weaknesses, of the dreadful things found in our flesh, the lusts still there to be continually crucified, and then to find a barrenness, a backsliding in heart. It is out of bitter knowledge of this that we are made to say,

“Prone to wander, Lord, I feel it;  
Prone to leave the God I love.”

The backslidings of Israel recorded in the Scriptures are a painful narrative to read; and when we are made to compare our own lives with what is recorded we,

too, can trace how here and there we have wandered away. We do well to be mindful of the instruction in Heb. iii. 12: "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." There may have been from the first day that we knew Christ, or rather were known of him, all the outward form of godliness, such as our assent to the doctrine of Christ, reading the Scriptures, engaging in prayer, singing hymns, assembling with the church for worship, hearing preaching, and many other external matters, and yet all so formal, cold, lifeless, mere outward religion. Ah, I, too, well know how wretched is all this mere outward, physical, tongue religion, and how I have been made to sigh over it all, and how powerless I have been made to feel I was to get out of it, to refresh, renew, to quicken my soul into the verities of the blessed gospel of Christ.

"In vain we tune our formal songs,  
In vain we strive to rise;  
Hosannas languish on our tongues,  
And our devotion dies."

It is the gracious quickening, renewing ministrations of the Holy Spirit, the Comforter, that are essential, that we poor barren sinners need.

"Come, Holy Spirit, heavenly dove,  
With all thy quickened powers;  
Come, shed abroad a Savior's love,  
And that shall kindle ours."

Ishi, my Husband, can hardly be our heart's language while we are so inconstant, and so barren in the life of the graces of the new man. Oh, how blessed is that man that is of a humble and contrite heart before the Lord. Thus meek, and beautified with salvation, sweetened by the Lord's loving-kindnesses, by the riches of his mercy, who is love sweetened, loving, trustful, believing in our

sweet Lord Jesus, the Lamb of God, "with all thine heart."—Acts viii. 37. No heart whatever for any other. "So the Lord did lead him, and there was no strange god with him."—Deut. xxxii. 12. They two, no other one there. "And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali."—Hosea ii. 16. Read the chapter and see what preceded all this, and brought her to this day. There her waywardness, her treacherous dealings are told, how he brought her to know her inconstancy, how he made her to feel her shame and abject poverty and wretchedness, how he healed her backslidings and drew her back unto himself; this is all divinely told. "Behold, I will allure her, and bring her unto the wilderness, and speak comfortably [to her heart] unto her. I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt." Oh, it is while thus banqueting with him, and her comforted heart in blissful hope is singing, her Lord, her Husband, has made this delightful oasis; he has made the wilderness to rejoice and to blossom as the rose. What a happy time! This is "that day," saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali. And he still goes on to speak to her heart of the covenant of eternal wedlock in which Christ and the church are one, saying, "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord."

FREDERICK W. KEENE.

RALEIGH, N. C.

WHEELING, W. Va., Jan. 12, 1923.

DEAR BRETHREN:—I am inclosing two letters, one from sister Workman and one from brother G. O. Walker. They were very comforting to me. I will leave them to your judgment as to publication. I feel to be highly favored, that my letter in the SIGNS should bring such kind response from the members. I also received a "Feast" sent by brother Thomas Roe, of Masseys, Md. It has proved indeed a feast of fat things to me. It is a book I had long desired to read. He has my warmest thanks. Since my last letter in the SIGNS my poor old husband has become almost helpless from hardening of the arteries. He is almost as helpless as a infant. I entreat the prayers of my dear brethren and sisters that I may endure the extra burden. Our address is changed from 77 13th Street to 56 Zane Street, Wheeling, West Virginia. In much love and appreciation I remain your very unworthy sister in hope,

FLORENCE PULTZ.

REEDSPORT, Ore., Dec. 24, 1922.

DEAR SISTER PULTZ:—I hope you will not think me rude for thus addressing you and telling you that I have been as familiar with your name as that of my near neighbors for many years, having enjoyed your articles in the SIGNS OF THE TIMES. I have been from home several weeks and Mrs. Walker forwarded two copies to me. I read nearly all of both before supper, feasting on it all, and I presume the reason I feel inclined to write you is because you make a clear statement in few words of a subject that has been uppermost in my mind for many months. You say, The Lord never intended earthly man should help him in his plan of salvation. If Adam had kept the law he would have somewhat to boast

of as to human merit. I could see that God was glorified by creature disobedience. I am not writing you something new or some instruction, but to tell you I have been rejoicing in the same deep musing, thoroughly grounded in the human or carnal mind, a feeling that causes us to read as though there is some power set over against God over which he is sovereign. This is idolatry. "There is no power but of God; the powers that be are ordained of God." I am God, and there is none else, there is no God beside me; declaring the end from the beginning, and from ancient times the things that have not yet been, saying, My counsel shall stand, and I will do all my pleasure. Thou art worthy to receive glory, honor and power, for thou hast created all things for thyself; and for thy pleasure they are and were created. For by him were all things created, that are in heaven, and that are in earth, visible and invisible. The wrath of man shall praise thee, and the remainder of wrath wilt thou restrain. That is, there will be no wrath that does not redound to his praise. Four years I attempted obedience to the law for justification; four years of guilt and sorrow, in which I learned the law is just and holy and good, demanding love, full, perfect, beautiful love to my God and to my neighbor; but I am carnal, sold under sin. In my day of relief I saw everything in creation, so far as my mind could vision, conspiring together to the praise and honor of His great and adorable name, and I found myself feasting on the sweetest of dainties, saying over and over, Thy will be done. My dear sister in Christ, stranger in the flesh, I was not rejoicing in the hope of heaven, I was reconciled, I was rejoicing in his unerring will who doeth all things well. He made

all things for himself, yea, even the wicked for the day of evil, and I being a speck of that creation, even though it might be in the depth of hell, would fulfill a purpose in the eternal plan to exalt his worthy name above every name that is named, either in this world or the world to come. For months those sweet words, Thy will be done, were sufficient to dispel every worry, every uneasiness from my long troubled breast, I was sweetly resting in submission to his will; I was sweetly resting in his shadow with great delight, and his fruit was sweet to my taste; rejoicing in his holy will, having tried every other refuge in vain; and I now have no use for any savior who does not work all things after the counsel of his will. He said to the teachers of his day, who asked for a sign that they might recognize, Ye believe not, because you are not of my sheep; my sheep hear me, and I know them, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. Any savior of less power is not to be trusted; we rejoice only in the One who says, "I am God, I change not, therefore ye sons of Jacob are not consumed." The bitterest and oldest controversy of which mortals have any knowledge began in the garden, when that old serpent called the devil tempted the mother of all living. It has come on down under multitudes of names: will-worship, conditionalism, &c., teaching one may earn blessings by the deeds of the law, which may be possible only in continuous perfect obedience, such as God's own Son rendered. He only will be able to stand before the judgment-seat with erect head and say, I have obeyed the law that demands unremitting love to God and to our neighbor. The best plan you and I and all poor rebels

who have been tried in the balance and found wanting (ten thousand talents in debt and not a farthing to pay) is to bow our heads in shame and cry, Lord, be merciful to me, a sinner. Indeed, if any man ever did earn one blessing, Jesus' name would not so far outglory that man's name, and grace would lose its beauty. The law was not given for that purpose. The truth is hard to grasp, although it is clearly stated in different places and ways in God's holy word of truth. The law entered that the offence might abound, that where sin abounded, grace did much more abound. That every mouth may be stopped, and that all the world may become guilty before God; therefore by the deeds of the law there shall no flesh be justified before God, for by the law is the knowledge of sin. Knowing the evil of my nature, that the human heart is deceitful above all things, and desperately wicked, I am glad it is all of grace; that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; that even in time it is not in man that walketh to direct his steps; that man's ways are not in himself. Some say this is a dangerous doctrine, that it will cause men to sin all they want to, but about all I am interested in is whether it is the truth, for if the truth makes us free, then are we free indeed. All other ways are dangerous, are sinking sand. Cursed be man that trusteth in man or that maketh flesh his arm. We hope he has written a new law in our inward parts, which causes us to hate the things we once loved and love the things we once hated. The carnal mind being enmity against God, we are prone to say there is injustice with God. Paul told the Roman brethren the Lord loved Jacob and hated Esau before they were born or had done

good or evil, that the purpose of God, according to election, might stand; that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; that he raised up wicked Pharaoh for the purpose that God's name might be declared throughout the earth, and that he might make his power known in Pharaoh's overthrow. Then with our exalted conception of man we are inclined to indignantly bring the Creator of all things before the judgment-seat of human reason and say, If he works all things after the counsel of his own will, what fault can he find with man? We will let Paul answer: 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? I believe we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. Truly as the darkness of night contrasts and makes us appreciate the return of bright day, so does the blackness of sin show forth the innocent glory of holiness in God's Son, the glory of his countenance. The stench of self-righteousness when laid bare by the law drives us to the covenant of grace, where he clothes us with the garment of salvation and covers us with his robe of righteousness in his banqueting-house, where his banner over us is love.

Now I must close, hoping by the grace of God you will continue to write for the comfort of the readers of the SIGNS and for all who rejoice in a full Savior and salvation, having no confidence in the flesh. I very much enjoyed Elder Leferts' clear trumpet sound in the editorial, "Apostasy." Such expressions seem to leave no doubt of those who make them

of Gideon's three hundred. I presume that through these eighteen hundred years there has been a feeling that the time of falling away had come, and we feel it is with us now, but we do not know how large a remnant the Lord has reserved to himself who have not bowed the knee to the image of Baal. Elder A. Horner, a dear peace-loving minister of the sanctuary, once said to me, It seems as though the Lord has ever preserved his church apparently on the brink of destruction, and I said of this as Paul says, We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. God had Gideon's host put to tests and reduced the army to three hundred, lest Israel vaunt herself and say, Mine own hand hath saved me. The three hundred, the remnant according to the will of God, if not all the rest, knew they were saved by the power of God. So in this time of sifting out there is a falling away of those who are inclined to trust in man, or that maketh flesh his arm, and there is so much confusion of tongues that we are often puzzled which way to turn to find one to whom we can pour out our whole hearts without giving offence. At such times we are left no refuge but the mercy-seat, where Jesus answers prayer, and we find him a strong staff to lean upon. When we are weak in the flesh, having no other to look to, we retreat into our strong tower, our city of refuge, where no enemy of our peace can torment. With the Captain of our salvation we need not fear what man can do to us, in the lion's den or in a burning fiery furnace. Death itself loses its sting when he who bore our sins in his own body is near. To whom can we go? for he alone has the words of eternal life, and that alone is what we want, to see him exalted and

long to see him as he is and be like him. Having the earnest of that glorious life, we are longing and trying in our inner man to begin here to be like him, but alas, what a futile task to conform this heavy clay in its earthly state to his glorious likeness. He is the resurrection.

When our journey here is ended,  
And we lay beneath the sod,  
Who on earth can then awake us,  
Who can save us then but God?

But we know we shall be like him,  
And shall see him as he is,  
For his word cannot be broken,  
And he shed his blood for his.

I intended to write the editors, but if you feel inclined you may forward this to carry to them what I would rewrite.

Your brother, I hope,

G. O. WALKER.

HARDING, W. Va., Jan. 7, 1923.

MRS. FLORENCE PULTZ:—Dear sister in hope of eternal life which God that cannot lie promised before the world began. I was so pleased to get your good letter. It surely had in it the ring of truth, and made me feel that you had tasted that the Lord is gracious, and that you have been with Jesus. There is nothing earthly can compare with the blessedness of having a hope in our hearts that he has redeemed us from sin and the grave; sometimes like the disciples my heart has burned within when he has seemed to journey with me and open up the Scriptures to my mind, but so often he seems to be gone, and I see only my own imperfect self and loathe myself because of sin in the flesh, and fear and tremble because I know that all we do or think is open and naked to the eyes of him with whom we have to do. Not long

ago when thinking of these things I was comforted when I remembered that he said he would remove the sins of his people as far from them as the east is from the west, and would remember them no more forever. I said, Oh, can it be possible that all these works of our flesh that annoy us so have been washed away in the Savior's blood, and like the lions in Bunyan's travels can only frighten and annoy, but cannot destroy us or separate us from his love? You ask if I live in reach of a church. I have been an unworthy member of the Valley Church in Randolph County for thirty-five years, but live twelve miles from it, have to go eight miles on the train, then get conveyance out. The Valley Church was organized in the year 1806, and used to have a large membership, but now there are only eight of us and widely scattered. We only have meeting during the summer months. The Elder Murphy, mentioned in Elder Lefferts' description of his travels, is our pastor. He was also Aunt Sallie's pastor. She was a member of the Leading Creek Church in Randolph County. There are five churches in this part of the state of which the Tygart's Valley Association is composed. Yes, my name has sometimes been in the SIGNS, but when I write it seems so like myself, so imperfect I fear to send it, yet do so at last feeling that the editors will not publish it if it has in it anything contrary to sound doctrine. I have been a reader of the SIGNS since I was a young girl. I am almost fifty-eight years of age now, and I consider it a wonderful sound periodical, and its editors have always tried to keep it clear of anything that would disturb the peace of God's children. It is a great comfort to me,



especially during the winter months, when I cannot get out to hear those of our own faith and order. Like you I have no fellowship for those unfruitful works of darkness practiced by those professing to know Christ, but in works deny him. I was pleased with Elder Lefferts' description of his trip through this state. I would have considered it a blessing from God to have met him and heard him preach and talk. He with Elder J. W. McClanahan and his brother, G. B. McClanahan, from Poca, W. Va., came to Elder Murphy's unexpectedly to them. They had no way of letting us know. I should have gone had I known. When Elder Murphy came on Sunday he told us about their coming, and what a wonderful sermon Elder Lefferts preached that evening at his house. Like you I seemed to get some of the joy of that message, and felt that though I had not met him, a man of God had passed this way, and comforted and encouraged some of the Lord's people. He thought he might be enabled to visit our association the coming August at the Leading Creek Church. I fear my letter has been more descriptive than spiritual. Oh, I am such a poor needy creature, and of myself can do no good thing, and have to go to the kind heavenly Father for everything, and I cannot express what a blessing it is to me to know there is a God that is merciful and forgiving, one on whom we can call when all other help has failed us. It is with shame I must confess that sometimes I do not go until other helpers have failed. We realize that when life's journey is done. He is the only one can help us then. May he comfort and bless his people everywhere according to their needs, for Jesus' sake.

Yours in love and fellowship,

(MRS.) E. E. WORKMAN.

## EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1923.

### EDITOR :

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.*

AFTER about seventeen years' service I have resigned my position as senior editor of the SIGNS OF THE TIMES. I have served with such ability as the Lord gave, and have enjoyed and appreciated the confidence and commendation of the readers of the SIGNS.

Owing to the increased expenses of J. E. Beebe & Co., in office rent, moving to the new office, getting into running order, &c., they notified me in April that my small salary (\$8.00 a week) would have to be cut more than fifty per cent., which would mean less than four dollars a week for my services as editor.

I am now serving five churches, traveling 15,560 miles a year to meet these appointments. Am in my sixty-third year and my health not as good as in the past. Considering all these circumstances, I could not consistently devote the time necessary and carry the burden of care and responsibility of the editorship for the small amount now offered me. No one knows, except those engaged in editorial work, the strain and anxiety of mind of an editor, and, perhaps, no business man receives as little compensation as an Old School Baptist editor. My duties all these years have been to write, judge and revise copy and to assist in proof reading. Elder Lefferts has not been expected to do anything other than write editorially, hence is not in any sense

responsible for the nonpublication of some articles in the past. Many letters not published have been good, but it has been utterly impossible to publish everything that came to the office. I make this statement to relieve Elder Lefferts, the remaining editor, of any censure along this line.

I have realized all these years that I am fallible, and have, no doubt, made mistakes, but did the best I could, endeavoring always to keep the doctrine clean; in other words, to see that nothing unsound got into the columns of the SIGNS. Have also tried to avoid controversy and all unpleasantness.

That I am no longer connected with the publication of the SIGNS, the writers and subscribers will please not send matter for publication, nor renewals of subscriptions, to me, as it will cause delay and extra expense.

Now, after having served you seventeen years as editor, I say, Farewell in the Lord to the readers of the SIGNS OF THE TIMES, whom I love in the truth.

H. C. KER.

#### REGRETS.

WITH this issue of the SIGNS closes my ninth year editorially with the paper which all of us regard as our family paper. It is with great sadness and regret that I have learned of brother Ker's reasons for severing his connection with the paper, but I am glad his reasons do not involve any matter of doctrine, and that they are purely personal. Yet personal as they are, they must be respected by all of us, and since he wants to be relieved of editorial work, it would not be right for us to insist that he continue to carry the burden of such work, especially as he has ceased to reside in Middletown, N. Y., near the SIGNS office, and since he

is compelled to travel long distances to fill his numerous appointments, thus taking a great deal of his time in such work. Nevertheless, I have no other thought than that brother Ker will continue to support the SIGNS, which he has for so many years so ably guided and upheld, and that he will continue to write for the paper at such times as he may feel impressed to do so, that the publishers, readers and myself may continue to have the benefit of his valued counsel and encouragement. It was at brother Ker's insistence and request that I consented nine years ago to let my name be added to the editorial staff of the SIGNS, and it was with exceeding reluctance that I finally gave my consent. My reluctance arose from the fact that I felt wholly unqualified for such work, and keenly realized my lack of wisdom and experience in that direction. Now, after nine years of such work, I still feel as greatly as ever my weakness and inability to do the work as it ought to be done. It is a very great burden indeed, how great none can know but those engaged in it. To maintain the SIGNS as a medium of communication between Old School Baptists in different sections of the country, and at the same time to keep the paper free from unprofitable arguments and controversies, is not easy; further, to write editorially and to so present one's views on various matters without giving offense or causing endless discussions is still harder to do. My nine years' association with brother Ker on the SIGNS has been pleasant and congenial. He has been free to express his views without any criticism from me, even had I felt disposed or qualified to criticise, which I never have; and he has very kindly granted me the same privilege. I sincerely wish him well, and it is my prayer

that wherever in the providence of God his lot may be cast he may be prospered in the work of the ministry in all the churches of his care, that all things needful may be added to him, that his own soul may be refreshed and strengthened through Christ's gospel which, by the grace of God, brother Ker so ably preaches. The selection, correction and revision of copy for the paper have never been my work all these nine years, nor will it be now. I am situated too far from the office to do this. That work, in which brother Ker has been a great help and mainstay, will now all be done at the office. I will try to continue to write editorially for the paper from time to time as I have been doing, and as I may continue to be enabled to do. The reduction in salary which Elder Ker says has been made in his case will not benefit me in any way, and I want all connected with the SIGNS to know that it is not to be added to the sum of ten dollars a month which I am now receiving, and have been for nine years receiving from the publishers. With such ability as the Lord has given me I hope I have been ready to serve both the SIGNS' readers and the churches of my care. To what extent either the SIGNS or the churches give me of their carnal things in return for such service as I have been enabled to render is a matter purely for them and their consciences to decide. I have not a thing to do with that.

With all sincere wishes for brother Ker's futherance in the gospel, hoping J. E. Beebe & Co. may be given strength to do all things necessary for the publishing and continuance of the SIGNS, and soliciting from our readers and subscribers their continued help and support, I am, I trust, yours to serve in the gospel,

H. H. LEFFERTS.

## OBITUARY NOTICES.

**Deacon James Tilford McCoun**, commonly known as "Tip" McCoun, of Frankfort, Ky., formerly of Farmdale, Ky., was born in Mercer County, Ky., June 8th, 1838, and recently passed away at the ripe old age of 84 years. He was the son of James and Elvina Cardwell McCoun. Brother McCoun grew up to early manhood on the farm in Anderson County, after which for years he engaged in the mercantile business with the late Benedict Farmer, at Farmdale, Ky. Owing to failing health he removed to the farm and became one of the most successful and progressive farmers of his State. In 1869 he was married to Miss Susan Emma, only daughter of the late and well beloved Benedict and Lucy Farmer. To this union were born two children: Ernest and Lucy. Ernest departed this life some years ago. Lucy is the beloved wife of Mr. A. C. Morris, of Frankfort, Ky. In 1888 brother and sister McCoun came before the church at Little Flock, Anderson Co., Ky., during which time I was pastor of that church, and I had the pleasure of baptizing them. Brother McCoun being found possessed of the qualification for the office of deacon, was duly set apart to that service, and well and truly did he serve as such, magnifying his office, and getting unto himself a good degree and great boldness in the faith. He was a great and good reader, clear, eloquent and forceful, perhaps one of the very few of the first class. He possessed much brightness of intellect, and was truly spiritually minded and strong in the faith, therefore his conversation and reading were instructive and edifying, and evidenced much of the saltiness of grace, which in many respects might class him with Stephen and Philip, except that he did not attempt to speak in a public way. In fact, he was in that sense timid and reserved, but in the sense in which he was gifted he was well in evidence as a humble, spiritual, faithful servant in the church.

Elder P. W. Sawin, who is specially gifted on such occasions, conducted the funeral service much to the satisfaction and comfort of the sorrowing ones, and I am sorry to have it to regret that sickness in my family prevented my being present to take a part with him in the solemn service.

Peace to his memory.

P. G. LESTER.

**J. Y. McNeely**, our dear brother, passed peacefully away December 28th 1922, aged 83 years. He was the eldest of nine children of Thomas and Mary McNeely, and was born December 6th, 1839. He attended meetings at Brush Creek, Graves County, Kentucky, under the pastorate of Elder Wm. Howard, who was highly esteemed for the truth's sake. I do not think brother was much concerned about his salvation until some time after he enlisted in the

Civil War. During a "revival" in camp he was taken for a candidate ready for baptism, and solely thereupon was being led unceremoniously into the water, and when he objected the man who was going to baptize him said, Why, Mc., if any of these boys are ready for baptism you are. Rather than act uncivilly he suffered the performance in silence, but not being of the heart he felt it must be of sin, so it only increased his trouble. The light shining in revealed more and more the corruption of his heart, but it was years after the close of the war that a full awakening and clear manifestation of his acceptance was revealed to him. He was married to Miss Rachel Wingo, and moved back to Arkansas, near the scenes of his activities during the war, and seemed to be happy with his little family, but ere long his troubles weighed heavily upon him. His chief pleasure was in attending the meetings of the church. After a year or two deliverance came to him and he followed his blessed Master into the liquid grave. He moved back to Kentucky and united with the church there. His health failed, so he sought the hills of Tennessee, and moved his membership to Yellow Stone Church, where he sat under the preaching of brother Seals. His trials and afflictions were many, but he bore them without a murmur. His hearing and sight were very poor toward the end, and his nerves were so shattered he could scarcely carry food to his mouth; all caused from injuries received during the war, but his afflictions did not keep him from attending where the true gospel was preached. He told his wife a short time before he died that his time had come and he was glad of it.

ALSO,

Our dear brother, **M. P. McNeely**, and second son of Thomas and Mary McNeely, passed to his eternal rest September 30th, 1912, aged 67 years. He was born December 31st, 1844. He made no public profession by baptism, but in many ways showed feelings of regard and attachment to the Lord's people. I think it was in the year of 1876 he was taken very ill, and when he showed signs of recovery began to tell of how the Lord had snatched him from the grave, as it were. He praised the Lord in ecstasy of joy for what he had done for him. Many thought he belonged to the church, as he attended the Baptist meetings regularly. No one could long be with him without realizing whose he was and whom he served, but he never did join, feeling himself too unworthy. He even went prepared at one time to be baptized, but the minister did not come. He was a man of few words, but one who walked his religion, and was deeply exercised and well taught in the things of God. He was an invalid for two years, confined to the house, but sometimes able to walk to his store, only a few steps away. In daytime one usually found him with his hymn-book or Bible, sometimes both, perhaps singing, but never murmuring at his

trials or afflictions. His friends were amazed at his endurance and patience. Oh how we miss his advice and love, for he was more than a brother to us younger ones, our father having died in the spring of 1862, which threw the whole responsibility of a mother, five sisters and two little brothers on him at the age of sixteen. He left a dear wife, two daughters, six grandchildren and a host of relatives, and friends to mourn. The daughters have passed on to the great beyond; the wife, too, has joined the blood-washed throng.

His two sisters,

A. Y. & S. C.

**Mrs. Mary Elizabeth Madden**, wife of Deacon Enoch Madden, of the Springfield Church, Huntingdon Co., Pa., died of paralysis at the home of her son, Ira Madden, Mount Union, Pa., May 24th, 1923. She had been in failing health for some time. She was born 74 years ago in Cromwell township. Was the daughter of Daniel and Katherine Elizabeth Price Book. Was married January 5th, 1877, and became the mother of five children, four of whom survive her: Ira Madden and Mrs. Myrtle Rorer, of Mt. Union, Pa., Charles Madden, of Three Springs, Pa., and Frank Madden of Orbisonia, Pa. Also, she is survived by two brothers: Abram Book, of Expedite, Pa., and Samuel Book, of Pittsburgh, Pa. She united with the New School Baptists fifty years ago, and although she never severed her connection with those people, and never united with the Old School Baptists, her husband, brother Madden, assures us his wife was an Old School Baptist in belief, and that she became so she could not fellowship any free-will doctrine, and that she became satisfied salvation is wholly of grace, and not of works. The funeral services, however, were conducted by her pastor at the home of her son-in-law, Mr. Clyde Rorer, at Mt. Union, Pa., and she was buried in the cemetery at Orbisonia. May the Lord comfort and sustain our brother, Deacon Madden, in his sad loss, and dwell with all the bereaved family to reconcile them to his will.

Written by request.

L.

**Sister Sarah Albina Campbell** was born May 10th, 1846, and was called to the church triumphant March 25th, 1923, making her stay on earth 78 years, 10 months and 15 days. Her parents were John and Jane Campbell, who, with many of their children, were devoted members of dear old Welch Tract Church, and their home was an open house to all who loved the truth. To the numerous members of the family it was a haven of rest. Sister Sarah, the last of the family, ever maintained that loving hospitality. She had many personal charms, and her broad and interesting mind made her a charming

companion for the aged, or those young in years; sunshine seem to radiate from her presence, and one felt better for the touch of her hand and the loving, tender thoughts that ever flowed from her great heart. She was well established in the doctrine of salvation by grace and the sovereign power of Jehovah. The church has lost a faithful and devoted member. Personally, I feel one of the ties to earth has been severed. She was especially dear to me, as we entered the church together on a beautiful May morning in 1868. We, with two others, were baptized by Elder Barton, assisted by Elder Leachman, and all that church of precious saints who welcomed us have passed over the river. I alone remain of the church that was my childhood home. While my name and home is with the Wilmington Church, the love of this precious sister never failed, and with loving tenderness I pen these lines. Many of her family and friends gathered to pay the last tribute of respect to her. Elders Eubanks and Coulter spoke of the precious things she loved.

Affectionately,

LUCY A. SHRINER.

**W. T. Bowers** was born November 10th, 1868, near Jewett, Texas, and died June, 1922, making his stay on earth 54 years and 8 months. He was married in September, 1895, to Mrs. Ula Bowers, who preceded him to the grave. A few years later he married Mrs. Fannie Evans and lived happily for six years. The Lord gave him a good hope in the forgiveness of his sins through the mercy and grace of the Lord Jesus Christ. He joined the Old School Baptist Church called Little Flock, and was baptized by his uncle, Elder I. W. Bowers, in 1897. He was an ardent lover of the SIGNS OF THE TIMES, and was ever interested in the peace and welfare of his church, where he exemplified his profession with an orderly walk and godly conversation, faithful to fill his seat as long as his health would permit. He was a great sufferer from the effects of pulmonary consumption, which baffled the skill of all medical treatment, and all that kind friends could do to mitigate or remove that awful malady. He was industrious and faithful, anxious to accumulate a sufficiency for his family, and prayed the Lord to give him sustaining grace to endure his affliction with patience and resignation to the divine will. He served the church as deacon and clerk, and was efficient in each capacity, and delighted to wait on his brethren at the communion table until his physical strength failed, when he desired his brethren to visit him, and he rejoiced to talk of his hope, the sovereignty of God and all Bible doctrine, which was a sublime subject to our dear departed brother. He gloried in salvation by grace, and to hear the Scriptures expounded by the chosen servants whom the Lord had called, as was Aaron, was his meat and drink. He had many hardships

and sore trials, but ever held the Old Baptist Church in highest esteem as the only genuine, true church of Christ. With the living faith, the gift of God, he was able to withstand all the fiery darts of Satan. He was a strong believer in the resurrection of the dead, and all the cardinal points of the teachings of Christ. He is now freed from the poverty and vanity of the world, realizing the saying of Paul, To live is Christ, and to die is gain. His companion and friends took him to Fort Worth for treatment, and he lived just one week after he arrived there. He leaves a host of relatives and friends to mourn their loss. He was buried by the side of his first wife. May the Lord sanctify this sad providence to his own glory and to the peace of his afflicted people.

Written by request.

ASA HOWARD.

**J. H. Flowers**, an old and highly respected citizen of the Sand Flat community, died at his home Saturday morning, December 30th, 1922, aged 61 years. Funeral services were conducted by Elder Slaughter, of Edgewood, Texas, at the Oakland Church, Sunday morning, interment following in the Oakland Cemetery. The funeral was said to be one of the largest ever held at Oakland, many coming from a great distance to pay tribute to this good man. Surviving are his wife and many devoted friends to mourn his death. Up to Wednesday previous to his death he was in his usual good health and spirits. Wednesday evening he and his wife attended an entertainment, and he was suddenly stricken with paralysis while conversing with a friend. He was immediately taken to his home, where physicians and loved ones did everything in their power to restore him, but he never regained consciousness, and passed away peacefully Saturday morning. A good man has gone to his reward. He was a Primitive Baptist preacher, and had profound faith in God, and in his Son Jesus Christ. He was true and loyal to his church, and kept close to his heart the welfare of the congregation with which he was identified. In his home life he was affectionate and kind, wisely guiding the two orphan children who were brought up in his home. To these, and to us all, he has left a rich inheritance, an example of a manly life nobly lived.

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

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T. W. Records, Mo., \$1.00; Mrs. Sarah Gandey, N. J., \$3.00; James R. Crutcher, Tenn., \$1.00; Elder J. M. Fenton, Pa., \$2.00.

## MEETINGS.

**H 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

NEW YORK CITY.

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.

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

1315 Columbia Avenue  
(Park Avenue Hall)

PHILADELPHIA, PA

Meeting every Sunday 10:30 a. m.

ALL WELCOME

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

S. B. MOFFIT, Pastor.

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

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

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

S. B. MOFFITT, Pastor.

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

The 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

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

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

To whom all letters should be addressed, and  
money orders made payable.

## E D I T O R :

Elder H. H. Lefferts, Leesburg, Va.

# 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. 91. MIDDLETOWN, N. Y., JULY 1, 1923. NO. 13.

## CORRESPONDENCE.

### O B E D I E N C E .

DEAR EDITORS:—With your approval, I would like to say a few things on the above subject, if the Lord should see fit to so direct my mind. Ever since I can remember hearing people talk of things, this word has been one of the most prominent. For a long time of my life I thought very little about the word; in fact, like all people, just thought it was a matter that was within the confines of our own volition. I suppose my life would have continued with this view of the word, but, as I hope, God, who is rich in mercy, has shown me that it is not of him that willeth or runneth, but of God who sheweth mercy; shown me that there is a cause for everything; shown me that no man can come to him, and that the natural man cannot receive him, and that the wise cannot understand him; that the Lord must build the house, that the Lord must keep the city, that man's labor is all in vain, and that the watchman's waking is of no avail; that the keeping of the city and building is all predicated on God's doings; that Paul may plant and Apollos water, but the increase is all of

God; yes, all of Him. So then all obedience that is of a spiritual nature is the outgrowth of God's grace (increase), not of works, all coming as the river of love flowing from his throne of mercy, God working in us both to will and to do of his good pleasure, and in harmony with that will we do work. Yes, we work, but it is all in accordance with his working in us, both the will and the do (no conditions in it at all). Jesus says, If ye love me, keep my commandments. Surely if we have his love it is plain to to be seen that without this we cannot keep them; so then it is not conditional. Without this love shed abroad in our hearts we cannot do these things, and to undertake to do so would be trying to build the house, and the labor be in vain; or the watchman trying to care for and protect the city without the Lord's keeping it would be in vain. So it is with us when we are purposing in our minds that we are going to help the Lord, it is a vain affair, and as sure as God's truth stands, brethren, it is all going to be burned up. John says, Beloved, believe not every spirit, but try them whether they are of God, because many false prophets have gone out into

the world. How are we to try them? Why, every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, because many false prophets have gone out into the world. Yes, and they are here now, and are teaching for doctrines the commandments of men (conditionalism), and when you are preaching conditional obedience you are simply denying that Jesus Christ came in the flesh to destroy him who had the power of death, which was the devil. That was what he came for, and he did it, and redeemed his people from under the curse and freed them from the devil, and he leads them as a shepherd leadeth his sheep. Yes, he goes before them. John says, As many as are led by his Spirit are his children. Oh, yes, led by his Spirit, but they are his sons and daughters. Brethren, here is your evidence, here is the proof witness. He says they are led (not left after regeneration to their wills or will nots) by his Spirit; his banner over them is love, and as a fruit of his Spirit they are made obedient to every good work. Ye are of God, little children, and have overcome, for greater is he that is in you than he that is in the world. Sure, have overcome them, because they have a King, a Governor; one who said, All power in heaven and in earth is delivered into my hands. One who told Pilate that he could have no power against him at all were it not God's will to give it to him from above. No, they could not crucify Jesus Christ except power was given them from above. God's will and purpose was all chained in the crucifixion and Jesus must be obedient unto death; he must go as it is written of Him. Wicked men and devils were all carrying out God's eternal purpose, as it required the death of his Son, and in order for that

to be accomplished wicked men were raised up to do just exactly what God's hand and counsel had before determined to be done. So we see even the wicked were in gross wickedness, yet it was all carrying out God's determination. He said it was his determination, and we cannot doubt his words. So now, in his death, we were reconciled to God. In the shedding of his blood he obtained eternal redemption for us. Did? Yes. Well, it required his death, did it not? Yes. Well, was that by chance, or was it in harmony with God's promises before the world was, and with his determinate counsel? and if so, could it have been any other way than the way it was? Surely not. So then we must confess the fact that his wisdom embraced all things and his promise of eternal life began before the world was, and all things taking place here in time are in harmony with his wonderful foreknowledge and purpose, and time has only manifested what was his will and purpose from all eternity. Sin's entrance into the world, all its fatal consequences, all the redemption of his people from under its curse, the victory being given unto Jesus Christ, who has power over all flesh, holding the keys of hell and of death, working all things after the counsel of his own will. None can stay his hand or say unto him, What doest thou? Saved his people with an everlasting salvation, none able to pluck them out of his hand, his Father being greater than all. Peter says: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, \* \* \* but with the precious blood of Christ, as a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you. Who by him do be-



lieve in God, that raised him from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed," &c. Oh yes, here we have obedience in this service to him, and to take up the true cause of the whole matter we find that we were first redeemed by his blood, and that we had purified our souls in obeying through his Spirit. Yes, indeed, and how sweet it is with all God's little children when they have this precious spirit of his love and mercy to bring them to this purifying state. But it is not a matter left to the flesh, for no flesh shall glory in his presence, and they that are in the flesh cannot please him; so we see it is the gift of his love and his Spirit that we overcome and purify ourselves in this obedience, and it is not a matter left to us. Peter again says, Ye are not your own, ye are bought with a price. Not your own? No. Well, whose are you? Ye are Christ's, and Christ is God's. Well, if you are Christ's, then you are led by his Spirit, are you not? Well, then, he goes before his own sheep and they follow him. Do they do that? Do they love him that much, and are his commands sufficient to cause this? Is his love sufficiently strong to cause this? Yes, he says so, and if you doubt it and say that it is left to us to obey or disobey, why then to my mind you deny that Jesus Christ came in the flesh and died and was resurrected and ascended into glory and declared that his people's righteousness was of him. If we praise him, it is because we are made to the praise of the glory of his grace. If we love him it is another

manifestation that these are the workings of his mighty power in us to the praise of the glory of his grace. Yes, the glory of His grace. Let us have grace to serve him in an acceptable manner. Lord, save, or we perish. God, be merciful to me, a sinner. Lord, help my unbelief. The Lord is the strength of our lives, and all our salvation. He was Peter's Savior in the greatest moment of death to deliver him from drowning. He was Jonah's deliverer, and Jonah said, "Salvation is of the Lord." These are all time conditions, and here is salvation in time, but not a conditional affair. Jesus was just at the right place to take care of Peter when he was sinking, and to deliver Jonah from the whale. God was with Moses and the children of Israel, and was so unfailling in his promises that he furnished the pillar of cloud by day and the pillar of fire by night that they might know that he was with them. He delivered them from the power of their enemies and from all harm and landed them safely across the regions of destruction. This was in time, and God was their Savior, and let me again assert that anything that is not of God will come to naught. All the works of men and of the flesh shall perish, and anything called salvation or obedience that is not God's work, and his Holy Spirit in you, and of his sovereignty, is of no avail. Jesus Christ was a living stone, disallowed indeed of men, but chosen of God and precious; ye also, as lively stones, are built up a spiritual house and holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Now we see what is done, and how we came from the living stone (not anything dead, but life) something having life different to any natural thing and hated and disallowed of men (all conditionalists), but

chosen and precious. Now see, ye are likewise (lively stones, too) built up (not building yourselves as a matter conditional on your part) a spiritual house, offering spiritual sacrifices unto God by Jesus Christ. Yes, we offer up spiritual sacrifices, not the works of the flesh or legalism, but offerings that are spiritual offerings; for offerings and burnt offerings thou wouldest not, but a body hast thou prepared me. He came to do the will of his Father that sent him, and in this he was to die, the just for the unjust; and here are your sacrifices that this spiritual family offers up, praises to his Son, and they his poor little helpless children gather here in this house (in him). This is identically the same house that David spoke of when he said, O Lord, thou hast been our dwelling-place through all generations, before the world was, &c., and so this spiritual house is where the spiritual offerings are made by this royal priesthood and holy nation, and this holy nation is not of this world any more than her spiritual house is of this world, for it is not of the world, and the world knoweth it not, for it knew him not, for he was from above, and his kingdom is of an eternal nature, and this is life eternal, that they may know him the only true God, and Jesus Christ whom thou hast sent. He came to His own, and his own received him not, but as many as did receive him, to them gave he power to become his sons, and so they are his by birth, and he leads them and they follow him, and will not follow the voice of strangers. This conditional obedience that we hear talked about by all kinds of people is a strange voice, and God's poor people find no comfort in it, for it works a burden unto them and places them back in Egypt under Pharaoh's cruel hand and under the burden of the law, and does not honor Jesus Christ, who has delivered us from so great a death, and doth deliver, in him whom we trust will yet deliver. Oh dear children of God, has he delivered us? and does he still deliver? and are we struggling along hoping and trusting that he will yet deliver us in and through the resurrection? Yes, we believe that he did deliver us from under the law of sin and death, set our feet upon the Rock (Jesus the spiritual house) and established our goings, and that we know we are not sufficient of ourselves to go, and that he placed a new song in our mouths, praises to his holy name. He is the only name under heaven given whereby we must be saved either for time or eternity. All spiritual blessings are his gift; it is according to his divine power that he hath given (note this word given) unto us all things pertaining to life and godliness. Oh dear children of God, it is wonderful that he had such mercy upon us, gave us of his divine power all spiritual things and all life, sure, and not a matter of conditional waiting for us to do before he would do. One thing here let me say: Surely it has been his divine power and his mercy that have kept me, and if I have walked in the path of duty, surely he is worthy of the praise for it, and not me. I feel too poor, sinful and unworthy of the very least of his blessings, and I must say if I have even had one good thought it was the outgrowth of his Spirit and I was housed in that spiritual house and there worshiped according to the gift of grace as the measurement through Jesus Christ. Hence we are bound to give thanks unto God alway, brethren, beloved of the Lord, for He has from the beginning chosen us unto salvation. Salvation? Yes, salvation. Then we were chosen to it, and the grace

of God brings it. Oh but it is so wonderful that his love was so great as to give us grace here in time that we might be taught by it, and to that end denying ungodliness. Yes, God bless you, this is what makes God's people hate every false way and deny ungodliness. It is his grace and teaching by and through it and thereunto that makes us obedient unto every good work, in harmony with his creating us in his Son before the world unto good works, which he ordained that we should walk in them. Yes, and there will not a single one of them fail that He created us unto doing, and His grace coming and saving us.

Well, brethren, I think I had better close. This article has increased to much greater proportions than I expected. I only hoped to give you in a more condensed form my opinion of obedience, so do not let it crowd out better matter for your readers. Do with it as you think best, and I assure you all will be well with me, for I feel that I am not able to do one single thing only as aided and blessed with the light of the knowledge of the glory of God in the face of Jesus Christ, and no other but him.

In hope,

V. R. HARRIS.

FORDYCE, Ark., Jan. 28, 1923.

FOSTER FALLS, Va., Feb. 4, 1923.

DEAR BRETHREN:—It is evident from the whole teaching of the Scriptures that God is an absolute sovereign over all worlds, powers and principalities, doing all his will and pleasure in all his wonderful works in earth, in heaven and in the mighty deep. He says, I am God, and change not; therefore the sons of Jacob are not consumed. God's hand and arrangement were in Joseph's being sold by his brethren and carried into

Egypt. Yes, God in his infinite wisdom predestinated that he should go there, and that he should be cast into prison on the false evidence of Potiphar's wife. Yea, God hath made all things for himself, even the wicked for the day of evil. The woman was there, full of evil intent, but God worked the whole matter to Joseph's good and for his own glory. While the woman's wicked desire came to naught, nevertheless God predetermined the entire transaction according to his own will and purpose. God gave unto Adam a positive law, and he in violating the law brought sin and death into the world, but it was according to the predestinated purpose of God that sin should enter into the world by the transgression of man. If sin had not entered Christ would have had no bride to redeem from sin and death. Jesus said he came to destroy the works of the devil. If there had been no evil Christ would have had no enemy, therefore would have had nothing to overcome; besides, the saints could never have sung the song of redemption, because there would have been nothing to be redeemed from. Then God, according to his righteous will, decreed that there should be a devil. It seems that he had use for Satan in the great trial of Job. Some will say that Satan just happened to come among the sons of God on that particular occasion, but I say that God predestinated that Satan should be there. Moreover, God's purpose did not fail when he delivered Job into Satan's hand. Job in his great trial and suffering was made to realize what he must endure in God's kingdom. This trial of Job worked for his good and to God's glory, while Satan gained neither honor nor victory, but had to withdraw his presence at the imperative command of Israel's God. All things, whatsoever

they be, are here according to the just decrees of the great I AM. What the Lord doeth is done forever; no man can add to or take from. The righteous are saved by the suffering, death and resurrection of Christ, who is Lord of lords and King of kings. The wicked, who wondered after the beast and received his mark in their hand or forehead, is that portion of the human family whose sins are imputed unto them, instead of Christ's righteousness. They were not given unto the Son in the covenant of grace, but were left to perish in their sins, according to the glorious justice of God, which he hath purchased in himself. O man, who art thou that repliest against thy Maker?

Dear brethren, if this reaches you and you think it contains sound doctrine, you may publish it. I feel most thankful for your kindness in continuing to send me the SIGNS; it is a wonderful paper, and always richly laden with gospel truth.

I am yours to serve,

L. K. SHOOKLEY.

DELPHOS, Kans., December, 1922.

DEAR BRETHREN:—Recently I was on my way to visit some brethren in the eastern part of this State, and as I rode along alone (I say alone, for among all the throng in that crowded car I did not know one to whom I could speak of the precious things of God) as I humbly hope He did then take of the things of his and show them unto me. I should like, by the help of God, to share with others who know how comforting are such tokens of his love. My mind, through no effort of my own, became centered upon the five barley loaves and two small fishes spoken of in John vi. 9, and I pondered on what they did signify, for I am persuaded that every word in the Scripture has a special signification if we only know how to in-

terpret and apply it. My mind went from the five loaves to the five smooth stones which David gathered from the brook, and with one of which he slew Goliath, the boasting giant Philistine. (See 1 Samuel xvi.) Do not the Philistines represent antichrist, or all the enemies of the people of God? The giant defied the armies of Israel and they fled before him, so he was chagrined when he saw that one little shepherd boy had come out to fight him, and filled with scorn he said, Am I a dog? and he cursed David by his gods. Now Saul no doubt felt very solicitous for the lad, and wished him to wear his own armor. David suffered it to be put on him, with the coat of mail, and girded on Saul's sword, and even tried to go with them on, but he had not proved it, and said to Saul that he could not go in his armor for he had not proved it. But he went to the brook with his staff in his hand, and selected five smooth stones and put them in a shepherd's bag which he had, even a scrip, and his sling was in his hand, and he went forth to meet the Philistine. No wonder the giant from whom all Israel had fled was so filled with scorn, for he did not know that God hath chosen the things that are despised to confound the mighty and bring them to nought, and does it that no flesh should glory in his presence, and that the excellency of the power may be of God and not of man. In that power, in the God of the armies of Israel, in which David went forth to meet the boasting Philistine, is the only armor in which we dare to meet our enemies, for the weapons of our warfare are not carnal, but mighty through God. I felt I was shown that these five smooth stones represent the five points of doctrine, namely, (1) The eternal vital unity of Christ and the church. (2) The elec-

tion in Christ before the foundation of the world. (3) The special atonement of Christ for his chosen people. (4) The predestination of all things. (5) The final preservation of the saints to glory. Any one of these, if rightly handled, will vanquish our enemies, great and small, and the same things that are so deadly to our enemies are precious food to the Lord's people; and so also the five barley loaves represent the doctrine of God our Savior in all its essential points, for no matter how great the multitude, even an innumerable host that no man can number, that are fed by the five barley loaves, there are still twelve basketfuls left, which represent the twelve apostles, and their teachings with the five loaves are sufficient to feed the Lord's people throughout all generations. The two small fishes surely represent the two witnesses, the Old and the New Testaments. The Old prophesying of the things to come, and the New testifying that the Scriptures are fulfilled.

These things came very sweetly to me, and I told them to the brethren, and a wish was expressed that they might be published in the SIGNS, so I humbly submit them to your disposal.

I remain, in love of the truth,

J. H. HAMMONS.

PHILLIPSBURG, Mo., March 25, 1923.

DEAR BRETHREN:—Inclosed find check for four dollars to pay for my past subscription and also to renew for another year. I hope you will pardon me for getting behind with my subscription, and that there will be no occasion for such hereafter. I also hope you will live long to publish the SIGNS OF THE TIMES, and that I may be enabled to take it as long as I live, for I think it superior to all other papers I ever read. I get so much

comfort and consolation from the letters and editorials each number that I feel like writing each one a personal letter and try to tell them how much I enjoy reading their writings, and to tell them to continue writing for the paper. While all are strangers in the flesh to me, there is a sense in which we are not strangers. Those dear brethren and sisters who write so sweetly and with so much light, liberty and understanding given them from on high to write of the things which are above, are brought in a sacred nearness to me; all traveling the same road, all having the same experience, all being taught by the same Teacher, all having the same Father, and Jesus our Elder Brother, Savior and King, hence we are no more strangers, but one family, all knit together with one strong cord of love, ascribing all power, praise, honor and glory to the blessed Lamb who died on the rugged cross to set his people free. These people are my people, their God is my God, with them I want to live, die and be buried.

I hope you will be spared many years to help edit the paper. How I wish I could hear you preach the gospel in its purity, for it is a source of solid comfort to this poor tempest-tossed soul, pointing us to Jesus, the anchor of our soul, both sure and steadfast. "A word fitly spoken is like apples of gold in pictures of silver."

I close with a heart full of admiration, love and fellowship for the writers and readers of the SIGNS.

(MRS.) GEORGE TURNER.

MALVERN, Pa., April 6, 1923.

DEAR BRETHREN:—Still I am here in this world, where sin and sorrow are abroad, and once again am inclosing check for the beloved SIGNS, and you will please give me credit on wrapper of

paper. I say, beloved SIGNS, and it comes from my heart, for I hope I can express in a measure the comfort and joy it brings to me, a poor wayfaring sinner, whom circumstances deny the blessed privilege of meeting with God's people, except on rare occasions. First I turn to the editorials, which are as wells of water to the thirsty, then back to first page, from which I read to the finis. Dear Elder Coulter's article in March 15th number tells us in a beautiful way of God's love for his people, love that chose us and drew us unto him who gave himself for us. It is a mystery past our power to solve that such rich and wonderful blessings should be given to poor sinners, such as I feel myself to be, weak in faith, but clinging to the hope that I do know and love the truth as it is in Christ Jesus, and I am glad that the SIGNS OF THE TIMES goes on advocating that doctrine which is so precious to its subscribers. "Modernism," in March 15th number is ably expounded, and I feel to say with the writer, "May God preserve his people from idolatry and keep us turned unto him."

In hope,  
JOSEPHINE DRAKE HAVILAND.

OROVILLE, Cal., May 21, 1923.

DEAR BRETHREN:—Please find inclosed two dollars to pay for the SIGNS OF THE TIMES another year. I do not want to miss a single copy, for I love its writers, and believe they are the children of the true and living God. It is all the preaching I ever had in my life, or ever expect to have, as I do not know a person anywhere near here who believes as I do. I long to sit under the sound of the gospel and to meet and hear the brethren and sisters talk of Jesus and the true salvation which is by the grace of

God alone, and does not in any way depend upon poor helpless man.

If you send the SIGNS to any in Butte County, California, I would be very glad to have their addresses. May God's blessing be upon the SIGNS and all the household of faith, is the prayer of one of the least, if one at all.

My address is Route B, Oroville, Butte County, California.

MARION S. BROOKS.

MANSFIELD, Texas.

DEAR EDITORS:—Inclosed find money order for five dollars, two for a year's subscription to the SIGNS, the other three for the poor of the flock. I am eighty years of age, and the SIGNS has been taken and read in my family since my earliest remembrance. Each issue is eagerly sought, and I reread the old back numbers that I have had for thirty years. How dear to me is the memory of those dear old writers, and none less dear do I hold the present writers, for they present to us the same precious truth. If I know myself, I do love the doctrine of God our Savior.

Love to all the kindred saints.

M. A. CASSTEVENS.

### NOTICE.

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

L. B. FORD.

### NO MORE EVERLASTING TASKS.

OUR supply of the "Everlasting Task for Arminians" is exhausted, and as we do not expect to have any more of them, will be unable to fill future orders for the little book.

**EDITORIAL.**

MIDDLETOWN, N. Y., JULY 1, 1923.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

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

Elder George Ruston, Kelly Corners, N. Y.

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

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

WITH this issue of the SIGNS we take pleasure in introducing to our readers the following associate editors: Elders R. Lester Dodson, whose address is 184 East Pierrepont Avenue, Rutherford, New Jersey; George Ruston, of Kelly Corners, New York; Charles W. Vaughn, of Hopewell, New Jersey. These brethren have occasionally written for the paper, but not all frequently. Now, that they are to be associated together in editorial work, it is hoped their writings may appear more and more often, and that the burden of writing may be so impressed upon them that they may have to write. All three of these brethren are in the fruitful years of their lives, at that age when they are naturally equipped to do their hardest and best work; and spiritually, too, we believe them to be men fitted of God to bear the burden of the work in the heat of the day.

Elder Dodson was born and reared in southern Virginia, united with the Old School Baptist Church while living in Virginia, but came to New York city and engaged in business there some few years ago, whereupon he united by letter with

the Ebenezer Church of New York city. This brought him under the ministry of the late Elder John McConnell, who was like a real father to him. Brother Dodson began little by little to speak publicly in the meetings as occasion might arise, and the church soon saw that the Lord had bestowed within him a gift for the ministry, and they ordained him to that work not long before the death of Elder McConnell. Since Elder McConnell's death Elder Dodson has been called to the pastoral care of the Ebenezer Church, and is serving that church in that capacity at this time.

Elder George Ruston was born in rural England. His father was pastor of one of the Strict Baptist churches there, and his mother was a member of the same. When brother George grew to young manhood his attention turned to the United States as a promising field for the realization of his aspirations, he having chosen art as his profession, and having been educated in that line in England. He located first in Ohio, but it was not until he moved to New York city that he found the Old School Baptists in this country. Here both his wife and himself became regular attendants at the meetings of the Ebenezer Church. After a time both were baptized by Elder John McConnell. Very soon brother Ruston's gift for the ministry plainly manifested itself, and he was ordained to that work. Soon after his ordination he was called to the pastoral care of the churches in the late Roxbury (now called Lexington-Roxbury) Association, of New York State. He is now living among those churches and serving them.

Elder Charles W. Vaughn, like Elder Dodson, is a native of Virginia. He was born and reared, baptized and ordained, while still living in southwest Virginia.

After a time he moved with his family into northern Virginia, and located on a farm in Loudoun County, in the vicinity of churches served by the late Elder J. N. Badger. He supplied these churches from time to time, both before and after the death of Elder Badger. After the death of the late Elder F. A. Chick, former editor of the SIGNS, the church of his care at Hopewell, New Jersey, was turned in its mind by the Spirit of the Lord, we believe, toward Elder Vaughn, and that church invited him to visit them. This he did several times, until the Hopewell Church extended to him the call to move to Hopewell, live among them and serve them as pastor. This call he accepted, and there he is located at this time.

We make these brief statements of each of these three brethren, thinking our readers want to know something about them as men and as brethren who are to serve on the SIGNS. They are men not old by any means, but at the same time are not novices, and have given proof of their ministry. They are men who have the interest of the SIGNS at heart, and we believe that more and more as you get to know them through their writings the more and more you will grow to love them for the truth's sake. We bespeak for them your charity and love. Deal patiently and gently with them, for they are new and untried in editorial work. If criticise them you must, do so kindly. Harshness will do no good, either to them or to you.

### SALUTATORY.

WHEN I was received into the fellowship of the church I felt keenly my unfitness and unworthiness. Later, when set apart to the work of the gospel ministry, I was made to cry out "my nothingness," so far as I could see coming short of all the necessary qualifications, but, in my extremity, I feel to hope the Lord gave me the promise, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior." Now, I have been urged to become an associate editor of what I regard the best periodical in circulation among Old Baptists, the oldest, and undoubtedly a paper second to none as to the number of able editors it has had in the past. Retrospecting these things, and feeling that to speak and write in the name of the Lord is, by far, the highest possible form of service to which mortal man can be called, makes me tremble with fear to take my pen in hand. Examining myself, I find not only an utter lack of what I consider natural abilities, but, most of all, my very limited knowledge and correct understanding of the Scriptures to rightly divide the word of truth. Had I to look only to self, the outlook would be most gloomy, "but thanks be to God, which giveth us the victory through our Lord Jesus Christ," I am sometimes enabled to look away from self, looking beyond the things which are seen, which are so much against me, and by faith, I trust, beholding things unseen, declaring with one of old, "O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments, and his

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ways past finding out." The mystery of God's ways and the wonder of his love are themes that will ever enrapture the minds of men and of angels. I now recall hearing Elder John McConnell speak repeatedly of the forbearance and long-suffering of his brethren, and of his feeling sense of unprofitableness and unworthiness. I could not quite understand then why he should give expression to such things, for it seemed to me that we were a most highly favored few to have such a pastor, one toward whom I saw little need of forbearance and long-suffering, and as to his profitableness, the condition of the church, dwelling in peace and in unity, bore testimony. While I cannot presume to compare myself with him, I believe I am coming more and more to understand just what he meant, for the long-suffering and forbearance of my brethren are continually in evidence towards me, but with me there is great need for them. I am sure, therefore, that there will be occasions requiring these things on the part of my readers, but am persuaded if all are guided by the Holy Spirit there will be bearing and forbearing one with another. Unless deceived, my heart's desire and prayer to God is that I may labor faithfully in love to exalt his great and glorious name, feeling assured that when enabled so to do Zion will be encouraged, comforted, edified, unified, strengthened and built up in her most holy faith. Realizing fully my entire dependence upon the Lord to enlighten my mind, I shall, with great reluctance, attempt to serve my readers in this capacity, hoping that our hearts may be made to burn within us while he speaks with us by the way, and "that I may be comforted together with you by the mutual faith both of you and me."

R. LESTER DODSON.

RUTHERFORD, N. J.

KELLY CORNERS, New York.

DEAR READERS OF THE SIGNS:—It was with great reluctance that I consented to be an associate editor of the SIGNS OF THE TIMES, for I realize my inability for such an office. In the past I have desired nothing greater than to be of service to the brethren, and though the least able of His servants, yet I have continually craved the blessed privilege of comforting God's people. Perhaps it was the thought of being in subjection to my brethren that made me consent to be an editor of such an excellent paper. I have always looked upon the churches I serve as a family, and I the least worthy among them. They have manifested great love and patience toward me, and now that I am brought into touch with a larger family circle I ask in this my first message to you that you deal with me as my brethren have always done, with patience and forbearance. Above all, I would desire you to be faithful to me, and should I be left to my own understanding and present anything other than God's word allows, then, dear brethren, do not hesitate to correct me. The SIGNS has been ably served in the past by brethren who were entirely dependent upon the Lord, and it is from that same blessed source that I must receive if I am to be of any service to you. I shall not attempt to write new things, but rather to declare the same truth that the SIGNS has so ably and boldly declared these many years. I esteem it an honor to be associated with Elders Lefferts, Vaughn and Dodson, and hope that we shall ever be following after the things which make for peace, and the things wherewith one may edify another.

GEORGE RUSTON.

HOPEWELL, N. J.

DEAR BRETHREN AND FRIENDS:—  
The publishers of the SIGNS OF THE TIMES have solicited me to accept a position as one of the members of the editorial staff. I feel very unworthy to stand as one to protect the doctrine and faith of its columns, which have been so faithfully defended, but the thought and feeling to serve the brethren, and the desire for their welfare, is my earnest petition. Upon acceptance of this responsible service to the household of faith I trust ever to be faithful in doctrine and order of the gospel. The doctrine and order according to the original prospectus is the ground upon which I stand together with the other servants of the staff.

Sincerely yours,

CHARLES W. VAUGHN.

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### CIRCULAR LETTERS.

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*The Baltimore Old School Baptist Association, to the churches composing the same.*

DEAR BRETHREN AND SISTERS:—We will at this time, the Lord willing, offer you some thoughts on Isaiah xxxii. 1, 2, which reads, "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." We feel sure that the prophet had in view the gospel day, and saw King Jesus reigning over his kingdom, or church, from whom came all the commandments, and all these are to be obeyed, and no others, if we are to have peace in the family of God and live to the honor of his blessed name. He has said, If my children walk not in my commandments I will visit their transgressions with the rod. But he never makes

a stroke more than is necessary, nor goes beyond what is righteous. He metes out justice to all, and all the time. He commends when his servants please him, saying, "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." As to the order of his house, the princes rule over it, his apostles are the judges, and this is the supreme court of heaven, and from their judgment there is no appeal. We have no right to come saying how things seem to us, but come with a "Thus saith the Lord," from the mouth of his apostles. What they teach us we should believe and observe, and nothing more, if we would be orderly churches of Jesus Christ. They set forth the way of salvation, declaring that is all of grace, through Jesus Christ our Lord. The Father having determined to save sinners, did in the fullness of time send his Son Jesus Christ to execute that eternal purpose, and so if we be the children of God we are as Isaac was: children of promise, who in due time were born again of an incorruptible seed by the word of God, which liveth and abideth forever. Now we are no more children of darkness, but of the light, and one of the princes of judges says, "Walk as children of light." Dear ones, in coming into the church we obligate ourselves to live as the judges have prescribed, and doing so we shall live to the comfort and encouragement of each other. Judge Paul says, Forsake not the assembling of yourselves together. Is this injunction hard to obey? If so, we do not love the brethren as we have professed. It is not a burden to go to see those we love, and the company of those who love us and sympathize with us is worth putting ourselves to some inconvenience to enjoy. Another one of the judges has said that we know we have

passed from death unto life, because we love the brethren. Christ was not ashamed to call his saved ones brethren, and these are most assuredly the brethren the apostle is talking about. We are not rulers in or of the church, but the church holds the keys and prescribes our manner of conduct and its bounds. So nothing is in order without the sanction of the church, but she can bind and loose as in her judgment is right, and walking with the church the man Christ Jesus is a hiding-place, a covert, rivers of water and the shadow of a great rock; yea, verily, head over all things to his own, whether it be one person or the whole body. He is their meat and their drink, his righteousness is their clothing, his word is music to their ears, a comfort to their souls; he is strength to the weak, rest to the weary, a shield to those who are shot at, and he hath said, "I will never leave thee, nor forsake thee," but be with you to the end.

Brethren, this is a day of falling away, many are denying the power of the form of godliness they profess, but we believe there is nothing too hard for the God of our salvation. He made the earth, and every creature that lives in the air or in the water, and he sustains all that he has made by his great power, and by him the virgin did conceive and bring forth a Son, who is the Savior of his people, and beside him there is no Savior, and he is our Comforter. May he give us a mind to seek him, love him and serve him, thus letting our light so shine before men that they, seeing our good works, may glorify our Father which is in heaven, and to his blessed and holy name be all the praise, now and forever. Amen.

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

E. A. JOHNSON, Ass't Clerk.

## MARRIAGES.

By Elder J. C. Mellott, at his home, 200 Wicomico Street, Salisbury, Md., June 6th, 1923, Albert Dozy Fooks and Beatrice Carey Hammond, both of near Snow Hall, Maryland.

## OBITUARY NOTICES.

**Alvin Gideon Herndon** was born in Anderson County, Kentucky, February 21st, 1841, and died October 11th, 1923, at the home of his son, John F. Herndon, who, with his kind and patient wife, had cared for him for several years. He lost his eyesight more than twenty years ago, but bore his affliction with patience, and was cheerful most of the time. He, with his dear wife, united with the Old School Baptist Church at old Little Flock many years ago, and were always to be found in their places in the dear old church-house on meeting day. They raised a family of thirteen children, seven girls and six boys, all of whom are living, the youngest being past thirty years old. Our home was always a Baptist home, and the most pleasant memories of my life are of Baptist gatherings at "Forest Home," our dear home place, which was a home for us for over fifty years. Mother was called to rest ten years ago, and after that his darkness was dark indeed, but now we rejoice in the hope that they are both dwelling in the light of the smiles of the precious Savior whom they loved and worshipped for so many years. They were firm believers in salvation by grace, and the predestination of all things. They loved to sing the songs of Zion, which they did from memory, and I can see them now as they sat side by side by the open fire singing "How Firm a Foundation," which was their favorite hymn. Now we trust they are singing praises to the God of all grace in that world that shall never end, and where parting shall be no more.

Their daughter,

(MRS.) C. W. BOND.

**Frances Virginia Hudspeth**, daughter of William and Frances Dean, was born March 29th, 1836, in Coos County, Alabama, and died March 11th, 1923, in Lexington, Oklahoma, making her stay on earth nearly 87 years. She was educated at Montgomery, Alabama, and taught school previous to her marriage to A. G. Hudspeth January 1st, 1857. To this union were born eight children, five sons and three daughters. Two sons preceded her to the grave. She, with her husband, moved to Texas in the year 1860, and joined the Primitive Baptist Church soon after coming to Texas. She was always strong in the faith and always went to meeting when she could and was a devoted member. To know her was to love her; words cannot express how grand and noble she was. In 1890 she, with her family, moved to

Oklahoma. About twenty years ago she moved to Lexington, Oklahoma, where she resided until death called her home. She had been in feeble health for several years, but was able to be up and around in the house some until six weeks before her death. Sometimes we would think she was going to get well, and then she would get worse. She was very patient in all her sickness, and in health loving and kind. She lived with her youngest child, A. G. Hudspeth, who never married and lovingly cared for her, sparing nothing for her comfort and pleasure. May God bless him, and comfort and reconcile him and brother George, who are left alone in the home. She is survived by six children, three sons and three daughters. All were at her bedside when the end came. The children are W. A. Hudspeth, of Stephenville, Texas; Mrs. E. M. Burnett and Mrs. C. L. Hachter, of Lexington, Oklahoma; Mrs. F. L. Berry, of Pawnee, Oklahoma; G. J. and A. G. Hudspeth, of Lexington, Oklahoma. Her children have lost a kind, patient and loving mother, her church a devoted and faithful member. She also leaves a host of friends, who will miss her. All that loving hands and a trained nurse could do for her was done, but the appointed time had come and she must go to meet her blessed Jesus whom she so fully trusted.

Funeral services were conducted by brother A. D. West, who spoke words of comfort to our poor aching hearts after which she was laid to rest in the Lexington Cemetery by the side of her dear husband. May God grant that her children all live a life worthy of such a dear mother. She wrote our dear father's obituary and sent it to the SIGNS in 1918, and I want hers to be published in it, as it was her most loved paper, and she had taken it for fifty years I expect.

Written by her youngest daughter,

(MRS.) F. L. BERRY.

**Delpha Ann Corn** was born near Whitesberg, Ky., December 12th, 1853, and departed this life December 14th, 1922, being 69 years and 2 days of age. She moved with her parents to Missouri when a child, and the family settled near Wellington, Missouri, where she grew to womanhood. She was the oldest daughter of John Q. and Phoebe J. Adams. March 12th, 1882, she was united in marriage to Benjamin F. Corn, and to that union two daughters were born; the elder preceded her to the grave when about three years of age. She leaves to mourn their loss her husband, one daughter, one step-son, two sisters, two brothers, besides many relatives and friends. The first Saturday in December, 1888, she, with the writer of this notice, united by experience and baptism with Oak Grove Church, Jackson County, Missouri, and was baptized by Elder Peter L. Branstetter. She was ever a devoted, faithful member of her church, and a firm believer in the doctrine of salva-

tion by grace alone, and was ever in her place at her meetings when able to attend, and was ever ready to entertain the brethren, sisters and friends. It can truly be said of her that hers was surely a life of devotion to her family, her friends and her church. She is greatly missed by all who knew her. Funeral services were conducted at the home by the pastor of her church, Elder T. E. Attebery, assisted by Elder W. L. Hall. She was laid to rest in the family cemetery, there to await the great resurrection morn.

BENJAMIN F. CORN.

**Mrs. Annie E. Church**, daughter of Elbert and Prudie Yarborough, was born January 20th, 1864, and departed this life January 24th, 1923, at the home of her only sister, Mrs. George W. Hays, Little Rock, Arkansas, where she was making her home. Sister Church united with Bethesda Old School Primitive Baptist Church, near Camden, Arkansas, and was baptized by Elder Nathan C. Yarborough, in June, 1897, and continued a faithful member to the end. She was a noble woman. Her christian virtues drew me close to her in spiritual fellowship, and our loss is felt deeply by her kindred in Christ, but we would not mourn as those without hope, for we believe her sufferings are over. Sister Church is survived by one sister, Mrs. George Hays, of Little Rock, Arkansas, and two sons: Maurey Church, of Banxite, Arkansas, and Lucian, somewhere in the government service, besides many relatives and friends, who deeply mourn their loss. She was a reader of the SIGNS. I am writing this at the request of her sister, and it is sweet to record the death of this dear sister, knowing by faith that she has entered into that rest that remaineth for the children of God, and that she dwells in the presence of her Redeemer.

There was a large attendance at the funeral services, which were conducted by Elder J. T. Evers, who spoke most comfortingly to the bereaved, at Bethesda Church, where her father, mother and many relatives who preceded her rest.

ALICE S. DANIELL.

**Lydia Reel Brayton**, daughter of Henry and Catharine Starr Reel, was born in Reelsville, Indiana, May 31st, 1841, and passed away at her home, in Logan, Iowa, May 11th, 1923, aged 81 years, 11 months and 11 days. She was the last member of the Henry Reel family, and did her full share to help others. She left her native State with her father, mother, three brothers and three sisters for a home in the west early in September, 1853, and arrived in Council Bluffs in October, where the entire family spent the following winter. In March, 1854, they came to Harrison County, and located where Logan now stands, the present residence being located on the original home site. All her life she was much in-

terested in education, being instrumental in locating the city school where it now stands, and in organizing the city library. Lydia Reel was married December 27th, 1868, to William Brayton. They lived in and near Logan, Iowa, except two years spent in New Mexico. They were the parents of eight children, all living, except two who died in infancy, and Mary, who passed away at the age of seventeen. Those surviving are Effie, Henrietta, Martha (Mrs. G. E. Secour), Cynthia (Mrs. R. S. McFarland) and Percy. There are seven grandchildren and many other relatives and friends who are left to mourn. William Brayton passed away March 23rd, 1911. Mrs. Brayton united with the Primitive Baptist Church, and was baptized in May, 1879. She was a faithful member, attending meetings as long as her health would permit, later having church services at her own home. The funeral was held at the Baptist Church in Logan, Elders Edgar Carter and William M. Jones, of Loveland, Iowa, officiating. Burial was in Logan Cemetery by the side of her husband.

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

J. Ryan Jackson, Ga., \$2.00; Mrs. Spencer Nethaway, N. Y., \$1.00; Mrs. Mary E. Pittman, Kans., \$1.00.

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

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

**I N**

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

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

**11:00 A. M.**

**2:00 P. M.**

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

**SALEM OLD SCHOOL BAPTIST  
CHURCH,**

**1315 Columbia Avenue**

**(Park Avenue Hall)**

**PHILADELPHIA, PA**

**Meeting every Sunday 10:30 a. m.**

**ALL WELCOME**

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.**

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

**S. B. MOFFITT, Pastor.**

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

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

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

**S. B. MOFFITT, Pastor.**

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

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

**JOSHUA T. ROWE, Pastor.**

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

A. S. ROWE, Church Clerk.

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### CHURCH NOTICE.

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To our beloved brethren and friends, who may desire to visit the Cedar Creek Church,

PLEASE TAKE NOTICE

we have changed our place of meeting from Sellwood (Portland) Oregon, to Oregon City, Oregon. Day and hour will be the same: fourth Sunday in each month, services beginning at 10:30 a. m., with lunch at noon.

S. B. MOFFITT, Pastor.

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### AUTOBIOGRAPHY AND LATER WRITINGS

OF

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## THE

“**SIGNS OF THE TIMES,**”

(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

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### EDITOR :

Elder H. H. Lefferts, Leesburg, Va.

### ASSOCIATE EDITORS :

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

# 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. 91. MIDDLETOWN, N. Y., JULY 15, 1923. NO. 14.

## CORRESPONDENCE.

SHELBYVILLE, Ky., June 27, 1923.

DEAR BRETHREN:—I am inclosing two, to me, dear, good letters, which are at your disposal, and which I think will be read with interest and comfort by others. While I would much rather meet the dear kindred in Christ, and talk face to face of the things by the way, yet I love the heart to heart talks through the silent tongue of the pen. How oft we ask ourselves the question, yea, in bitterness of soul, Oh is there any one like me? and what a comfort to our souls to find others just as we are. So as face answers to face in water we see our likeness in others, and it gives us to hope we may not be entirely deceived. Both letters are from those who are dear to us in that blessed tie that binds the heart in christian love.

Dear editors, will you kindly allow me space to say to the many brethren, sisters and friends who so kindly wrote me after reading my letter in April 1st number of the SIGNS, that I cannot express to them the appreciation and comfort of soul their tender, loving, sympathetic words were to me? While I have not

been able (because of my nearly blind condition) to answer all, I do appreciate them all, and am grateful to the Lord, I hope, for their love and fellowship to one so unworthy of it, for I often feel to say, I am a worm and no man; yet sometimes take comfort in these blessed words, Fear not, thou worm, Jacob, I have redeemed thee. In several of the letters I was asked to write more frequently. I can only say that there has often been an impression of mind to write, but I have ever felt there were so many far more gifted with the pen and tongue, and the fear of being a burden to the kind editors and publishers prevented, yet I do appreciate your comforting, assuring words that my feeble writing has not been entirely in vain in the Lord. It is quite likely this will of necessity be my last. I am now in my eightieth year, and while my general health is good (never better), my nearly blind condition forbids, for it must be difficult to prepare for the press. I still go to our meetings, as desired by the brethren, but feel as a preacher and pastor I have been a failure in the true sense, but feel I have contended for the faith once delivered unto the saints with the ability God gave me, always desiring

to speak the things that become sound doctrine. Now to all who love the blessed God-honoring doctrine as advocated by the dear old SIGNS, I say from the heart, God bless you, and the God of peace be with you, and lead you in the way of peace and righteousness, for his dear name's sake. Farewell.

Unworthily yours, the very least of all,  
P. W. SAWIN.

ATLANTIC, N. C., April 22, 1923.

DEAR BROTHER SAWIN:—I received your good letter, and am glad to say to you that I could make out the most of it. I well remember the first time we were up north together. I was so young and so inexperienced in traveling among even our brethren that it was a great comfort to have you with me. Also, I learned to love you so much as a precious brother that I have never let one of your letters in the SIGNS pass that I did not read as soon as I got hold of it, and now I am glad to say that I have never found any occasion to differ with you on any point of doctrine. This makes me feel that there was no mistake in my first impression of you on our first acquaintance.

I am hoping to go this year to see the brethren at the eastern associations, and to go on to the Canada meeting. I am acquainted with Elder Slauson only of the brethren over there. I have met the two sisters Wells, who have both married since my acquaintance with them, and are now both widows, I believe. I do not know how far our meeting will be from their homes. I would be glad if you could be with us up there this year, as I would be glad to see you again. I was seventy years old in March, but have generally been well. Last week I had five spells of kidney colic in two days, and was in bed with it, not able to eat

one mouthful from Monday dinner to Thursday morning, then only a little oatmeal; however, I am better, and have filled an appointment to-day. I feel that the grace of God has been all my trust for these forty-nine years I have been trying to declare his word to his people. I look back and see many mistakes I have made in my great weakness, but I am glad to say that in all of them he has been my shield and my help. I feel that he who has been my support all these days will keep me to the end. I once read the words of a poor woman whose life had been just a little out of the way, but her faith in God was strong. She was at the seashore to be banished from home and friends. She spoke in old English with weeping eyes, and said, He that kept me will keep me to the end. Those words are often with me, and I am made to rejoice in such strong faith in the God in whom I have been led to trust. Man may forsake us, hate us, turn us away in disgust, but our God, our Husband, Friend, will keep us to the end. Our lives may not have been just what they should have been, but that cannot hinder the grace of God in our salvation. He who purged Solomon, David, Nebuchadnezzar, Manasseh, Paul, and all the saints of old, can, and will, purge his people the world over, and keep them ready to be revealed in the last time. Oh, my dear brother, I do feel so much the need of his holy hand to wash me that I may be as white as snow, to cleanse me that I may be as wool. I know that in the brightness of his countenance all of our blemishes will be fully removed. We shall be returned to him as pure as we were in the mind of God before we sinned. I cannot think that our dear Father gave to his son a prostitute wife. No, she was pure in his eye, which cannot make any



mistake. But even though she was pure, she had not the power to retain her virgin purity. As soon as the temptation came, though it was from her strongest foe, she had no power to resist it. She sinned and fell into death. She had no power to release herself. Sin had filled her whole being, therefore she followed after that which was evil. Notwithstanding this awful fall, and the awful condition into which it placed her, her Husband did not forsake her, nor divorce her. His great love was just as strong for her as it would have been if she had not fallen into so desperate a condition. In the fullness of this love he came to her in the flesh. He carried her and bare her all the days of old. She was bound on his heart with a cord stronger than hell, higher than the heights, deeper than the depths. He needed no life-lines to be thrown out by her. All her salvation was in him. She was full of the sin of the world, he came to take it all away. Her whole body was full of putrifying sores, he came to cure every one of them. He was full of ability to do all the Father sent him to do, and all the devils in hell and out of hell could not stay his hand. Oh such a Savior! "I that speak in righteousness, mighty to save." He stained all his garments. She was wrapped in them. That blood could not be wiped away; it went down, and her sins went down with it. Here she was separated from her transgressions as far as the east is separated from the west, an incomprehensible and an ununitable distance. She does not dwell in herself, but in her Husband. Her old name is taken away and a new name is given to her. It is the name of her Beloved. Nothing is so sweet to her as to be called by his name. His name is, "The Lord our righteousness." Her name is, "The Lord our

righteousness." He said, I will name my name upon her. He has done it, and she is given to rejoice that the day of her espousal has come. If he appears to have gotten out of her presence for a moment she begins to inquire, Where is my Beloved gone? Her heart is filled with weeping and her soul with great sorrow, until she hears his voice walking in the garden of the Lord. It may be that the cold north wind is blowing, and the snow and the ice may be on her garments, but the knowledge of the presence of her Beloved is enough to melt the cold, with all its consequences, and immediately the warm south wind fills her whole being. She is resurrected from the dead state to the fullness of life in him. At once her faith is strong in the Lord, and in the power of his might, and it reaches to the end, where she listens to the voice of her Beloved calling up all the members of his body to come and enter into the kingdom prepared for them from the foundation of the world.

The Lord who has kept you all these days, keep you to the end.

Your brother in a good hope,

L. H. HARDY.

SULPHUR, Ky., June 12, 1923.

ELDER P. W. SAWIN—DEAR BROTHER:—I have thought of you many times since last we met, and have often had a desire to write you, but something has held me back. I think it is the fear the desire might be of the flesh, yet I have hope it is of the Lord, and I also hope he may guide my pen, for I do not know how to write as I should (that is, of myself) any more than I know how to pray as I should, but what a wonderful blessing is the gift of the Spirit that maketh intercession for us with groanings which cannot be uttered. What a blessing to be made to

know our own weakness and how frail we are, and when we see Christ as our all in all, and the One altogether lovely, then we rejoice with joy unspeakable. But truly I can say there are few moments in praise I enjoy, and they are succeeded by pain. If a moment in praising of God I employ I have hours again to complain. Oh how true are these words in my case. Brother Sawin, I have not heard any preaching since I heard you at old Sulphur Fork, and I do miss the meetings so much, and feel to sympathize with the lonely ones who are deprived of church privileges. Some of the sweetness of your last sermon lingers with me still. While listening to you speaking words of truth and soberness I wondered how any could turn from such preaching as that and go where they preach for doctrine the commandments of men. Surely they have never been brought into the knowledge of the truth as it is in Jesus, the blessed Savior, for a hungry, thirsty soul can find neither food nor drink in salvation by works. But I do not feel to be greatly concerned about the outsider. I wonder if I am wrong in this, and if it is sinful for me to feel this way, but I know the Father has all power in heaven and on earth, and I know he saves whom he will, and there is none to hinder or help, for he says of the people, There was none to help, and mine own arm has brought salvation; but I do feel to be greatly concerned about myself, for I see so much sin and evil in my own human nature it causes me to fear I will never be permitted to see my Savior as he is and be like him. I sometimes think the only knowledge I have is of the head, for when my heart seems to be so cold and hard I then think surely that great and wonderful love of God has never been shed abroad in such a heart as I have. I

feel to know you have no such doubts or fears of this kind. I can see marks of grace in others, but when I search my own heart I see nothing but sin, and every evil thought, all my own righteousness is as filthy rags. But it is said Christ is our righteousness, and in him only is perfection, and, blessed thought, he is the sinner's friend, the only one that can do us good, and he knows just what is needful and best for us, and he gives us grace according to the measure of the gift of Christ. Then it is not according to our works, and I feel to be thankful for that, for if it was according to our work (in my case at least) I know I would be a castaway, yet I do believe I love the doctrine of free grace, and the predestination of all things; I cannot believe anything else. It is sweet and precious to me to believe that God rules and controls everything, from the greatest down to the very smallest mote that flies in the air, yet I have heard one say there was no doctrine of absolute predestination taught in Cain killing Abel, that it was Cain's own sin. Well, I fully believe it was Cain's own sin, and if I should commit a wicked act it would be my own sin, and I would be punished for it. Was not the act of Joseph's brethren selling him their own sin, because they thought to do evil, and did not know they were working out the predestinated purpose of God? Surely they were none the less guilty. Was not the death of His Son predestinated, and did He not ordain the wicked hands that did it? I may be wrong, for I know my weakness, but if I am I hope I may be set right before I leave here. Sometimes I feel to hope thus far the Lord has led me, and if he is leading me (Oh if I could know that), then I would know everything was and is all right with me. Oh come, tell me, is it thus with

you? I feel to know you are only waiting for the call of the blessed Master, Child, come home; there to bask in the sweet sunshine of his presence, and sing praises to that God you have been trying to serve so long here below. I do not know we will ever meet again in this world, but may we all meet in that happy home above where Jesus is, there to see him face to face and sing the song redeemed by grace.

I must stop lest I weary you with this rambling letter. Give my love to all the family.

I am, I hope, your sister in hope of a better world,

ADDIE CHANDLER.

#### CHARITY.

FOR some cause my mind has been directed to the word "charity." I have decided to pen a few thoughts as they occur to me. If I have the right conception of the word "charity" ninety per cent. of the people have the wrong view. The apostles often use the word in their writings. Paul said in 1 Corinthians xiii. 1, "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." "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up." Faith, hope and charity, and the greatest of these is charity (love). It has been for a number of years the idea among worldly religionists that charity is a gift bestowed upon persons, and for a long time there have been institutions organized for the purpose of taking care of donations named as charity, and they have officers of different ranks to take care of the funds, and of course these officers have to be paid, and now it is a

custom to give of their abundance a small amount for charitable purposes, not knowing what person or persons their gift is going to benefit. But listen to Paul: "And though I bestow all [not part] my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Now compare Paul's statement with the general idea, and note the difference. If he gives all his goods, and even his body to be burned, and has not charity (love) it profiteth nothing. Charity means love, and where no love is there is no real charity. It has been a practice among the Old Primitive Baptists in all ages to look after their afflicted members, not through institutions, but according as the Lord hath prospered them. (See 1 Cor. xiv. 1-4.) I can well remember back in the latter seventies and eighties, on each Saturday the pastor would during conference make an inquiry as to the welfare of the brethren. His question was: Brethren, is there any one in need? Any one sick, needing attention? If so, let it be known. I have witnessed several times some one would rise and address the moderator and brethren with, Brother or sister so-and-so is sick, or had some misfortune. Then the moderator would direct the body to get together and take steps for their relief. The deacons were admonished to do this duty. No contributions were begged from the world, no funds as charity to be sent to some charitable institution, but sent direct to the one in need. Charity doth not behave itself unseemly, rejoiceth not in iniquity; beareth all things, and never faileth. Love is of God, and he that loveth is born of God. So we may safely say true charity is as much the fruit of

God's Spirit as is love, peace and hope, for all true love is the outgrowth of that indwelling love of God, and the performance of any of the commands as are laid down by Jesus and his apostles is only evidence of that love of God shed abroad in the heart. Charity is not, and cannot be, only a custom just handed down for generations, but is the direct command handed down by Jesus, the author and finisher of our faith. Where there is no love there is no charity, and I have often said love is the strongest and most profound word in use, for God is love, and he hath loved us (those whom he foreknew) with an everlasting love. Yes, those he loved in eternity he still loves, and will love in time and all eternity, manifesting his love to them, causing them to cry, Abba, Father, and also to love one another; for there is no greater evidence of a true child of God than the expressions of love one toward another. Love will let itself be known, for by the standard of honest weights and measurements a true manifestation of God's love is made manifest, for said the apostle John, "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Well, if charity is love, and one claims to be a lover of God, how can we know it unless there is some manifestation of that love by its fruits? John said, My little children, let us not love in word, neither in tongue, but in deed and in truth.

Brethren, I have written this in fear. I hope to be remembered by all when at the throne of grace.

I am, I hope, your brother in hope, and in afflictions,

J. B. BOWDEN.

WARING, Texas, April 4, 1923.

#### JOHN XII. 25, 26.

"HE that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor."

These words were spoken by our Savior just a short time before his crucifixion, and his trials and conflicts in the flesh prompted them, knowing that all redeemed by his blood and grace would feel the same suffering of tiring of this world with its pleasures of sin. There lies the distinction, the line of demarcation between the unbeliever and believer, "he that loveth his life shall lose it," and "he that hateth his life in this world, shall keep it unto life eternal." One, until his heart is circumcised, or softened by regeneration, desires nothing but the pleasures of this world, particularly in whatever forms he is tempted, or "blinded" to follow. He knows nothing about that mercy or love that attends regeneration, and we should pity him rather than condemn him, for either subject is helpless within himself; it is all by the mercy of God we are what we are. On the other hand, one who has been brought from darkness to His marvelous light has been made to see the imperfection and corruption that belong to carnal man, and he is made to abhor them, particularly within himself, to see his own vileness and to know, as Paul declared, there in no good thing in him, in his flesh, and to love the things he once hated and hate the things he once loved. This condition of mind is surely evidence of regeneration (born again), and that promise of eternal life to those who have hope in Him makes us secure when we are given to see it by faith. But look at the price with which we were bought, the sacrifice. We killed him, our sins killed him, nailed him to the cross, but it was by the determinate

counsel of the Father that he should die such a death, for in the following verse he says, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." "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. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do." It is unnatural to forsake or discard the pleasures of this life in the flesh; that is, our mind altogether dead to trespasses and sins, to which we are heirs by Adam's transgression, and it is only mercy and grace that can change this condition in any fallen sinner of Adam's race. It has been said that clay will stick to clay, and we surely did stick close to it until by the grace of God we were made to see ourselves sinners, convicted, reproved and made to repent in sackcloth and ashes, brought to see our nakedness. None of us came into the church of our own volition; no, not one; we were helpless in our regeneration, and we are just as helpless after the new birth, for the flesh lusteth against the Spirit and the Spirit against the flesh.

"If any man serve me, let him follow me." If a subject is given to hate the pleasures of this world he must have a desire to follow spiritual things, and thus he is led to follow his Savior. "Let" in this sense is more of a command than left to the will of the person under exercise. His yoke is easy and his burden is light when we are given to endure each trial and conflict as they appear from time to time.

Dear brother Oliver, my mind was arrested on these words yesterday for a time, and I wrote some of my exercise on this sheet of paper, but this morning the exercise is gone and I cannot finish it. Brother Eubanks once said, You cannot bottle sunshine. Light to-day is invariably darkness to-morrow. No use in turning down a leaf.

Your little brother in hope,

J. B. MILLER.

NEWARK, Del., Nov. 7, 1922.

HERNDON, Va., January, 1923.

DEAR EDITORS:—In looking over some of my letters this morning I found the inclosed letter, which I received from dear brother Miller some time last fall, and in reading it over again this morning I thought some of the readers of our family paper might enjoy it with me, so make the venture to send it to you for publication if you see fit. I would love to still write for the dear old paper, but have no gift to do so.

Yours in hope,

JOHN F. OLIVER.

RISING STAR, Texas, June 26, 1923.

DEAR BROTHER LEFFERTS:—I have just read with much concern Elder Ker's resignation as editor on the SIGNS OF THE TIMES. My desire and object in this letter are to express myself by way of encouragement to you, and to let you know that I am mindful of you. I feel that prayer is going up to God as the prayer of one man that he will enable you to continue to edit with the pen of a ready writer. We feel that the editorial department will continue, by the grace of God, in all the fullness and clearness of expressed experimental and scriptural truth that has featured it ever since its first issue. Moreover, we as the SIGNS'

family, are asking our heavenly Father for companion editors with you, that it may continue as in the years past, believing that he will soon grant our petition. As to this we have no doubt, although knowing that it will require an act of special providence of God, as was so clearly manifested in former editors. Consequently our God is continuing to bestow a special blessing in its publication. In thus speaking, I do not intend to minimize the blessedness attending and consequent to its illustrious train of correspondents. They have from its earliest existence kept its pages lighted with a constant blaze of Bible truth which has stirred the souls of thousands to write for its columns, and has filled the souls with love for them of many thousands more whose pens have remained silent. So a continual anthem of praise to our God and to the Lamb commenced with its prospectus in 1832, and our desire and prayer is, if the will of God be so, that it may continue to be resounded throughout coming years by rising generations, who will also learn to read and write of God's grace, love and truth as taught in his unerring word.

Finally, brother Lefferts, be strong in the faith. Shun not to declare the whole truth. The Lord give you light to speak as the law and testimony direct. Consider what it says, and the Lord give you understanding in all things that shall come to be yours to write of in all your editorials, even as he has in those of yours in the past. Now, having by the foregoing somewhat relieved my mind of an abiding impression to write to you, I commend you, as editor, to God, that his wisdom direct your pen to the comfort and instruction of your readers, and to the honor and glory of God, and of our Lord Jesus Christ who ordained this un-

equaled medium of correspondence, as we believe, to this end. The grace of God be with you. Amen.

Your brother, the least, if one,

J. I. FOSTER.

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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."

Is it possible that any part of "the world" that God so loved as to give his only begotten Son to be a sacrifice for, to pay the redemption price of, should ever perish eternally? Will a father ever destroy his own offspring? Will a loving bridegroom ever destroy his lovely bride? Will the advocate destroy his client? To all the above interrogations we answer emphatically, No. The sacrifice was too great. When God created Adam he said it was not good for him to dwell alone, so he made for him an helpmeet. He made the "helpmeet" from a part of Adam, so when the Lord got the work done he (Adam) was in two parts, and it took both parts to complete the work. So when Adam was thus created he was "the figure of him that was to come," and "him that was to come" was the second Adam, the Lord from heaven, a quickening spirit. Also, that "breath of life" that God breathed into Adam's nostrils was only a figure of that eternal life hid within Christ, in God, for all his spiritual offspring. Also, that love that Adam had for his bride, that moved him to voluntarily go under the curse of the law for her, is a figure of the great love wherewith the second Adam loved his bride, (the church) and was made sin, and a curse for her. Also, while the "figleaf apron" represents the very best righteousness that man has ever gotten up, the coat of skin (which is the most dur-

able garment in the world, and that cannot be obtained without a sacrifice of life) is evidently a figure of the righteousness of Jesus Christ, the garment with which his people must be clothed before they can ever pass the solemn test. The first Adam was to multiply and replenish the earth, and this carried out constitutes a "world," all of which received condemnation in their federal head. The offspring of the second Adam have received in him an imputed righteousness which makes them pure, just and holy before God. This is done by the fact that Jesus Christ lived the life that the law required, suffered all the penalty of God's just and holy law, that was justly due to them, and was buried and rose for their justification. If Jesus lived for them, kept the law for them, suffered for them, died for them and rose for their justification, will they be justified? Or is it a failure? All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, they will certainly come clear. The "world" that God in Christ was reconciling to himself, is evidently the world that God so loved that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. This is the people that the Holy Spirit had in mind when he addressed the Virgin Mary. Thou shalt bring forth a son, and thou shalt call his name Jesus, (Why call his name Jesus?) for he shall save his people from their sins. All the above is said without an "if," or "peradventure," or "maybe." The Holy Ghost does not say, He shall try to save his people from their sins, or that he shall save as many of

them as he can, but the language conveys the idea that all are included. Also, Paul does not say that God was in Christ trying to reconcile the world unto himself, but he was just doing it. When Christ told Nicodemus he must be born again, he gave a name to a hitherto nameless thing. Every child of God who has ever lived in this world, or ever will be here, was, or will be, born again. He was first born of a corrupt seed, flesh and blood, and under this birth he cannot inherit the kingdom of God. He must now be born again, of incorruptible seed, a pure seed that cannot be corrupted, and every child that is born into this family will certainly get his inheritance, which is incorruptible, and undefiled and fades not away. There are only two ways by which we can inherit, one is by legal birth, and the other is by legal adoption. In either case, we are perfectly passive. We cannot possibly have anything to do with our natural birth, and it remains a fact that we must be born of this incorruptible seed if we have any part or inheritance in that heavenly kingdom. The works which we do here in this world do not make us what we are, but only prove what we are. Make the tree good and its fruit will be good.

"He loved the world, his own elect,  
With love surpassing thought,  
Nor can his mercies e'er neglect  
The soul so dearly bought."

G. W. BERRY.

ZANESFIELD, Ohio.

DEAR BRETHREN EDITORS:—As my subscription is long past due, I will send you money order for four dollars to pay for what is overdue, and to pay on the next year. I feel I must take the SIGNS while I live, as I am in my seventieth year. I have taken it for forty years or more. My father took the paper for that

long or longer, and my grandfather took it before him. I had a year's binding of the SIGNS that my grandfather had away back in 1832 and 33, that had an account of the split on the missionary question. I was just thinking how firm the SIGNS has stood all those years. Well, dear brethren, it is just as true to-day as it was ninety years ago, for the Lord is everywhere present and has the power to let all men everywhere see and know the truth if it is his will to do so. I hear people talking about helping the Lord, as though the Lord needed man's help. I never could see why God needed man's help. I often tell people if I had the same power as the Lord I would cause all men to see and understand the plan of redemption, and that I would create in them a new heart and willing spirit; but we cannot do those things. I fell in conversation with a Methodist minister this winter. He was telling me what great things were needed for mortal man to do. I asked him why the Lord did not do those things, for he had the power at the turn of his hand to bring all mankind to the truth, and to also give them the earnest of the spirit. He said he supposed he could, but had handed the kingdom over to man. I told him that I thought that a poor piece of business.

Well, dear brethren, I have written these few thoughts to let you know that there is one Baptist in this part of Ohio that stands firmly on the principles which the SIGNS has always stood for. I would be glad to hear from any of the brethren.

As ever, your brother in tribulation and hope in Christ,

G. D. PETERS.

ENLOE, Texas, Dec. 26, 1922.

DEAR BRETHREN:—Inclosed find two dollars, for which please renew my subscription to your paper. Dollars and cents do not pay for the great comfort we

receive from the dear brethren and sisters through the dear old SIGNS. You need what Moses needed when he became worried: you need your hands upheld by a word of encouragement. I feel my weakness so much it make me tremble to attempt to encourage any one, but He who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance, is able to support the dear old SIGNS and hold it up, as he does the truth at all times. May the life of the dear old paper be long. I feel my weakness very much, but am counted with the Old Baptists in the New Hope Association.

J. D. ROBBINS.

MACOMB, Ill., June 7, 1923.

DEAR EDITORS:—Inclosed find one dollar, for which please extend my subscription to the SIGNS six months. I thought of writing a few words of commendation and good wishes, but as I am not well I will not at present.

With best wishes and greeting to all connected with the dear paper, and wishing all Godspeed, I am your sister, I hope, in the faith,

SARAH E. RUNKLE.

LAKELAND, Florida, Feb. 10, 1923.

DEAR EDITORS:—I am sending you money order for two dollars to renew my subscription for another year. For some reason I feel that I cannot get along without the SIGNS, as it stands for the doctrine that I hope I have believed for more than fifty years, and in which my father and mother rejoiced since my first recollection.

Wishing for you, and all connected with the SIGNS, a pleasant and profitable new year, I hope I am your friend,

ROBERT MILES.



**EDITORIAL.**

MIDDLETOWN, N. Y., JULY 15, 1923.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

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

Elder George Ruston, Kelly Corners, N. Y.

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

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

BROTHER Marshall Sellars, of Sandersville, Georgia, has asked us to give our views on the eleventh chapter of Revelation, especially the first part of that Scripture. Not long ago we tried to use this portion of Scripture for a text at the Warwick Association, and it seems rather singular that we should also receive a request along the same line at about the same time; a little peculiar that different minds should be running in the same channel. This eleventh chapter of Revelation should be read in connection with the fourth chapter of Zechariah, because the two chapters (one in the Old, the other in the New Testament) present the same truth. The measuring rod in Rev. xi. 1, is the same plummet in the hand of Zerubbabel mentioned in Zech. iv. 10. This measurement is the judgment of the Holy Spirit, and is in the hands of Jesus Christ, the spiritual Zerubbabel. The man of the name Zerubbabel, who began the restoration of the temple in Zechariah's time after the Babylonian captivity, was a type of Jesus Christ, who is the builder of the real temple of God, the church. The Holy Spirit of the risen

Christ at the right hand of God brings into judgment every secret thing, and every one of the elect must and does in this time state appear before this judgment-seat to receive the things done in the body, whether it be good or bad. "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." This judgment of the Holy Spirit was, so Peter says, to begin at the house of God; that is, at the church; and the church at that time was first manifested among the Jews. The gospel of the kingdom was first preached to the Jews beginning at Jerusalem. This we read of in the first chapters of the book of Acts. On the day of Pentecost, many were pricked in the heart; that is, they were measured by the plummet in the hand of spiritual Zerubbabel and made to exclaim, Men and brethren, what shall we do? But after the gospel was first preached to the Jews, and after God's elect remnant among them was gathered into the gospel fold, then the gospel went to the Gentiles. "It was necessary that the word of God should first have been spoken to you [Jews]: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." According to the second verse of the eleventh chapter of Revelation, the Gentiles are to occupy the (gospel church) 1260 days. No one knows how long a time this 1260 days represents. There have been various theories about it, and many have been the mathematical calculations trying to determine it, but it still remains a secret. We do know, however, that it means the period during which the gospel church, or holy city, is given over to the Gentiles, and that period began in the days of the

apostles when, their work done among the Jews, they turned to the Gentiles; we are to-day living in that same 1260 days or Gentile period. How much longer it may continue we cannot say, but it will continue until all God's elect among the Gentile nations of the earth have been manifested, not that all of them shall ever be brought into membership in the visible church (only a very small remnant of them enjoy that privilege), but every one of the elect must be, and shall be quickened and regenerated by the Holy Spirit and brought into manifested eternal life. When the fullness of all the elect of God among the Gentiles shall thus have been brought out of condemnation on account of sin and experimentally brought into the saving knowledge of the Lord and Savior Jesus Christ, then visibility of the church of God shall become extinct among the Gentiles to spring up again among the Jews; even as many hundreds of years ago it ceased from among the Jews to spring up among the Gentiles. Then shall be the end of the 1260 days representing the period during which the gospel church is among the Gentiles. During that same 1260 days, the two witnesses do their testifying in sackcloth; that is, in sorrow on account of sin and the repentance which follows that sorrow. Sackcloth was the ancient badge of humiliation and sorrow. These two witnesses are, first, the Scriptures of the Old Testament; second, the Scriptures of the New Testament. To get this clearly in our minds, let us read carefully the fourth chapter of Zechariah. Note that the candlestick is all of gold, that it has seven lamps, seven pipes to the seven lamps. This candlestick can be none other than the church of Jesus Christ established in its gospel doctrine, order and

practice as set forth in the word of God in the New Testament. It is important that we notice the "bowl," which is not underneath the lamps, but on top of the candlestick, showing the supply of oil comes not from underneath, or from an earthly source, but from above, an heavenly source. All the fullness of the Godhead dwells bodily in Jesus, and he is the living Head of the church; she is complete in him, receiving from that bowl all her virtue and life by which she shines forth as the pillar and ground of the truth, the lamp lighted by him and kept shining by him to show forth his honor and glory. All the testimony of the Scriptures, both of the Old and the New Testament (the two witnesses) comes down into the lamps by first coming through the Head, Jesus Christ. The Scriptures were never written for the world, but for the church of God, and belong only to the church. The church of God is the only body of persons on this earth that has among them the unfolding and interpretation of the Scriptures. Whenever the world tries to interpret the Scriptures they handle them wrongfully, and invariably to their own condemnation. This opening up of the Scriptures of the Old Testament, as well as of the New, is one of the bright marks of the Gentile gospel church, something which was withheld entirely from the church while under the law. Yet it is only through great tribulation that this testimony of the two witnesses is made known; that is, in sackcloth. Every principle of gospel truth has won its way only through great humiliation and suffering on the part of God's people. The road to soundness in doctrine and in order is far from an easy one. It is marked by the blood-stained feet of martyrs, by those who have been perse-

cutted and maligned because of the truth for which they stood. During all of the 1260 days of Gentile occupation of the holy city, the testimony of the holy Scriptures is revealed and preached through much sadness and humiliation. Yet every word throughout the Scriptures shall be, if it has not already been, fulfilled. Not one word can fail of coming to pass. "These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Wherever in the Scriptures it is declared that heaven shall be shut, it shall be so; wherever it says rivers are to be turned to blood, it shall be just that way; and all plagues promised are certain to come to pass. If any man or men seek to hurt either the candlestick or the witnesses, the written word of God tells just what woe shall come upon such, and so it shall come to pass. Every word written by inspiration of God shall verily be fulfilled. At the end of the 1260 days, the beast shall ascend out of the bottomless pit and shall fight against the Scriptures, and shall overcome them. The bottomless pit is none other than the depth of iniquity resident in the carnal heart and depraved human nature of ungodly men. The heart is deceitful above all things and desperately wicked, and so vast is the mystery of iniquity that it is unknowable, except in small measure, even by those who are taught of it in the light of the Holy Spirit's revelation. Out of this bottomless pit of corrupt human nature shall arise the organized power of anti-christ to oppose and to overcome the testimony of the Scriptures. There has always been more or less opposition among unregenerate mankind toward the

testimony of God's truth in the Scriptures. The Bible has for centuries been subjected to revision after revision, criticism upon criticism, in the endeavor to get rid of its teachings so abhorred by unbelievers. The Scriptures have, however, survived it all, and shall continue to survive all opposition until the time spoken of in Revelation xi. 7. Then shall the beast be successful in killing the Scriptures. The two witnesses shall lie dead, but not out of sight, in the streets of that city spiritually signified by Sodom and Egypt where the Lord was crucified. It does not say that these two witnesses shall ever lie dead in the street of the holy city; that is, in the church, but shall lie dead in Sodom and Egypt. All the bodies of those beasts sacrificed under the law were burned outside the camp; Jesus also went forth without the gate bearing his reproach and was crucified outside the city; and it is outside, not inside the city, that these two witnesses lie dead, but not buried from sight; and when the beast shall finally have succeeded in ridding himself of the Scriptures, which have for so many centuries plagued and tormented him, when at last he shall have extinguished the Scriptures, having substituted for them a Bible of his own manufacture, written in the light of so-called science and philosophy, then the nations of the earth shall rejoice in the universal brotherhood to which they have attained by their own inventiveness and wisdom, and shall congratulate one another that at last they have attained to such superiority over the then obsolete and antiquated Bible. But this extinction of the Scriptures is to last only for a very short time comparatively, just for three days and half, whatever that may exactly mean. At the end of that three days and half, the Scriptures shall come into

power again, consternation and condemnation shall come upon all who have opposed them and have killed them, and antichrist shall in its turn go down, never to be revived. Truth may suffer eclipse, but can never be permanently vanquished. The very life and power of God himself is the vitality and vigor in his truth, so that, as the poet says, Truth crushed to earth shall rise again, the eternal years of God are hers. We need not be pessimistic or given over to despair, when we know that God is all the time ruling and reigning, not only in the heavens of his glory, but right here on and in his footstool earth. The moments of time roll tirelessly and ceaselessly on, accomplishing the unfolding of his purpose, and bringing relentlessly to pass all things contained in his will from before the foundation of the world. We cannot help it nor hinder it, nor would we.

L.

#### WATCH YOUR DATES.

WE wish to request our subscribers when sending in their subscriptions to see that the date on the little pink slip bearing their address is changed. If not changed, please let us know immediately (for that signifies you have not been given credit for the money sent) and we will look into the matter.

#### NOTICE.

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

L. B. FORD.

#### OBITUARY NOTICES.

**George A. Jenkins**, the subject of this sketch, was born December 15th, 1845, and died March 31st, 1923, aged 77 years. Brother Jenkins was married to Miss Nannie R. Sellers October 6th, 1874. He together with his wife united with the church at Ramer, Alabama, the fifth Sunday in March, 1889, and were baptized by Elder H. M. Curry. Brother Jenkins lived an exemplary life, was a patriotic citizen, self-sacrificing, ever ready to lend a helping hand to the needy. He was absolutely uncompromising upon the principles of the doctrine of the sovereign grace of God, and was one of the meekest and humblest men I ever knew. He died with that dreaded disease, cancer of the liver. He bore his afflictions with great patience, meekness and humbleness, and never murmured. I visited him one week previous to his death, and when I was leaving him he said, "Brother Wilson, this is the end of an unprofitable life. I am reconciled to my fate, and will soon be at rest. I only regret leaving Nannie (his wife) alone in the world, but I realize that she will soon follow after me." I would say to the dear companion, Weep not as those who have no hope. May the rich blessings of the graces of the Spirit of almighty God attend you through life's career, and comfort you in the hour of death with the same comfort that your dear husband was comforted when he passed this stage of existence. There are only a few more days of disappointment, weeping and bereavement, then the joyful summons will come, Child, your Father calls, come home.

Funeral services were conducted at his home in Banks, by Elder B. J. Wilson, who was his pastor for twenty-three years. His body was laid to rest in the cemetery at Banks, Alabama, the following day.

Written by his humble pastor, who is a deep sympathizer.

B. J. WILSON.

Brother **W. M. Heard** was born in Newton County, Ga., September 29th, 1849. He united with the church at Holly Spring, May 2nd, 1891, and was baptized by Elder William Adams. He was married to Miss Alice Thompson November 27th, 1898. They had no children. He died at his residence in Covington, Ga., very suddenly, of heart failure, May 28th, 1923, making his stay on earth 73 years, 7 months and 29 days. Brother Wilks (as he was called) was the youngest and last one of the Heard family, nine in all, and all grown: six sons and three daughters. One son was killed, or died, in the Civil War. The rest have died since the war. This family was noted for its high moral standing and honesty, and stood high in the community and county in which they lived. They were all strong in the Old Baptist faith. It has been my pleasure to

know brother Wilks for thirty-five years, and was my pleasure to be with him on a trip to the World's Fair, at Chicago, in 1893. I can truly say I was never with a more pleasant companion. He was strong in the faith of the Old Baptists, and was a reader of the SIGNS for many years. His home was always open to the Old Baptists, and the unworthy writer has had many pleasant times there conversing on spiritual things. We feel that a good man is gone, but feel our loss is his eternal gain. May the God of all grace bless his dear companion in her lonely home of grief and sorrow. She was certainly a true wife to him. Although she is of a different order than her husband, yet I feel she is hoping and trusting in the same God he did, and he can pour the oil of his grace into her heart, and enable her to say with one of old, The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Brother Heard's body was buried in the cemetery at Covington, after services conducted at the residence by the unworthy writer; from the last clause of the twenty-third verse of the sixth chapter of Romans. Prayer was offered by the Methodist minister, Mr. Dillard. May the good Lord be with his companion, uieces and nephews, and enable them to trust in the same God he trusted in, is my prayer.

R. L. COOK.

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

J. I. Foster, Texas, \$1.00; "A Friend," N. J., \$2.00;  
W. H. Wicks, Md., \$1.00.

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

The Siloam Association of Regular Predestinarian Baptists will meet with the Sulphur Creek Church, at Nesika Lewis Co., Wash., on Friday before the second Sunday in August, 1923. Those coming by train will be met at Morton, Wash., on Thursday; Morton being a station on the Chicago, Milwaukee & St. Paul R. R., running out from Tacoma. Should any one wish to go out on Friday a stage leaves Morton at 7 a. m., and at 1 o'clock p. m.

SONORA A. HESS, Clerk.

Please give notice in the SIGNS the old Trinity River Association will hold her session this year with Salem Church, Cleburne, Johnson County, Texas, beginning Friday before the second Sunday in September, 1923, and continuing three days. All friends, and lovers of the Lord Jesus Christ, are cordially invited to attend. If the Old School Baptists ever needed a time of coming together in the faith of God's elect people it is now.

ASA HOWARD.

**E B E N E Z E R  
OLD SCHOOL  
BAPTIST CHURCH,**

IN

**NEW YORK CITY.**

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

11:00 A. M.

2:00 P. M.

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**SALEM OLD SCHOOL BAPTIST  
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(Park Avenue Hall)

PHILADELPHIA, PA

Meeting every Sunday 10:30 a. m.

ALL WELCOME

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.

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

S. B. MOFFITT, Pastor.

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

THE 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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### CHURCH NOTICE.

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To our beloved brethren and friends, who may desire to visit the Cedar Creek Church,

PLEASE TAKE NOTICE

we have changed our place of meeting from Sellwood (Portland) Oregon, to Oregon City, Oregon. Day and hour will be the same: fourth Sunday in each month, services beginning at 10:30 a. m., with lunch at noon.

S. B. MOFFITT, Pastor.

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### AUTOBIOGRAPHY AND LATER WRITINGS

OF

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## THE

**"SIGNS OF THE TIMES,"**  
(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
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AT TWO DOLLARS A YEAR.

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### EDITOR :

Elder H. H. Lefferts, Leesburg, Va.

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### ASSOCIATE EDITORS :

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

# SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 91. MIDDLETOWN, N. Y., AUGUST 1, 1923. NO. 15.

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## CORRESPONDENCE.

PHILADELPHIA, Pa., June 16, 1923.

DEAR HOUSEHOLD OF FAITH:—I have an inclination to jot down a few thoughts that have been running through my mind of late; I dare not say an inspiration, as that sounds too sacred a word for me to use. Whether I shall be enabled by the Holy Spirit to write anything that will be of interest to the people I address is for them to decide. I do not propose to tell anything new, not something that you know nothing about, it is an old story, that is inexhaustible, so you must not expect too much from me. You know that small boats must keep near the shore while larger ones may venture more. I must acknowledge that I dread the task, but something urges me on. I know my weakness, my imperfections, and I fear the carnal mind will rise up and entangle my thoughts. I fear a desire to please the flesh. At present that is not my intention; my desire is to hew to the line, and not to stop to see where the chips are going to fall. I know there is a God who was able to speak the various planets into existence, and gave them their place, in this vast universe, and

gave them their course, and he had no counselor; he needed none, no one to guide him. He spake, and it was done; he commanded, and it stood fast. If we have such a God to guide us, why should we fear? He guides our every thought, and we cannot even think a good thought without him. He guides our footsteps, without which guidance we are liable to fall into some pitfall, or quagmire, so we are never independent of him, and need his guardian care every moment of our lives. I am telling you these things just as if you did not know them before, but if you did not know them you could not say amen to them. I have no doubt that you have had some of these feelings yourselves, and can say amen to them; if you have not, either you or I are deceived. I know it is possible for me to deceive you, but it is impossible for me to deceive the great God of the universe. I know I often do things that are contrary to his holy and divine will, which shows what we are liable to do when left to ourselves. If I am what I hope I am he will not let me go so far astray that he cannot bring me back into the fold. Then how ashamed we are that we should go so far from the road that leads to

everlasting life. My prayer is that he will keep me steadfast, and will still guide me in that narrow path that leads to eternal life, that he will give me a will to do his holy and righteous will. When I look back over my past life, and see what a crooked road I have come, I feel ashamed of myself, for it is full of sin all the way along, and mine has been a very unrighteous life. Fifty-five years ago, when my sister died, Elder Purington preached the funeral sermon. I was the only one of my parents' five children left, and he said I was spared for some wise purpose. I have failed to see the wisdom in it, although it was wise, even if I could not see it, as God makes no mistakes; it is all for some wise purpose, but what puzzles me is why should I be permitted to remain here to these many years? I am now in my eighty-second year, and I see no change for the better, if anything worse; I do not feel fit to live, nor fit to die, so you see what a dilemma I am in. If it were not for the rich mercy which is the only hope for the saints of his choice, I would give up in despair; but I could not give up if I wanted to, for I do not hold on to that hope which is the only salvation of a poor undeserving sinner like me, it holds me; all I can do is to praise and adore his holy name. You know the ship does not hold the anchor, but just the reverse: the anchor holds the ship; so with me, I do not hold the hope, but the hope holds me. The great question with me is, Am I one of those unworthy mortals who it is holding? I hope I am. I too often have doubts and fears that I am not; I can only hope. If that hope is destroyed I am surely lost. What a dreadful thought to meditate upon.

I hear there is a commission about to be, or has been, appointed to rewrite the

Bible. I suppose they intend to correct some of the mistakes the Lord made when it was written. What a botch of it they will make, but let them go on, give them rope enough and they will hang themselves. I contend the Bible was once written by the inspiration of God, and cannot be rewritten, as God makes no mistakes. I suppose that if it is undertaken they will write it so it will be more in conformity with the carnal mind, and with the wisdom of the wise men of the present day, and not so antiquated with this enlightened religious world. But this is a subject not worth considering by the saints of the most high God, so it is best to drop it. I have troubles enough, which grieve me, without meddling with outside matters which do not concern me, or that I have no interest in. The children of God have their own troubles to contend with, which the world knows nothing of, nor are we able to explain, nor is it worth while to attempt it. In my meditations I am led to hymn 1218, which appears to fit my case:

"A few more days on earth to spend,  
And all my toils and cares shall end,  
And I shall see my God and Friend,  
And praise his name on high;  
No more to sigh, or shed a tear,  
No more to suffer pain or fear,  
But God, and Christ, and heaven appear  
Unto the raptured eye."

You can read the whole hymn, it is good, and just suits my case, and I have no doubt does many others. It seems as if I have written much, and said nothing; as if I had aimed at the substance and only hit the shadow; I have not the ability to write upon this subject, but I can only hint at it. I hope you can see what I am trying to get at, and will make all due allowances for my insufficiency and shortcomings, and will spread the mantle of charity over all mistakes, and attribute them to the flesh, for you know that is



weak. When we go out on a clear night and gaze upward and behold with wonder and amazement the millions of planets placed there we wonder as to how they all got there, and what power holds them there, and gives them their course. I know your answer before you tell me: The power of God does the whole work. Nothing ever goes wrong with his work; no cogs to slip; no belts to get out of order; everything is perfect. God is the author of everything. He is the author and finisher of every good and perfect gift that is bestowed upon us from day to day. Are we mindful of that fact? I fear not; we are too negligent and careless. It is easy to say, Thy will, O Lord, be done, when things are going our way, but let afflictions and persecutions overtake us, do we say the same thing then? It is then hard to say, but these sad afflictions are necessary to the well-being of our souls; they are to try our faith, to sift us from the chaff, as the wheat is sifted, so we should at all times be ready for the sifting, if it is possible. I know this is a difficult task; in fact, I do not know where or how to begin; if I am ever to be prepared it must be done by the God of heaven and earth, for I see no other possible way it can be done.

It appears as if I have written enough for the present, and as I am about to close this article I will ask my friends to be lenient with me in passing judgment upon it, as I know it is like the writer, very imperfect. It will not bear a very minute inspection, for it is too full of self. I must admit that self is very much interested in this case. A poem said to have been written upon the wall of his cell by a maniac is as follows:

“Could I with ink the ocean fill,  
Were all the world a parchment made,  
Were every reed on earth a quill,  
And every man a scribe by trade,

To write the love of God alone  
Would drain that ocean dry;  
Nor could the scroll contain the whole,  
Though stretched from sky to sky.”

I will now close by wishing all the saints of God a loving farewell. I can make no distinction, when I say all. A sinner saved by grace, if saved at all, as I feel to say I am the least of saints, and chief of sinners.

C. S. FETTER.

#### HISTORICAL SKETCHES.

THE one hundredth anniversary of the Harris Spring Primitive Baptist Church, one of the churches composing the Yellow River Association, was held in August, 1922. The meeting-house is located in the county of Newton, in the state of Georgia, not far from the town of Social Circle. Elder Robert L. Cook, the pastor, was chosen Moderator. The meeting opened with prayer by Elder J. D. Curtis, followed by a discourse from Elder James M. Adams, who called attention to the points of the Bible doctrine for which the church has stood during its century of existence. In the afternoon there were first read the constitution and the decorum of the church. The original charter members in the organization of the church were not many, but the Lord added to their number by baptism until the membership rose to considerably over a hundred. Elder Joel Colley was the first pastor, and continued so for thirty years. The second pastor was Elder Isaac Hamby, who served for many years. The third pastor was Elder William Adams, father of the present Elder James M. Adams. The next pastor was Elder J. T. Jordan, and the present pastor is Elder R. L. Cook. Only five pastors have served the church since it came into existence one hundred years ago. The church record shows that peace has reigned al-

most continually, except in 1837, when the trouble arose over the question of foreign missions, and when it was said that the heathen were dying and being lost for lack of the gospel and money. Elder Colley went to one of the conventions, and on his return reported that it reminded him of the worm with a thousand legs. The majority of the church sustained the pastor in his opposition to missionary societies, and stood with him in defense of the old doctrine of salvation by grace. Just there is where this church stands to-day; on the ground of free grace, and grace alone. Elders Joseph L. Purington, of Maine, and William L. Beebe, of New York, were members of this church in the fifties. They ordained a colored preacher, Berry Tuggle, an able and prominent preacher among the people of his race. As many of the northern associations are in correspondence with the Yellow River Association, they will doubtless be interested in these few shreds of information concerning their sister church in the south.

THE one hundredth anniversary of Jack's Creek Primitive Baptist Church, one of the churches of the Oconee Association, held its one hundredth anniversary April 12th, 1923. The meeting-house is located about eight miles from Monroe, the county-seat of Walton County, Georgia. Every church of the Oconee Association was represented at this meeting. The meeting was opened by Elder W. L. Allen, followed by Elders J. D. Curtis and J. M. Adams, who dwelt upon the doctrine which has been preached in its pulpit during all of the one hundred years. The record of the constitution of the church was read by Elder J. M. Adams, who had been clerk of the church for thirty years, the present

clerk being brother W. H. Robison. Thirteen members were in the original organization of the church. The doctrine to which they subscribed themselves was: 1st. We believe in the one true and living God, the Father, Son and Holy Ghost, and these three are one God. 2nd. We believe in particular, unconditional election, in effectual calling and in the final perseverance of the saints through grace to glory. 3rd. We believe in the fall of Adam and of all his posterity in him. 4th. We believe in the resurrection of the dead, both of the just and the unjust. The first pastor was Elder Jeremiah Reeves, who served for two years, being followed by Elder Joel Colley, who served for twenty-five years. In 1837 there was this resolution: "That the many speculating schemes on the part of benevolent societies, so-called, are not authorized by the word of God." This brought about a separation. Out of one hundred and nineteen members at that time twenty-seven went over to the Missionaries. After Elder Colley, the pastors of the church in the order of their service were as follows: Elders G. W. Malcom, Joseph L. Purington, U. M. Almand, I. S. Almand, John G. Eubauks, William Adams, John R. Chandler, William Adams again, M. F. Hurst, John R. Chandler again. The present pastor is Elder Robert L. Cook. During its one hundred years this church has set apart three preachers to the work of the ministry: G. W. Malcom, Gresham Herring and James M. Adams. The meeting was brought to a close with the hymn, "Grace, 'tis a charming sound." Inasmuch as the Oconee Association is in correspondence with the associations in the north, it is believed that this sketch of one of the Oconee churches will be read with interest.

RANDOLPH, Maine, June 15, 1923.

DEAR BROTHER LEFFERTS:—I have been requested by sister Bonnie Chick to write my experience, and this morning I will make the attempt. If I were to relate it in detail it would make too lengthy an article, as indeed it may prove to be. On the twelfth day of March, 1870, I was born, conceived in sin and brought forth in iniquity like all of Adam's race, but I am unable to go back to a time when I did not think that God was a God of power, and went to him in prayer, even in my childhood. I looked upon him as one who could relieve distress of mind in times of trouble; not only that, but could remove the trouble itself. I think I was a traveler even then. I awoke one night crying, and mother asked me the cause, and I said, "I dreamed I was in hell," so I think these vital things were on my mind at times. I attended the meetings held monthly by the late Elder Hiram Campbell, going with my parents, who nearly always went. I would listen, and think I understood some of the things he said; then he would pass into deeper waters and I understood not. Thus I grew up to young womanhood. I enjoyed my young friends and our social gatherings, which were few, living in the country. After a time I began to attend the conference meetings, as we called them, often taking my aunt, the much gifted and lamented late Louise Moody, along with mother and myself. These little gatherings were enjoyed by me, especially if some one would relate an experience. Finally in the year 1895, while attending the association at Bowdoinham, Maine, the late Elder Beebe was preaching, and I was so wrought upon I could scarcely stay in the house. I was in the depths, the billows and waves of almighty God seemed to swallow me up;

I suffered agony. I suppose the sermon was good sound doctrine, right to the point, as I remember my dear aunt Louise, sitting ahead of us, looked around and smiled; that smile cut me so. She could smile and I was suffering. I little realized that death preceded life. The dear ministers of God, how kind they were. Elder Chick would talk with me, and I remember Elder Beebe said, It would not be natural for you, a young lady, to be attracted by an elderly man like myself. Oh, I loved them, and they saw it, I suppose, but I could not yet go home. After the association I was away from home (teaching), but my mind was on these things, and I wrote to Elder Keene one or more letters, and he, as he always did, talked and wrote to me very kindly, giving encouragement. But the time was drawing near, even at hand, when Christ was to be revealed as my Savior. One night after retiring, and before I had fallen asleep, I beheld the dear Savior as plainly as I ever saw an object with my natural eyes. My heart went out to him in much love and adoration; I felt I could clasp him in my arms. Oh, it was heaven below my Redeemer to know, and even then while I was yet beholding him the tempter said, It is natural love. O, my brother, how many trials come even with our first love. But I had seen my Savior, and Satan could not make me believe I had not. I was tossed about like a ship in a storm, but came before the church in October, 1895, was received, and baptized by Elder F. W. Keene the following day, October 13th. How ignorant I was. I talked with my cousin, Mrs. James E. Hubbard, who was baptized the same day. I told her I did not feel I loved the brethren so much, my love was all for the Savior, and she said her love was just the oppo-

site, her love was all for the people. We did not seem to realize it was all one and the same. Directly I was led into the wilderness to be tempted of the devil, but he can go only as far as is for our good and the glory of our God. I feel I have had much of the presence of our God in the years that have followed. In times of trouble he has been an ever present help. On the death of my dear father, in 1901, when I was about to enter the room and behold him in his last sleep, it seemed I could not, and yet I wished to do so. These words came, Though He slay me, yet will I trust in him. Yes, we do trust in him; we have nowhere else to go. "Thou hast the words of eternal life." Many experiences of His love and mercy have I had along the journey. One precious season was given me when beholding the rainbow. It seems such a condescension that the God of heaven should place it in the heavens, thus keeping in constant remembrance his promise to us poor weak, sinful creatures. On one occasion when ill, and not knowing but I might depart, I saw a great gulf between myself and God, such that I could not cross over, then I saw how the gulf was spanned: by the God-man Christ Jesus. Many, many times he has come to me and taught me lessons by the way. In the year 1898 I was married, and in the year 1901 a little son came to me. As I watched him grow to boyhood and young manhood, I loved him almost to idolatry. "Thou shalt have no other gods before me." When at the tender age of seventeen years he joined the Navy, and it seemed my heart would break; but his mind was set upon it, and we found that our persuasion was of no avail. As I realized he was going, and I watched his dear form as he walked away, it seemed I could not endure the parting.

Oh what I suffered cannot be told. I knew it was the will of our God. The thought came in the days that followed, Would I change it if I could? and my soul answered, No, let God be true, let his word remain unchanged. I could suffer, but if one jot or tittle could be changed everything could be overthrown. Thus He comforted me, and I lived on. Only anxious, loving mothers can know what I endured. The World War was at last over. Days of suspense are hard to bear, for seven long weeks at one time we heard nothing, then came a letter from far away Italy. Well, the Lord watched over him and brought him safely back to me; at the end of two years and four months he received his honorable discharge, and came home. Thus we are taught by our loving Father that underneath are the everlasting arms. How can I sink with such a prop as our eternal God? In my life he is all and in all to me; to him I am looking for help. As I see the clouds gathering about me I know when the storm breaks in its fury he will be there to comfort and to save. Though in the world, I am not of it. I am glad God has a remnant according to the election of grace, so I am not alone.

The Whitefield Church has been without a regular pastor since the death of Elder Campbell some years ago. Elder F. W. Keene used to visit us and give us from his store-house which God filled so abundantly, but now he is gone from Maine to serve elsewhere, and we have our association only once in two years, when some visiting brother comes to us and we feast on the things of our Father's kingdom. As you know, the association is held alternately at Whitefield and at Bowdoinham, so we who are able go there also. Here in my home town, Randolph, my mother and I are the only Old

School Baptists, but in Gardiner there are a few members. I frequently meet my dear sister, Mabel Weeks, and whether it be on the street or sitting with her in her car, we always have some word to say about that blessed union. I feel the Lord has led me through deep waters and dark valleys, where the darkness has encompassed me about; and he has also led me to the mountain top, where I have, as it were, viewed the promised land. I find myself still a child looking to and asking my Father for help. I crave his presence, but my nature shrinks from the raging storms which precede the sunshine of his presence.

I have tried to tell a few things, but, as every child of God knows, it is a daily experience, and is known only by Him with whom we have to do. The people of God are very dear to me. I not only love them, but those they love seem near to me.

"Not from the dust affliction grows,  
Nor troubles rise by chance;  
Yet we are born to cares and woes,  
A sad inheritance."

Now, dear brother, if you consider this of sufficient interest to my Father's family you may give it a place in the SIGNS.

Through the blood and righteousness of our dear Savior only, I am your sister,  
NELLIE M. PALMER.

—•••••  
MARSHALL, Virginia.

DEAR EDITORS:—The following was written by sister Fletcher in her Testament, and I am sending it with her obituary; perhaps you will think it worthy a place in the dear old SIGNS.

This is written by request of her daughter.

HATTIE L. WALKER.

—•••••  
DECEMBER 12, 1920.

I AM willing to leave all in thy hands, for thou art too good to be unkind. My hope is in thee. In 1859, when I was a

child, I went to the Northern Methodist meeting one night, and a venerable old grey-haired man was preaching. As I entered he read his text, Matthew v. 9, and I felt as if my heart was pierced. When he invited me to come forward, I did not go that night, but the next night when the invitation came I felt I could not remain in my seat, so I went forward, and a voice seemed to say, He that confesseth me before men, him will I confess before my Father in heaven. All these years has my hope remained. I am nearly seventy-six, and have had a great many trials and tribulations, but the Lord has sustained and kept me up to this time, and faith is in him that he will keep me to the end. I do so feel my nothingness. Oh that I could praise him for his goodness to the children of men. I joined the Methodists twice, but was not satisfied, and often had glorious hope in the Lord. My mother was an Old Baptist, and when I would hear them preach I would become more dissatisfied, so I finally went forward in 1872 and joined them. I have heard them preach when I would think that if Paul were here he could not do any better, for they give God all glory and power on earth and in heaven. It was my delight to go to my church and hear my blessed Master exalted. I would go on horseback, with my baby in my lap, and the good book says, He that waits on the Lord shall mount up on eagles' wings, shall run and not be weary, shall walk and not faint. Oh how often have I experienced it. I have had a sad life in the last years. There was trouble in our church, and it was broken up, but God will comfort all who trust in him. For what is man that thou visitest him?

I will try to jot down some time a little more of my unprofitable life.

MARY W. FLETCHER.

(See obituary on page 238.)

**EDITORIAL.**

MIDDLETOWN, N. Y., AUGUST 1, 1923.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

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

Elder George Ruston, Kelly Corners, N. Y.

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

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***GENESIS XLIV. 12.***"AND the cup was found in Benjamin's sack."*

The sons of Jacob had already been down to Egypt for corn, and had left Simeon there bound and in prison. When the corn was gone their father said unto them, "Go again, and buy us a little food." Judah assured his father that they could not possibly go unless Benjamin accompanied them. Jacob hesitated, for he had lost Joseph, and Benjamin, the only remaining child of his beloved wife Rachel, was very dear to him, but at last he bade them take of the fruit and carry it down to the man as a present, also said he, Take double money in your hand, and the money that ye brought again in the mouth of your sacks carry it again in your hand, and take Benjamin, and Jacob concluded, "If I be bereaved of my children, I am bereaved." They returned to Egypt with Benjamin, and when Joseph saw them he commanded the ruler of his house to slay and make ready, for these men shall dine with me at noon. The brethren were filled with fear because they were brought into Joseph's house, thinking that Joseph sought occasion against them. They

communied with the steward of Joseph's house regarding the money that was returned in their sacks, but he said, "Peace be to you! fear not." When Joseph came home they bowed themselves to him to the earth, and he lifted up his eyes and saw his brother Benjamin, his own mother's son, and said, "Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son." Joseph made haste, for his bowels did yearn upon his brother, he sought where to weep, and entered into his chamber and wept there. After he had washed his face and refrained himself, he commanded his servants to set on bread. His brethren were then seated before him, the first-born according to his birthright and the youngest according to his youth, and the men marvelled one at another, and Joseph sent messes unto them from before him, but Benjamin's mess was five times so much as any of theirs. Then Joseph commanded his steward to fill their sacks with food, as much as they could carry, to put every man's money in his sack's mouth, and to put his silver cup in the sack's mouth of the youngest, as well as his corn money. When they were gone out of the city, and not yet far off, Joseph commanded the steward, "Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?" He overtook them and spake unto them these same words. Then took they down every man his sack to the ground and opened every man his sack. The search began at the eldest and left at the youngest, "and the cup was found in Benjamin's sack."

We shall here cease to follow the narrative, as our intention is to write of the cup in its spiritual significance, also of

the characters with whom this cup is found. Rachel, the beloved wife of Jacob, bare his two sons: Joseph first, and then Benjamin. Jacob loved Joseph more than all his sons, and Benjamin, being the youngest, was also greatly beloved, for it is written, Jacob's life was bound up in the lad's life. Joseph was therefore Benjamin's elder brother, and Joseph being a lively type of Christ, Benjamin to our understanding is a wonderful type of the church in the gospel dispensation. The steward is the servant of Joseph, and represents the gospel ministers, who are stewards of the manifold grace of God. It was the steward who ministered to the brethren when in distress over their returned money. He said, "Peace be to you! fear not: your God, and the God of your father, hath given you treasure in your sacks." He it was also who searched the sacks, he stood in Joseph's stead and spoke the words given him by Joseph. He also declared that they had the divining cup, and they denied it, for the thing was impossible with them; so wherever there are those whose iniquities encompass them around, they stand before their Judge self-condemned, depending entirely upon the mercy of him with whom they have to do. Such in their confession deny that they have the cup. The cup represents the sorrows, travail and separation which Joseph experienced while passing through the afflictions that were his lot according to God's purpose. The cup therefore was a type of the cup of our Lord Jesus Christ. He came down to the Egypt of this world where he was crucified, was sold by his brethren, and at Gethsemane he said, "My soul is exceeding sorrowful, even unto death." He fell on his face and prayed, saying, "Oh my Father, if it be possible, let this

cup pass from me! nevertheless, not as I will, but as thou wilt."

"How bitter that cup, no heart can conceive,  
Which he drank quite up that sinners might live."

As Joseph partook of his cup he divined the very things transpiring in his life to be according to the purpose of God revealed to him in the two dreams given him long before. It was in a sense of loneliness he partook of that cup. It could not be shared with the Egyptians, he was alone. As our Lord partook of his cup, he divined and could say, "This day is this scripture fulfilled in your ears." He had a full cup. "He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." This blessed Person is none other than our Elder Brother, though we knew it not. We have seen him pierced, and we mourn for him; when brought into judgment, we expect chains and death, and say, What shall we speak? We know not what to say nor how to clear ourselves. The brethren on their second visit for corn dined with Joseph, and it is written, "Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there." Whilst here on earth our dear Redeemer ate with publicans and sinners, and his bowels of love yearned over them. Often in the secret chamber of his solitary life he offered supplication with strong cries and tears for them, and for all his brethren. It is said that Joseph took and sent messes unto all of them from before him, but Benjamin's mess was five times so much as any of their's. The least notice or favor of our Lord to a poor sinner is not according to good works, but according to his love:

and love is the fulfilling of the law. While the brethren representing the Jews received the law, yet Benjamin (the gospel church) received five times as much, which signifies a fulfilled law. With those who are born of the same mother (Jerusalem above) the cup is found. They say it is not in their sack or life, yet they are grieved for the afflictions of Joseph; they are vile, sinful. When they would do good, evil is present with them. This is the cup. Yet when it is shown to them they tremble, for they fear it is stolen, that they are taking that which belongs to another. They feel God-forsaken, are fearful of death, offer supplications with strong cries and tears, they hate sin, but find it in their members, and are made to cry out, Not my will, but thine be done. As the steward, or preacher, by the Holy Spirit's guidance searches, the cup is found, and it is in Benjamin's sack; that is, in his who is the smallest and least in the family. There is little Benjamin with their Ruler partaking of the same cup. "And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders." The rest of the brethren could return to their father, but Benjamin shall dwell in safety by him. Only in a realizing sense of our own weakness is there safety, and then we know we have no righteousness, nevertheless our near kinsman Jesus the Lord shall cover us with his righteousness all the day long, and we shall dwell between his shoulders. What a safe place for poor weak sinners: between his shoulders. He carries the lambs in his bosom. It is also written, "The government shall be upon his shoulder." As partakers of his cup, though babes, they yet divine and

see things that are hid from the wise and prudent. They clearly discern what holy men of old wrote as moved by the Holy Ghost. To the Jews under the legal covenant it was not revealed, but it is revealed unto us. In these things we have fellowship with God and are partakers of his cup. Not one shall come short of his glory, for if we suffer with him, we shall also reign with him. The father's life was bound up in the life of the child. Jesus, our Elder Brother, is God-man, therefore in him God's life is bound up in our life. As Joseph made himself known unto his brethren, so does our Lord Jesus make himself known with the glory of a risen Lord, who like as a bridegroom coming out of his chamber, rejoiceth as a strong man to run a race. He showed to the two disciples on their way to Emmaus that his going forth is from the end of heaven, and his circuit unto the ends of it. His blessed presence gives joy and gladness, and the five changes of raiment given Benjamin are but a faint type of the blessed raiment with which, from time to time, his bride, the gospel church, is adorned.

G. R.

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#### NO MORE EVERLASTING TASKS.

OUR supply of the "Everlasting Task for Arminians" is exhausted, and as we do not expect to have any more of them, will be unable to fill future orders for the little book.

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#### CHANGE OF ADDRESS.

ELDER J. B. Bowden has changed his address from Waring, Texas, to Center Point, Texas, and requests that his correspondents address him at the latter place.



## CIRCULAR LETTERS.

(Written by Deacon P. M. Sherwood.)

*The Delaware Association, in session with the Rock Springs Church, Lancaster Co., Pa., May 23rd, 24th and 25th, 1923, to the churches and associations with which we correspond, sendeth greetings.*

DEARLY BELOVED IN THE LORD:—We are again, by the goodness and mercy of God, who is the giver of every good and perfect gift, permitted to address you with this our annual Letter, and we pray that our coming together is in the name of Jesus, and that we shall be brought to realize he is in our midst, and that his ministering servants who are with us shall be made strong in the Lord in declaring his blessed Word, that it may be in demonstration and in power, and to the comfort and edification of the saints. In much weakness, and feeling sensibly our need and dependence on him who is the God of our salvation for strength and wisdom, we will with such ability as God gives call your attention to the following Scripture: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."—Eph. i. 3-6. You all who are familiar with and love to read the holy Scriptures know that these words are a portion of the epistle of the inspired apostle Paul to the church at Ephesus, written as he was moved by the Holy Ghost, which was with rever-

ence and godly fear. Paul was a chosen vessel of God, and yet while a vile and zealous persecutor of the church of Christ he was as one born out of due time, called of God to be an apostle and to do the work of the ministry, and to preach the gospel of the grace of God with much assurance and with great comfort. He said, "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me," according to the will and power of God. Paul was now willing to preach with love the things he once hated to those of like precious faith: the doctrine of free grace, election and predestination, justification and the resurrection of the saints from the dead through a crucified and risen Savior. Paul says he, being the least of the apostles, labored more abundantly than they all, as in writing to the church at Corinth he reproves them as to their disorderly conduct, and says, "I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also." Are they ministers of Christ? (I speak as a fool.) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft, in journeyings often, in perils by mine own countrymen, 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 these things that are without, that which cometh upon me daily, the care of all the churches. (2 Cor. x. 1.) In having th

care of all the churches, and as an apostle, he could not be present as oft as desired, and therefore had occasion to send Timothy, Titus and other faithful ministers to visit the various churches, and occasion to frequently write the churches concerning their welfare, and to exhort them and reprove them in love, and to rejoice with them in that they were prospered of the Lord, and to comfort them with the same comfort wherewith he himself had been comforted of the Lord. Now to the church at Ephesus, as we have called your attention, he writes of those blessed truths which belong to all of like precious faith. Though Paul being absent in the flesh, in writing to the churches he was with them in the Spirit, and now he yet speaketh the same living words of God, which Scripture is for our learning, that we through patience and comfort of the Scriptures might have hope, that we may with one mind and one mouth glorify God for his mercy. Believing we are the blessed characters addressed by Paul, we feel that we do bless God through the gift of his dear Son, our Elder Brother, who has redeemed us by his precious blood from sin and death, who hath blessed us with all spiritual blessings in heavenly places in Christ. Christ is in the church and the church is in Christ, and the church, being the body of Christ, it is in him and through him we are blessed with all spiritual blessings; and the heavenly places in Christ are in his body, the church, "for it pleased the Father that in him should all fullness dwell."—Col. i. 19. Jesus is the fountain of living waters, and it is from him that all spiritual blessings flow, and often when the thirsty souls find this Fountain is when they are made to sit together in heavenly

places, the church, in the assembly of the saints, and Jesus in their midst. The apostle Peter adds his testimony by saying, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." The apostle continues giving some instructions in addition, saying, "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

In conclusion, we wish to use the words of 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. Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."—Phil. iv. 8, 9.

JOHN G. EUBANKS, Moderator.

J. B. MILLER, Clerk.

**CORRESPONDING LETTERS.**

*The Baltimore Old School Baptist Association, in session with the Black Rock Church, Baltimore County, Maryland, May 16th, 17th and 18th, 1923, to the associations and meetings with which we correspond, sends greeting.*

DEAR BRETHREN:—It is with a feeling of humility, and, we trust, of thankfulness, that we have met together in love and fellowship to receive your messengers and messages of love, which to us is an evidence that we are led and kept by the same God, who is above every creature, and to praise him who was exalted a Prince and a Savior to give repentance unto Israel. The preaching has been good, the theme being Christ, and him crucified, and telling of that glorious subject that God is truth, and outside of him there is no truth, the proclamation of which does honor, exalt and glorify him in his love and mercy in the salvation of his people. God's people everywhere are a believing people, and believe that salvation is of the Lord. We feel that we have been greatly blessed in this meeting, and that the season has been one of refreshing.

Our next session is to be held with the Harford Church, Harford County, Maryland, at the usual time next year.

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

E. A. JOHNSON, Ass't Clerk.

*The Delaware Association in session, assembled with the Rock Springs Church, Lancaster Co., Pa., to the associations and churches with which we correspond.*

DEAR BRETHREN:—It is with much pleasure we meet and receive your Minutes and messengers, as they come to us in love, and your ministering servants

come in the Spirit of the Lord and preach the gospel of salvation by grace to all, according to the election and predestination of God as chosen in Christ Jesus, which is to our comfort and edification. We feel we are made to sit together in heavenly places in Christ Jesus. We greatly desire the continuance of your correspondence and visits from your ministering servants and messengers.

The next session of this Association is appointed to be held with the Salem Church, in Philadelphia, Pa., May, 1924.

J. G. EUBANKS, Moderator.

J. B. MILLER, Clerk.

**M E M O R I A L S .**

WHEREAS, it has pleased the almighty God to remove from his earthly labors, and from our midst, our dearly beloved brother and pastor, **Elder B. F. Coulter**, and

WHEREAS, we desire to give expression to our love for him, who faithfully labored among us, and earnestly contended for the faith once delivered unto the saints, therefore be it

RESOLVED, that we desire to bow in humble submission to our God, who is full of mercy and can do no wrong.

RESOLVED, that in the death of our dearly beloved brother and pastor, we have sustained a great loss, and express our deep sorrow that we shall see his face no more.

RESOLVED, that we fervently and earnestly pray that all those who mourn his death may be sustained by sovereign grace, especially his heart-stricken and bereaved family, to whom we extend our deepest and most affectionate sympathy.

RESOLVED, that a copy of these resolutions be sent to his widow, our dear and precious sister Coulter, and to the SIGNS OF THE TIMES.

Approved and adopted at a church meeting held July 1st, 1923, of the Salem Old School Baptist Church, at Philadelphia.

T. C. KOCH, Church Clerk.

WHEREAS, it has pleased almighty God, according to his all-wise purpose, to take from the militant to his happy and eternal home our beloved and faithful brother, **Elder John Clark**, Halcottville, N. Y., of the Lexington Association, who for many years served the churches in his section, and was an able and firm defender of the faith and order of the house of God, be it

Resolved, that we, the Baltimore Old School or Primitive Baptist Association, bow in humble submission to his holy will, and that we spread this resolution upon our Minutes, and that a copy be sent to our dear sister Clark. We loved and esteemed Elder Clark, as we do all who are made ministers of God. He has gone to his reward and his works do follow him. Amen.

J. T. ROWE, Moderator.

F. G. SCOTT, Clerk.

E. A. JOHNSON, Ass't Clerk.

## OBITUARY NOTICES.

**Mrs. Mollie Fletcher**, wife of Benton Fletcher, entered into rest July 1st, 1923. Her maiden name was Nelson. She was born February 9th, 1845. December 19th, 1867, she was married to Benton Fletcher, and of that union were born six children: four sons and two daughters. Two of the sons died in infancy, or early childhood. Two sons, Word and Gilber, and two daughters, Mrs. Eula Klipstein and Mrs. Mary Hayes, are left to mourn their loss, but, as we believe, her eternal gain. The subject of this sketch was well known to the writer, and to know her was to love and esteem her. She was baptized and admitted into the fellowship of the Old School or Primitive Baptist Church at Upper Broad Run in early life. She lived to see the church pass out of existence, most of its members having been called home, and the scattered few too feeble to attend. It was a constant source of regret that there was no preaching of the kind she loved within her reach, but the Bible and SIGNS were still left to her, and these she kept always near, and never wearied of talking of the wonders of redeeming love, and the glory and sweetness of salvation by grace. She was quite helpless for two years before the end came, but was lovingly and tenderly nursed and cared for in every way by her daughter Eula. Indeed it has never been my privilege to see a more devoted daughter. There was no minister of her belief available, so a Missionary Baptist conducted a short and impressive service, and we laid her to rest in the Warrenton Cemetery, there to await the final resurrection, when this mortal shall put on immortality and this corruptible shall put on incorruption.

A loving friend, and sister in hope,

HATTIE L. WALKER.

Brother **M. F. Yancey** was born in north Georgia November 18th, 1858, died March 16th, 1923. He was united in wedlock to Miss Matie Smith March 14th, 1880, and to them eleven children were born, seven sons and four daughters. All are living and married but the two youngest sons. Brother Yancey joined the Primitive Baptist Church somewhere in southern Alabama several years ago, but the church

denied our doctrine and went off with the limited or conditional side. After some years brother Yancey came to Arkansas, thinking he would never inquire after them any more, but soon found that where his treasure was there was his heart, also soon found the people he loved, then he wanted a home with them, so on Saturday before the third Sunday in July, 1920, he united with the Old Predestinarian Baptists at New Hope, Arkansas, and sister Yancey just one month later, and was baptized by the writer. As I led her down into the water she said to me, This is one thing that has bothered me more than twenty years. Sister Yancey preceded brother Yancey to the grave. She died August 2nd, 1922. While they were permitted to live but a short time after finding what they believed to be the sound and orderly church, I do not believe I have ever seen any enjoy hearing the gospel preached more than brother and sister Yancey did. It was a pleasure to visit their home, and they delighted to have the brethren and sisters visit them and talk of the goodness and mercy of God. They were firm believers in the predestination of all things, and salvation alone by grace. They were much devoted to each other, and were surely joined together by the Lord. They were laid side by side in the cemetery at New Hope Church, there to await the redemption of their bodies. The writer conducted the funeral services, using as a text Romans viii. 21-23. The church will miss them much, yet their sorrow is mixed with joy, for they are free from sin, which causes all of our suffering. May it please our heavenly Father to bless their children with grace, that they may be able to follow their example.

J. H. RAWLS.

**Sarah Catherine Dudley**, daughter of W. L. and Elizabeth Junkins, was born January 8th, 1854, died June 17th, 1923, aged 69 years, 5 months and 9 days. She was married to John L. Dudley June 8th, 1871, and to this union were born eleven children, three of them having preceded her to the great beyond. She leaves to mourn their loss a husband and eight children: William T. Dudley, of Mulkeytown, Mrs. Effie Brunner, of Sacramento, Calif., Mrs. Laura Newton, of Hurst, Ill., J. M. Dudley, of St. Johns, Ill., Charles Dudley, of Ina, Ill., Mrs. Dollie Duncan, of Royalton, Ill., Roy L. Dudley, of Royalton, Ill., Clyde Dudley, of Mulkeytown; twenty-four grandchildren, three brothers: G. T. and H. L. Junkins, of Sesser, Ill., two sisters: Mrs. Clara Short, of Mulkeytown, and Mrs. C. T. Greenwood, of Garvin, Okla., and a host of relatives and friends. Mrs. Dudley's faith in Christ never wavered, and her trust was all in him. She remarked recently that while it is possible to deceive men, we cannot deceive God, for he knows what we are. She was a faithful wife and mother, and nothing seemed to make her so

happy as to have all her children together in her home. How glad we are we can say truthfully she was a good neighbor, and one who believed in living in peace with her neighbors. She will be greatly missed by her husband, children, relatives and neighbors. What a consolation to know that Jesus, the lowly Nazarene, who was her Savior, is also our Savior and Friend. When on earth he bore men's burdens, and shared their sorrows. He has not changed, but remains the same unchangeable Friend and Helper. He said of the woman who anointed him, She hath done what she could. We who knew Mrs. Dudley can say of her, She did what she could, and we are assured in our hearts that her Savior and ours will say the same.

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

Mrs. Lydia Stewart, N. Y., \$3.00; Mrs. Laura R. Elgin, D. C., \$2.00.

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

The Siloam Association of Regular Predestinarian Baptists will meet with the Sulphur Creek Church, at Nesika Lewis Co., Wash., on Friday before the second Sunday in August, 1923. Those coming by train will be met at Morton, Wash., on Thursday; Morton being a station on the Chicago, Milwaukee & St. Paul R. R., running out from Tacoma. Should any one wish to go out on Friday a stage leaves Morton at 7 a. m., and at 1 o'clock p. m.

SONORA A. HESS, Clerk.

Hazel Creek Association of Regular Predestinarian Baptists will hold their sixty-ninth annual session with Spring Creek Church, near Stahl, Adair Co., Mo., commencing on Saturday before the fourth Sunday in August, 1923, and continuing the two following days. All lovers of our beloved Zion, and especially preaching brethren of our faith and order, are cordially invited to meet with us. Those coming by rail will be met on Friday at Novinger and Stahl on the Quincy & K. C. R. R.

W. T. WALTERS, Moderator,  
Stahl, Missouri.

J. M. CATE, Clerk,  
Centerville, Iowa.

The First Kansas Association of Regular Old School Predestinarian Baptists is appointed to be held with Big Walnut Creek Church, near Williamstown, Jefferson Co., Kansas, about twenty miles northeast of Topeka, and ten miles west of Lawrence, on the U. P. R. R., to begin on Friday before the second Saturday in September and continue three days (7th, 8th

and 9th of September). Lovers of the truth are invited to meet with us. For any further information write to or inquire for, Elder L. L. Schenck, Williamstown, Kansas, or address me at 1243 Polk St., Topeka, Kansas.

MARY ELLISON, Clerk.

The South Arkansas Regular Primitive Baptist Association will convene (the Lord willing) with Pilgrim's Rest Church, at Fordyce, Arkansas, beginning on Friday before the third Sunday in September, 1923, and continuing three days. All regular Old School Predestinarian Baptists are invited to meet with us, especially ministers. Pilgrim's Rest Church is one-half mile from Cotton Belt Station, and known as the Old Stover Place.

V. R. HARRIS, Moderator.

W. C. HORTON, Clerk.

Little Flock Church will no longer hold meetings at Park and 5th Streets, but for the present will hold them at the home of brother J. W. Haynes, 949 East 10th Street, Riverside, California. We hope to have a place again soon, and when we do we will appreciate having our notice with you.

OLIVER P. SPEIRS, Church Clerk.

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

IN

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

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

11:00 A. M.

2:00 P. M.

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

**SALEM OLD SCHOOL BAPTIST  
C H U R C H ,**

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA

Meeting every Sunday 10:30 a. m.,

ALL WELCOME

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

S. B. MOFFITT, Pastor.

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

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

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

JOSHUA T. ROWE, Pastor.

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

A. S. ROWE, Church Clerk.

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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ELDER C. W. ANDERSON.

WITTER, Madison Co., Ark.

I know from my own observation that this is an effective remedy for dropsy, and I take pleasure in recommending it to physicians and patients.

ELDER S. HASSELL.

## 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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## ASSOCIATE EDITORS:

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

# SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

### THE WEDDING GARMENT.

WHEN Jesus came into Jerusalem and performed the miracles, and the blind and the lame came to him in the temple and he healed them, and the chief priests and the elders saw the wonderful things that he did, and saw the children crying in the temple and saying, “Hosanna to the Son of David,” they were sore displeased and asked him by what authority he did these things, and Jesus spake to them in parables, and among other things said, “The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding.” You will recollect the servants at first were not very successful in procuring the guests, and again the king sent forth other servants, with the instructions to tell them which were bidden, “Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage.” So these servants went as they were commanded, and gathered together as many as they found, both bad and good, and the wedding was furnished

with guests, and when the king came in to see the guests, there was one which had not on the wedding garment, and he said unto him, Friend, how camest thou in hither, not having on a wedding garment? and he was speechless, and the king ordered his servants to bind him hand and foot and take him away and cast him into outer darkness. You will note there were three requirements necessary in order to attend this feast. First, these guests must be bidden, or chosen, by the king himself. Second, they must be in the highway, or in the way. Third, every guest must have on the wedding garment. You will note that these guests could not be found until the servants were sent into the highways. It is written in Isaiah xxxv. 8, “And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.” Then it is evident that these guests were already in this highway which is called the way of holiness, which is the path which no fowl knoweth and which the vulture’s eye hath not seen, neither hath the lion’s whelps trodden it,

nor the fierce lion passed by it. But these guests were already journeying, they were in the way, and like the certain man who fell among thieves, who beat him and robbed him and left him half dead and the good Samaritan came where he was, bound up his wounds, pouring in oil and wine, and put him on his beast and brought him to the inn, and like Saul when he was journeying toward Damascus and he heard the voice calling to him and he fell to the ground and had to be led into Damascus. These guests did not come of themselves, they had to be gathered or brought in. Neither had they done anything to merit being bidden to the feast, for both the bad and the good were there, and they were furnished with a garment (for the occasion) which was not of their own weaving.

What is this wedding garment? How may it be acquired, and how may we be able to discern it from some other garment? We are never clothed with this garment until we are stripped of all the Babylonish garments of self-righteousness and washed pure and white in the blood of the Lamb, and then we are robed in this beautiful garment, which is the righteousness of Christ. For though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. This robe is woven throughout without seam in the mill of tribulation. The groundwork is humility, and it is closely woven, or knit together, by the cords of love, and it is embroidered with the golden threads of faith, hope and charity, and the most beautiful, as well as the greatest, of these is charity. Not charity in an earthly sense, as the giving of gold to hide a multitude of sins, although gold is good in its place, yet all of this precious metal which is in the ore, together with

all that has ever been taken out and refined, can never buy one of these wedding garments, for it cannot be valued with the gold of Ophir, neither shall silver be weighed for the price thereof. The gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. When once clothed with this beautiful garment, which is incorruptible, it endureth forever, and its beauty never fades, and it will ever admit us to the feast. This was the feast which Solomon called to our attention in his Song, when he said, He brought me to the banqueting-house, and his banner over me was love. But Solomon did not come there of himself, for he says, He brought me to the banqueting-house, and when at the feast where the banner over us is love it is a feast indeed. As the queen of Sheba said of Solomon's house and his table, his servants and his wisdom, which were a type of this kingdom, and this table, and of these servants, the half has not been told, and there was no spirit left in her, she had become as a little child. She was then one of the halt and the lame and the blind, for it is they who are gathered here and made whole, and when seated at this table their lame feet are hidden underneath the table and their imperfections are not seen. The blind are given eyes of faith to see such beauties as natural eyes never beheld. The tired ones who have journeyed find rest; the hungry are fed on the manna and feast upon the Pascal Lamb. It matters not where the table is spread, it is the table of the Lord, and every guest who has this garment on is bidden to the feast by him, and although Paul may call it his table, or Apollos may call it



his table, Paul may plant and Apollos water, but God giveth the increase. Thanks to the Giver of every good and perfect gift, the giving and dispensing of this beautiful garment are not intrusted into the hands of erring mortals such as we, for if it were there is no doubt that many for whom it was intended, and who wear it most graciously, would be stripped of its every vestige. Therefore, before attempting to bind or cast out one of these guests let us first make sure that they have not on the wedding garment. For Jesus said, "Whoso shall offend one of these little ones which believe in me, it were better for him if a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Woe unto the world because of offences, for offences must needs be, but woe to that man by whom the offence cometh.

This garment is also mentioned in Isaiah lii. 1: Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, for henceforth there shall no more come into thee the uncircumcised and the unclean. But every wearer of this garment has a certain sense of both fear and hope. Of fear as did Paul when he said in 1 Cor. ix. 24-27, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we are incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself become a castaway." The poet has brought this to our attention in the following lines:

"Did I meet no trials here,  
No temptation by the way.  
Might I not with reason fear  
I should be a castaway?"

Then a sense of hope, as mentioned by Paul in Col. i. 5, 6, "For the hope which is laid up for you in heaven whereof ye heard before in the word of truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." Then we understand that it is by these fruits we shall know them, therefore it is by these fruits we may discern those who have this garment on. What then are these fruits? This question is answered in Gal. v. 22, 23: The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. If we live in the Spirit let us also walk in the Spirit. Let us be not desirous of vainglory, provoking one another, envying one another. Paul has given us further evidence by which we may discern the wearer of this garment, as this garment is not worn by the dead, but is worn by the living, as we were all dead in trespasses and in sins, and in order to wear this garment we must first pass from death unto life, and Paul says, We know we have passed from death unto life, because we love the brethren; and, as Paul says, it is through the hope which is laid up for us that these fruits are brought forth, and as Jesus is the christian's hope, these fruits come to us not of ourselves, but through him, as it is he who hath clothed us with his garment.

"For Jesus is the christian's hope,  
Wrought in us by God's power;  
It holds the weak believer up  
In the distressing hour."

It is this fear and this hope which are given us of the Lord, which saves us

from the fall. May it be appointed unto them who are anointed of the Lord, to preach good tidings unto the meek, that he may send them to bind up the broken-hearted, to proclaim liberty to the captives and to open the prisons to them that are bound, to proclaim the acceptable day of the Lord and the day of vengeance of our God, to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the Lord, that he might be glorified. Therefore awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, that the King who hath chosen these guests, and this Bridegroom, the chiefest among ten thousand, and altogether lovely, for whom this feast was prepared, may be glorified in thee, and thou in him.

ALFRED E. TITUS.

TRENTON, N. J.

COTTAGE GROVE, Tenn., Jan. 23, 1923.

DEAR BROTHER CHESTER:—I thought I would write you a few lines this morning. We are certainly having some bad weather, yet it is in the purpose of God, for as he purposeth so shall it be, so it must be just as it is.

In the first chapter and fourteenth verse of Colossians you will find this Scripture: "In whom we have redemption through his blood; even the forgiveness of sins." This word "redemption" means something indeed, for we know what it means in the natural sense of view. For instance, if we have something and we see it is going to be taken from us, and some one steps in and in so doing redeems it and places it in our possession, we know there would be re-

joicing with us. Just so with the individual dead in sins, he is ten thousand talents in debt and not one farthing to pay with; no way of ever redeeming himself. Now what needs to be done for him? There must be a reconciliation made, and how is this to be done? There must be a mediator brought in to intervene, so God in his almighty wisdom and purpose sent forth his Son to be the Mediator, giving into his hand all power both in heaven and on the earth, with the power to redeem, and to save them which were lost. But what did he have to undergo in order to carry out the purpose of his Father? He was born into this world having not whereof to lay his head, growing up to manhood preaching the glorious gospel of salvation, the same gospel that he taught his disciples to preach, saying, My counsel shall stand, and I will do all my pleasure. "My counsel," which means, my words. Going on to his betrayal, which he said would be, and not only would be, but that it must be, for what purpose now we see: the purpose of God. Again, this must be in order to fulfill all righteousness, and at the very appointed time which God had set. He was betrayed by a kiss, and by the very one who was to, and not another, because if it had been it would not have been according to God's purpose. He was then taken by the wicked mob, made to bear his own cross, and was nailed to it, and this according to the purpose of his Father. Oh see the precious Son of God there nailed to the rugged cross, see his side pierced with the spear, and see that precious blood running forth from his side. My dear brother, this is that redeeming blood that was spilled for you and for me, if we are not deceived in the matter; and he cried out and said, It is finished; the work

thou gavest me to do is finished; and through this he became the Mediator for us, the interceder, the great Savior of his people, and this through his precious blood and sovereign grace which was given us in Christ Jesus. He did not redeem us a part of the way and leave the balance for us to do, but he made a full and complete atonement, and therefore redeemed us from all sins. He did not say "sin, but "sins." Oh what a wonderful Redeemer, in whom we have redemption and the forgiveness of sins according to the riches of his grace. Then no wonder we love to sing the song,

"Amazing grace! (how sweet the sound!)  
That saved a wretch like me;  
I once was lost but now am found;  
Was blind, but now I see."

When we were drinking down sin as the ox doth the water, when we were trampling his mercies under our feet, taking his precious name in vain, caring nothing for his services, and were by nature the children of wrath, even as others, even then his ever-reigning grace was with us, around us and over us. He loved us even when we were dead in sins, and quickened us together with Christ (by grace are ye saved), and after he was crucified he was taken from the cross, buried in the tomb for three days and then arose conqueror over all. Now the time comes for his ascension to his Father, and oh how it grieves his disciples for him to leave them; but now comes the fulfillment of God's promises, for he says it must needs be that I go away, for if I go not away the Comforter will not come, but if I depart I will send him unto you. So we see both the purpose of God and his promises, and they will be fulfilled, not one jot or tittle left out. Having redeemed us from all iniquity there is nothing left; ye are a chosen generation. Here is set forth God's

choice; he made choice of some as a royal priesthood, as a holy nation, a peculiar people that should show forth the praises of him who hath called them out of darkness into his marvelous light, which means wonderful, glorious light, the light of the blessed Son of God which lighteth his children, the ones who were given him in the covenant of redemption, the ones for whom he shed his precious blood. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Herein is his love made manifest in his children in calling them out of darkness into his marvelous light and liberty, having redeemed them not with corruptible things, such as silver and gold, but by his own precious blood. The question now arises, Was his blood, this precious blood of the immaculate Son of God, oh was it shed for me? Am I one of that number that was reckoned in the covenant of redemption? Was this grace treasured in Christ for me? Will I ever be the happy recipient of this grace? Sometimes I have a faint hope that I am one of that number, now that he is at the right hand of his Father, there to make intercession for the saints. He says, If I go away, I will come again, that where I am ye may be also, for in my Father's house are many mansions; if it were not so I would have told you. Now comes the grandest and most glorious thought of all, that he is coming again, for what? To carry his redeemed host to those mansions prepared for them. Oh what a glorious time that will be to those he has redeemed when he comes to call them from their sleeping dust, and to those who are still living when they shall be changed, in a moment, in the twinkling of an eye, and caught up with him in the air, and then borne away on his balmy wings of

love to that haven of rest, there to sing and shout praises to him as never before, giving him all the glory, praise and adoration for what he has done for them, having redeemed them out of every kindred, tongue and nation from all sins, and now they will be prepared to sing that new song: Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests.

Now I will bring this to a close for fear of tiring you. May the Lord uphold you by his ever-reigning grace, and when it goes well with you remember me at the throne of grace. Visit us as often as you can, and may the God of peace be with you. This leaves us all well as usual. I hope you and family are well. Write me as often as you can.

Yours in hope,

R. L. VEAZEY.

BREWERS, Ky., Jan. 27, 1923.

DEAR BROTHER VEAZEY:—As I am shut in to-day on account of the weather I was led to reread your good letters of the 13th and 23rd inst., and now arises a sense of gratitude from within, so that I cannot forbear to make the attempt to tell you how your writings are appreciated, not only by me, but by my dear wife and others to whom I have read them, and I feel that it would be well to pass the letters on to the dear old SIGNS OF THE TIMES that others may enjoy the crumbs which have fallen from the Master's table. I feel sure you are so full of love for the cause you will not object. It is true you will say you cannot see anything in your writing worthy of notation, but you remember one spoke

to the Savior while here on earth, and said, Lord, when saw we thee an hungered, and fed thee, or thirsty, and ye gave me drink? &c. Christ answering said, Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me. I will say first that this was a true disciple, who had been taught of God and could see perfection in Jesus and his work and condemnation in self, as is ever the case when the knowledge of the glory of God is shown in the face of Jesus Christ. It is then that self is abased and all righteousness of self is but as filthy rags in the sight of God. You remember the Lord has said, Their righteousness is of me. Who is he speaking of? Surely not the self-righteous pharisee who says, I pay tithes of all I possess, I fast, &c., and am not like this poor publican, who could not so much as lift his eyes to heaven. They who come to God must believe that he is, and that he is a rewarder of them that seek him, and one who has been rewarded with that best robe, the robe of the blessed Son of God, which was wrought out on the rugged cross, which you so beautifully spoke of, and when placed on one of God's little ones which he chose in Christ before the world was, then and there is the greatest display of his matchless grace which we can imagine with our finite minds. God in his infinite wisdom saw all these deeds of kindness to his children from the beginning; in fact, they are but a manifestation of the spiritual blessings in these heavenly places, according to His choice and not according to our good works or obedience, but it is as recorded by prophecy with an oath, The Lord of hosts hath sworn, saying, Surely as I have thought so shall it come to pass, and as I have purposed so shall it stand.

We read further on in God's word where he says, For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. I am persuaded, my dear brother, that an oath of God confirms to the end, inasmuch as all of the Lord's works were known unto him from the beginning, and the lot is cast into the lap, but the whole disposing thereof is of the Lord. Will he not control all things according to the plan laid in eternity? When we poor, weak, sinful worms of the dust would even dare to lay our unholy hands to the sacred work of controlling or attempting to change God and get him to do differently to his purpose and grace, it is strange that all such are not struck dead. But no, his counsel shall stand and he will do all his pleasure. God has said, There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them. The "you" referred to here must be the church in the gospel age even down to the end of time. The apostle would refer even back to false prophets, and we fancy we can see a class to-day who in substance would say, We are casting out devils in thy name; we would clothe the naked, give food to the hungry and do many wonderful works, when it is all to be seen of men and carry out some design of their own. This is a class which seems to know from the wisdom of this world, and not the wisdom which comes from the Father of lights, with whom there is neither variableness nor shadow of turning. His strong arm is ever underneath his little children, who are never able to walk of themselves. O dear brother Veazey, when my poor finite mind is caused in some degree to look at the above portions of his word I am made to say with the psalmist, Such

knowledge is too wonderful for me, I cannot attain unto it. We look around us and see one of God's servants down in the valley all hedged in one day, or even in one hour or minute, and at the very next view of him he is enabled to speak or write in power and demonstration of the Spirit. The apostle Paul would say of such experience, We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. He continues by saying the princes of this world know nothing of this wisdom. I am forced to believe by the Scriptures which follow, that the princes (or wise men of the world) never have and never will attain unto this wisdom. Hear him: Eye hath not seen, ear hath not heard, neither have entered into the heart of man the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. Yes, the Spirit, or Comforter, which Christ said the Father would send in his name, he shall teach you all things to your remembrance whatsoever I have said unto you. You will notice God did not say the preacher should teach you, but He, the Comforter, would do the work, and he is the Rock, his work is perfect. When God begins the work the first thing is to give life, and then line upon line and precept upon precept. God, for some wise design, leaves his children to their own lusts, that he may prove us, or try us, as we would express it, that he may display his grace and make his power known, and not only his power, but to prove to us we have no power, as he did the apostle Peter. This same apostle would seem lifted up when he would address the elect of God, and would say, Wherein ye greatly rejoice, though now for a season, if need be, ye

are in heaviness through manifold temptations: that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. When we have been down in the valley and shadow of death, with the very pangs of hell hold of us, and his gentle dew began to distil on the dry and parched land, there was a restoration of the joy of his salvation; then for a short time we were raised above every wave of trouble; yes, made to sit together in heavenly places in Christ; we could then see Jesus crowned with glory and honor, and no righteousness of our own to plead, but could say with all true Israel, "The Lord our Righteousness," then for a time our glorying is of the Lord. Time and time things will go on until God's time to bring all to a close, he ruling all things and upholding all things by the word of his power. He has said, I am God, and there is none like me. I am God, and beside me there is no Savior. Again, I am the Lord, I change not, therefore ye sons of Jacob are not consumed. This great I AM ever has had the people in mind and a purpose, and soon after time began and he had formed man of the dust and breathed into his nostrils the breath of life and he began to breathe, this man has been wanting to do something to rob God of his glory, but He says, My glory I will not give to another. His firm decrees hang on his wills, shalls and nots, and Satan, the world and men combined cannot remove one of the stakes, nor break one of the cords, all of which has been hid from the wise and prudent, but revealed unto babes, which will one day around the throne of God sing, Not unto us, not unto us, but unto thy name, the only wise God our Savior,

be glory and majesty, dominion and power, both now and ever. Amen.

Lest I be writing without knowledge, I close. My wife joins with love and best wishes to you and family. Hope you all are well. My family are well as usual, while there is much sickness around us. Write when inclined to one of the least, if a servant at all.

J. C. CHESTER.

ATLANTIC, N. C., July 26, 1923.

DEAR BROTHER LEFFERTS:—To-day my mind has been somewhat on the text Isaiah lviii. 1, "Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." I do not know that I understand this text, but I do know that it is Israel who are to hear the word. Now Israel is the church of God, and not the Arminian world. There are several things in this prophecy that can well be applied to the Arminian world, but it is not this text. To obey the injunctions of this text the prophet had to tell the children of Israel things which they had done in violation of the commandments of God. These things were not to them pleasant things. They rather he prophesied to them smooth things, and that he went to their feasts with them. But he must obey the word of God, whether they would hear or whether they would forbear. It was not his business to consider how they would receive it, or if they would reject it altogether. He was commanded to tell it. When he had done this he was excusable, but not until then. The commandment to-day is to God's ministers, just as it was then to the prophet. If we do not do this we are not excusable before God. It is not our right to stop to think how our brethren will receive it, or whether they will receive

it at all. Suppose we are cast off because of it, or we may have their support withdrawn from us, and we cast out, that has nothing to do with the faithful servants of God. They know that God's arm is not shortened that he cannot do as well by them as he did by Elijah in the time he was rejected and hunted to be killed by Israel and her idolatrous king. Then they had about two ways to tell Israel of their sins: To preach it to them, and to write it to them. To-day we have another way added to those two: we have our church papers, through which we communicate to one another. This medium of correspondence is more widespread than either of the others, and things can be told to thousands who cannot be reached by the mouth or by private letters. But sometimes the servant of God finds himself handicapped in this matter. He writes of sins which are public among us, and his letter is cut off by not being published. This is one of the sins of Israel to-day. We are afraid we will make an abrasion on some one's conscience, and the chafe will cause anger. It is generally that way. If we have a sore we do not want any one to bother it. It hurts. It was so with Israel, and when the faithful prophets did so, as God had commanded them, they were shut up in prison, and in damp pits, to punish them for their faithfulness to God. Even this did not excuse the servant of God. It so grated on the feelings of Jeremiah that he decided that he would not speak again in the name of the Lord, but the word of God was in his heart as a burning fire shut up in his bones, and it rendered him weary with forbearing, and he could not stay. Had to speak in the name of God. So it is to-day. It may bring to these tried ones fire, persecution, or whatever it may bring, but they must do this word of God. "Cry aloud." Do not get in a place where you cannot be heard, or in some private chimney-corner, and tell some brother who you know is agreed with you, but get in the public places, in the pulpits, and the columns of our papers, where they may be read by those who are faithful, that they may be stirred to more faithfulness, and by those who have turned aside, that they may be rebuked, and hear the word of the Lord, saying, "This is the way, walk ye in it." Where is that voice? Behind them, thus showing that they are going the wrong way. If we are going out of the way in doctrine or practice it is the same, the word of God comes rebuking our faith or our course. Wrong is wrong, let it be by whom it may, or in whatever it may be. We are to cry aloud and spare not. Our voices shall be as the sound of a trumpet. A trumpet sounds. The blower of that trumpet does not know who will hear. He has nothing to do with where the sound will go. He is commanded to blow. Another hand has the commanding of the effects of that sound. Paul said, "For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 3, 4. Has not the day come, as he said? Will Israel endure the sound doctrine of God's absolute sovereignty? Will they endure the sound doctrine of the resurrection of the dead? One of these departures is as far from the truth as the other. Will they endure the doctrine of good church order? Will they follow the word of God in humbling themselves, and esteeming others better than themselves? Oh this is humiliating.

Yes, but did not the Lord humble himself, and become obedient unto death? He said, Follow me. If we follow him where will we go? Pretty low down in the valley. There is where he learned obedience; no one ever learned it anywhere else. We must be in the same school, in the same class, to learn the same lesson. The same Teacher must do the teaching. This is the old school. To depart from anything taught in this school is to go away from the way of the Lord, and to sin in his sight. Because one fully believes that "all things are of God" does not constitute him a hobby-rider, if so, Paul was a hobby-rider, for he said, "For of him, and through him, and to him, are all things: to whom be glory for ever."—Rom. xi. 36. In several other places he uses about the same language, yet there are those in the church who are supposed to be leaders who do not believe this word, or at least they will contend against it, and accuse God of being the author of sin if this be true. We should cry aloud against their departure. It is sin in Israel to dispute the Scriptures of divine truth. One says to work out your own salvation is to work to get something. One wrote to me, "If I am not to get anything for what I do, I will not do it." All I could say to him was, "You are an hireling, and working for wages." The word of the apostle is work out, not to work for. A man cannot work out that which he does not possess. If he works out a thing he is only manifesting that which he has. If he obtains something for his work it is wages which he has earned. This cannot be disputed. To be in Israel with that kind of faith is to bring in things not taught in the Scriptures, and therefore not the truth of God. We, as the servants of God, should rebuke that kind of matter in the church,

for it is not rest to the weary, it is labor. Cry aloud, and spare not. It is the sins of Israel that are to be rebuked. It may be in the pulpit, or the press, and such rebukings have the right to claim place in our papers to come before the church of God.

A great deal might be said along this line, but I will not make this letter longer.

I desire to pray that the Lord will bless the editors and publishers of our paper.

Your brother in the gospel of our Lord Jesus Christ,

L. H. HARDY.

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### CORRESPONDING LETTERS.

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*The Delaware River Old School Baptist Association, convened with the Kingwood Church, Locktown, N. J., May 30th, 31st and June 1st, 1923, to the associations and meetings with which we correspond, sends greeting and love in the Lord.*

BELOVED BRETHREN:—We are glad to report a most pleasant and profitable meeting, a refreshing season from the Lord. Your messengers, in the gospel, have preached Christ and him crucified with power and in demonstration of the spirit. We have been comforted and built up on our most holy faith, and made to say, "Lord, it is good for us to be here."

Our next session of this Association is to be held with the Southampton Church, Southampton, Bucks Co., Pa., to begin Wednesday before the first Sunday in June, 1924, at 10:30 a. m., where and when we shall hope to meet your ministers and messengers again. Until then farewell in the Lord.

H. C. KER, Moderator.

DAVID M. VOORHEES, Clerk.



**EDITORIAL.**

MIDDLETOWN, N. Y., AUGUST 15, 1923.

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*Middletown, Orange Co., N. Y.*

**PROVERBS XVI. 33.**

"THE lot is cast into the lap; but the whole disposing thereof is of the Lord."

These are the words of the wise man, Solomon. They were inspired by the Holy Ghost, and are, therefore, the words of truth. The world abounds with people to-day who believe that everything is left to chance and lottery, but there are, on the other hand, a few people, a peculiar people in the world, who believe that God hath made with the house of David (Jesus being head over all things to the church) an everlasting covenant, ordered in all things, and sure. This latter class, having been made wise unto salvation, are thoroughly in accord with the sentiment expressed by the writer in the first verse of this sixteenth chapter of Proverbs: "The preparations of the heart in man, and the answer of the tongue, is from the Lord." Also, "A man's heart deviseth his way: but the Lord directeth his steps." "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." "There is a way that seemeth right unto a man, but the end thereof are the ways of death." But these peculiar people have

more than the written word to present as proof; they have the witness within. "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; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." They are well acquainted with the journey of that certain man who went down from Jerusalem to Jericho, and with all that happened unto him, and know that chance did him no good, since both the priest and the Levite passed by on the other side, and if this was all we had to offer our readers they would certainly be comfortless and without hope, but the lot having been cast and the whole disposing thereof being of the Lord, a certain Samaritan, as he journeyed (going that way on purpose) came that way, and when he saw him he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine (the grace and blood of our Lord and Savior Jesus Christ), and set him on his own beast, and brought him to an inn and took care of him. This great Physician declared, "They that be whole need not a physician, but they that are sick." He further declared, "For I am not come to call the righteous, but sinners to repentance." Sin did not enter the world by chance, but was foreseen with all of its attendant evil effects and consequences, and it was the lot of Jesus to come and put it away, as far as the east is from the west, so far as his bride, the church, is

concerned, to reconcile her unto God. This entailed all of his sufferings, his death and resurrection. Not one pain too many did he feel, not one drop of blood did he shed in vain, but all was necessary to pay the redemption price. Every link in the chain, from his birth into the world until his departure, was forged and welded together according to the divine will and determinate counsel of God. Nothing came to him by chance, but everything was ordered in all things, and sure. His crucifiers could not lay hands upon him until his hour had come. How hard was his lot, how bitter the cup which he drank, we can never know, only in part. He was made to cry with a loud voice, "Eli, Eli, lamasabachthani? that is to say, My God, my God, why hast thou forsaken me?" In the garden of Gethsemane, "being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." What a picture! Who can look thereon? Who can comprehend it? His beloved disciples could not watch with him in that hour. The prophecy of Isaiah must be fulfilled: "I have trodden the winepress alone; and of the people there was none with me." It was through the door of suffering that he was to enter into his glory, and realizing that he came not to do his own will, but the will of the Father which sent him, "that of all which he hath given me I should lose nothing, but should raise it up again at the last day," he could say: "Nevertheless, not my will, but thine, be done." Dear child of God, the lot of Abraham, of Joseph, of Moses, of David, of Daniel in the den of lions, of the Hebrew children in the furnace, of Job, of Jonah and many other Old Testament characters could be cited, as well as many in the New Testament;

of Stephen, Paul, Peter and John, but you have searched the Scriptures and know what is the lot of God's heritage. Be assured of this one thing, whatever thy lot may be, whatever thy afflictions, whatever trials and conflicts thou hast been called upon to endure, thy problem, be it ever so perplexing, "the whole disposing thereof is of the Lord." Cast thy burden upon the Lord, and he shall sustain thee. Daniel did not understand his lot. He said, "I heard, but I understood not; then said I, O my Lord, what shall be the end of these things?" Nevertheless he had prophesied, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." The whole, not a part, but the entire disposing of thy lot is of the Lord, and he will bring thee forth by a right way; he will lead thee in paths thou hast not known; he will make darkness light before you and crooked things straight. He will exalt the valley and lay low the mountain and hill; he will make the rough place smooth, and cause springs to spout up in dry places and the desert to blossom as the rose, that "the glory of the Lord shall be revealed, and all flesh shall see it together." "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." All your times are in his hand, and all events at his command, and he will make you lie down in green pastures, and lead you beside the still waters, restoring your soul and leading you into paths of righteousness for his

name's sake. Be still, therefore, and know that he is God, and beside him there is no Savior. Wait on the Lord. Stand still and see his salvation, which he will surely manifest. He knows thine own peculiar case, the beseeching of thy heart, and whatever thy station in life may be, stand in thy lot, and whatsoever thy hands find to do, do with all thy might. If thou art a speaker, he will fill thy mouth and loose thy stammering tongue; if a writer, he will direct thy pen, if a hearer or reader, he will open thine ears and cause them to tingle with joy at the sound of the gospel of the Son of God, and give thee to see upon the pages thou shalt turn the things that are testified of him, as the Way, the Truth and the Life. Many will be the time when you will be in prison, shut up and unable to come forth, hedged about as with hewn stone, but God is the whole disposer of thy lot, and if it be thine to suffer for his sake, rejoice, "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." The lot is cast, and worm and squirm all thou wilt, thou canst not change anything, thou canst not make one hair white or black; thou canst not better thy condition one whit, for thou art of the earth earthy; but God who is rich in mercy and with the great love wherewith he loved us "is able to do exceeding abundantly above all that we ask or think," according to the power that worketh in us, and "Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

R. L. D.

#### AN APPEAL.

WE regret it is necessary to call the attention of many of our subscribers to the fact that they have neglected sending in their subscriptions, and have let them lag so far behind that now it has become a very serious matter with us, as we need what is due us.

We are constantly receiving letters from all over the United States and Canada telling of how much comfort the SIGNS has been to the writers, many of whom are so situated they cannot attend meetings, and have no other way of hearing the gospel or the christian experience of their brethren. These letters are very encouraging, but will not help us pay our running expenses, which (for the past year especially) have been very heavy, and when we do not receive what is due us it makes our burden hard indeed to bear. While we are always thankful for any financial aid our friends feel inclined to send us, we are in this appealing directly to those who are in arrears to send on the amount of their indebtedness.

Last May we had to move from the building in which the SIGNS had made its home for nearly thirty-three years into new quarters, for which we have to pay more than double the rent we paid in our old place. This, coupled with the heavy expense of moving our machinery, paper, &c., and the ever-increasing cost of everything connected with the printing business, made a very expensive year for us.

When we found we had to move we at first thought we would drop out one of the issues for the month of May, as the task seemed more than we could accomplish, but we did not, and now by much hard and persistent work we have man-

aged to regain the time lost in moving, and again have the paper on time, and it is rather discouraging to us after struggling to give our subscribers ALL they pay for to have so many fail to pay us what is rightfully ours.

No doubt many will be surprised to learn that the interest on what is owed the SIGNS in unpaid subscriptions would pay our running expenses, with a large amount to spare. Brethren and friends, is this right and fair to us? We never try to force payment of a debt, but simply leave it to the honor of those owing us, making it a debt of honor, so please examine the date opposite your name on the little pink slip on the wrapper in which your paper comes (or on the address on your paper), and if in arrears do as your conscience dictates.

We would much appreciate it if all ministers of our faith and order would consider themselves our agents, and would receive and forward subscriptions, also do what they could toward increasing the circulation of the SIGNS.

We much dislike mentioning financial affairs in our columns, but at times it becomes absolutely necessary, as we have to purchase our supplies from firms who do business on a strictly business basis, and when our subscribers fail us in their obligations it makes our task a hard one indeed.

Brethren and friends, please try and see our position in this matter, and if you are in arrears with your subscription send us what you can on account. While it is a small matter to each individual, to us it is a large and an important matter.

Address all letters, and make checks and money orders payable to

J. E. BEEBE & CO.,  
Middletown, N. Y.

## OBITUARY NOTICES.

**Alexander Seaten McDonald**, of Appin, Ontario, Canada, died at his late residence in Appin, February 12th, 1923, in the seventy-seventh year of his age. Mr. McDonald was born in Ekfrid township, where he lived all his life. He was united in marriage to Martha Corneil over fifty years ago, and to this union there were born eight children, five sons and three daughters, three sons having died in infancy in 1886, one daughter, sister Eliza, having preceded him in 1915, leaving two sons and two daughters: Justice D. A. McDonald, of Vancouver, B. C., and Robert E. C., of Appin; Mrs. D. R. McRae, of Glencoe, Ont., and Mrs. Benjamin Saxton, of Plenty, Saskatchewan, besides his lonely widow, together with many friends and relatives, who mourn their loss. Mr. McDonald was a man of sterling qualities, a good neighbor, a kind husband and a devoted father. He never made a profession of religion, but his faithful attendance at meetings and his daily walk and conversation were living evidences of his possession of a good hope through grace, in which he firmly believed. His home was always a welcome place for those of like precious faith. He and his devoted companion (sister McDonald) delighted in making their home a welcome place at all times, and especially at the times of quarterly meetings held at Ekfrid. Mr. McDonald bore his sickness with great fortitude, being reconciled to the divine will of his heavenly Father. While he felt the separation from his lifelong companion very keenly, yet he was resigned to the will of God.

His funeral was held from his son's residence in Appin, and was largely attended by many friends and relatives who came to pay their last tribute of respect to one that all honored. He selected the text to be used at his funeral, which he repeated several times as he neared the end: "For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."—Rom. viii. 24, 25, from which the writer tried to comfort the mourning ones with such as the Lord was pleased to give. Our earnest prayer is that heavenly grace will sustain our dear sister in her deep sorrow, and reconcile her to her great loss of so kind and devoted a husband, and may his dear children be submissive to the divine will of God in this their great loss of a kind and devoted father. His body was laid to rest in the Appin Cemetery, to await the final resurrection of the saints.

J. B. SLAUSON.

**Mrs. Fannie Morehead Kersey**, the subject of this memoir, was born in Fauquier County, Virginia, the daughter of Presley Worthington Morehead and his wife Mildred. She was married to W. W. Kersey. I

do not know the date. She leaves one daughter, Mrs. Apperson, of Rosslyn, Va., also two sisters and two brothers, all living in Virginia, to mourn the loss of a dear sister. It was my privilege to know her for several years, and I always esteemed her very highly as a lovable and gracious woman, and October 23rd, 1921, it was my pleasure to baptize her in the fellowship of Shiloh Old School Baptist Church, of Washington, D. C. Sister Kersey was able to get to meeting but a few times after being baptized, which was very much regretted by all the church, for we all loved her as a dear sister in Christ. She knew what she believed, and was free to express herself, which she could do in a clear and interesting way. Sister Kersey was sick quite a long time, and suffered a great deal. The condition of my family at the time kept me from visiting her, which is a source of regret to this day, but her sister, dear sister Mrs. Mary Murphy, writes me that her hope continued bright and her faith strong in the blessed Savior Jesus, in whom she had trusted for many years. On July 21st, 1920, I attended the funeral of her husband, W. W. Kersey. Sister Kersey bore her bereavement with christian fortitude to the end of her mortal life, and on February 14th, 1923, she was laid to rest beside her husband in the National Cemetery, at Arlington, Va., there to await the second coming of her Lord and Savior, when that body that was sown mortal shall be raised immortal, and reunited to her spirit that is now with God who gave it, and from then to all eternity shall her whole soul, spirit and body be with the Lord, to praise him more perfectly than was possible while possessed of mortality. In view of these blessed and glorious truths I would say to her loved ones left behind, Cheer up, for her it is far better to be with Jesus. Her pastor and the church of her membership feel keenly the loss of such a dear sister, but desire to bow in humble submission to the will of him who never makes a mistake.

Written at the request of her sister, sister Murphy.  
Her pastor,

JOSHUA T. ROWE.

**Jackson Bailey**, the subject of this notice, was born August 18th, 1862, died January 29th, 1922, at the age of 59 years, 5 months and 11 days. He was a brother of F. L. Bailey, whose obituary appeared in the SIGNS a short time back. Jackson never made a public profession of religion, but firmly believed and stood for the doctrine of the Bible as is advocated only by the Primitive or Old School Baptists. Not being able to give the date of his marriage I will say he married Miss Fannie Melton, a daughter of W. H. Melton, whose obituary also appeared in the SIGNS some time ago, and to this union were born five boys and one girl, the oldest boy preceding his father to the great beyond some four or five years, at the age

of about twenty-one years. Jackson, being in poor health for a long time, the loss of his eldest son was more than his nerves could bear, and he became insane, and was sent to the asylum at Spencer, West Virginia, where he departed this life on the date stated above. His body was brought home for burial. Elder J. B. McClanahan was called to preach on that memorable occasion to a large congregation of relatives and friends, who gave expressions of sadness of heart, for he was esteemed by all who knew him, as a man of good report, honest, upright in all his business transactions, and, above all, we believe he was one of the redeemed of the Lord. He leaves a wife and five children, three sisters, Mrs. Sidney Melton, Mrs. Catherine Oldes and Mrs. Laura Melton, and many relatives and friends to mourn their loss. After funeral services at his home his body was taken to the old family burying-ground and laid beside his son, to await the resurrection of the dead.

Being without some important dates, I have written a short sketch of this honorable man's death, it being the request of Mrs. Sidney Melton for me to prepare a short obituary. I will say to all who mourn, We feel your loss is his eternal gain, for he surely knew the joyful sound, and David said, Blessed are they that know the joyful sound.

J. W. McCLANAHAN.

**Mrs. Susan C. Riddle**, aged 72 years, passed away at the home of her daughter, Mrs. H. A. Gates, July 10th, 1923. She had the best of care, her daughter was by her side day and night for three weeks before she passed away, and all of her wishes were carried out. She selected hymns to be sung at her funeral, and also chose Elder S. B. Moffitt to conduct the service. Mrs. Riddle, widowed three years ago, was born in Texas, November 19th, 1850. She was orphaned in her infancy, and was reared to womanhood by an older sister. She was married in 1869 to John Welcome Riddle, in Texas, where she resided until 1887, coming to the State of Washington, where they lived until the death of Mr. Riddle three years ago. To this union were born four boys and two girls, of whom only two are living: Mrs. H. A. Gates and John Turner Riddle, both of Welcome. Besides the daughter and son there are left to mourn their loss eleven grandchildren, twelve great-grandchildren, one foster daughter and a host of friends. Mrs. Riddle joined the Primitive Baptist Church called Pleasant Valley, of Limestone County, Texas, over forty years ago. December 25th, 1909, she joined the Primitive Church called Bethel, at Bellingham, Wash., and was a member till her death. She was a sister of great charity and a mother to every one who knew her.

Written by request of sister S. C. Riddle.

T. N. DEAL,

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

Miss Laura Lake, Ala., \$3.00.

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

Hazel Creek Association of Regular Predestinarian Baptists will hold their sixty-ninth annual session with Spring Creek Church, near Stahl, Adair Co., Mo., commencing on Saturday before the fourth Sunday in August, 1923, and continuing the two following days. All lovers of our beloved Zion, and especially preaching brethren of our faith and order, are cordially invited to meet with us. Those coming by rail will be met on Friday at Novinger and Stahl, on the Quincy & K. C. R. R.

W. T. WALTERS, Moderator,  
Stahl, Missouri.

J. M. CATE, Clerk,  
Centerville, Iowa.

The First Kansas Association of Regular Old School Predestinarian Baptists is appointed to be held with Big Walnut Creek Church, near Williamstown, Jefferson Co., Kansas, about twenty miles northeast of Topeka, and ten miles west of Lawrence, on the U. P. R. R., to begin on Friday before the second Saturday in September and continue three days (7th, 8th and 9th of September). Lovers of the truth are in-

vited to meet with us. For any further information write to or inquire for, Elder L. L. Schenck, Williamstown, Kansas, or address me at 1243 Polk St., Topeka, Kansas.

MARY ELLISON, Clerk.

The Maine Old School Baptist Association, the Lord willing, will meet with the Whitefield Church, Whitefield Maine, September 7th, 8th and 9th, 1923. Those who love the truth are cordially invited.

GEORGE R. TEDFORD.

The South Arkansas Regular Primitive Baptist Association will convene (the Lord willing) with Pilgrim's Rest Church, at Fordyce, Arkansas, beginning on Friday before the third Sunday in September, 1923, and continuing three days. All regular Old School Predestinarian Baptists are invited to meet with us, especially ministers. Pilgrim's Rest Church is one-half mile from Cotton Belt Station, and known as the Old Stover Place.

V. R. HARRIS, Moderator.

W. C. HORTON, Clerk.

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

S. B. MOFFITT, Pastor.

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

**THE**

**"SIGNS OF THE TIMES,"**  
(ESTABLISHED 1832.)

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
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AT TWO DOLLARS A YEAR.

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Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS:**

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

# SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

VOL. 91. MIDDLETOWN, N. Y., SEPTEMBER 1, 1923. NO. 17.

## CORRESPONDENCE.

COVINGTON, Georgia.

DEAR BRETHREN:—I have had a desire for some time to write my feelings and views on the ministry and writings of Peter, an apostle of Jesus Christ, to comfort God's dear people scattered abroad if I could. As a starting point, I call your attention to the last two verses of the third chapter of second Peter: “Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory, both now and for ever. Amen.” Peter addresses in this second epistle those who have obtained like precious faith with “us,” the apostles. So it is necessary for us to inquire whether we have obtained, or have had delivered unto us, the same faith as the apostles had, to know whether we are included in this address. Peter believed that Jesus was taken according to the determinate counsel and foreknowledge of God by wicked hands and was crucified and slain, thus suffering the just for the unjust,

that he might bring his people to God, being put to death in the flesh, but quickened in the Spirit. Peter also believed that Jesus' people are the elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. He further believed that there were those appointed unto disobedience, that some stumbled at the word, being disobedient, “whereunto also they were appointed.” Do you believe these things, my readers? If so it would seem favorable for you that you are included in the like precious faith with the apostles. “Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.” Peter expressed the length of his faith, both forward and backward. Looking backward, he said that Christ verily was foreordained before the foundation of the world and manifested in these last times for his people who by him do believe in God. Looking forward, he said that the elect receive, and shall yet receive, the end of their faith, even the salvation of their souls, this same salvation

concerning which the prophets inquired and desired to look into. Faith is the substance of things hoped for, the evidence of things not seen. It is not of earthly origin, but comes from the God of heaven, and bears the seal and stamp of the high court of heaven, where God sits, the Judge of quick and dead. Abel was the first to have delivered to him this faith, by which he offered unto God a more acceptable sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and he, being dead, yet speaketh. Cain killed his brother Abel, thus stopping him from further offerings, but could not stop him from yet speaking. The enemies of Peter put him in prison, they had him between two soldiers and bound him with chains; the keepers before the door kept the prison. Certainly they thought they had him fast, and that his speaking was stopped, but, by the power of God, the chains fell off, the iron gate opened, the angel of the Lord led him forth. His speaking could not be stopped. Such faith is precious and wonderful to all the faithful in Christ Jesus all the way down the old covenant line to the new, and on and on more or less to this present time, according as God gives his people all things which pertain unto life and godliness through the knowledge of him who has called them unto glory and virtue. It enables the children of God to add to their faith virtue, &c., but, on the other hand, he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." The children of God can fall from their own steadfastness, and they are the only ones

who can so fall, because they are the only ones raised up high enough to fall; and when they do fall, they fall into the hands of God, for he will surely catch them, but the apostle writes that it is a fearful thing to fall into the hands of God. Paul wrote to Timothy that some have erred from the faith, and have pierced themselves through with many sorrows. The error, or fall, is what hurts the child of God. Paul further wrote that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron. Peter was not at all uneasy about the elect losing their inheritance, which is incorruptible and fadeth not away. He fully knew that the inheritance was reserved in heaven for them, and that they were being kept unto it by the power of God through faith, so making a sure thing of it. But he longed for grace and peace to be multiplied unto them through the knowledge of God and of the Savior Jesus Christ as they journeyed along here below as pilgrims, because the apostle realized that false teachers among them would bring in damnable heresies, and that many would follow their pernicious ways. Peter wrote his brethren, therefore, that he thought it meet as long as he was in this tabernacle to stir them up by putting them in remembrance, knowing that shortly he must put off this tabernacle, even as the Lord Jesus Christ had shewed him; and he further endeavored, that even after his decease, they might have these warnings in remembrance. The more sure word of prophecy, of which Peter writes that they do well to take heed, was concerning the false teachers which were sure to be among them. When the Lord sends a man to preach,



he will speak the truth to please the Lord, being moved by the Holy Ghost, though it may seem hard, and he be evil spoken for it; but when preaching comes by the will of man, he is apt to endeavor to please man, being moved by worldly considerations, such as money and honor. False prophets will declare falsehoods and cause the people to trust in lies, and to suffer on account of it, as in the case of Hananiah and the people of his day. So will false teachers of any age take the word of God spoken unto the fathers by the true prophets and teach it falsely, put the wrong construction on it, teach for doctrine the commandments of man, teach that salvation is of him that willeth and of him that runneth; they do not teach that salvation is alone of God that sheweth mercy, as did all the true prophets of God from Enoch to Malachi. All the apostles warned their flocks against these false teachers having itching ears. They were jealous over the flock of God. "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." Paul's great concern for his brethren was that they should be no more children tossed to and fro with every wind of doctrine by the sleight and cunning craftiness of men, whereby they lie in wait to deceive. A man may have a gift to speak in public, and use feigned words, great swelling words of vanity, and yet lack charity, which God alone can give, and his preaching will be as sounding brass or a tinkling cymbal to the hungry child of God. The sincere milk of the word is what the child needs if he is hungry, and not mere words. The word by itself, even the printed word of God correctly and well-spoken by the most able, wise and prudent of men, cannot of

itself cause any growth. The Holy Ghost sent down from heaven is the milk of the word. This the hungry child of God relishes, and it makes him to grow in grace and in the knowledge of the Lord and Savior Jesus Christ. The Holy Ghost, the third person in the record of heaven, has been, and still is, the manager of the ministry of the word, without the help of man. Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. The apostles themselves preached with the Holy Ghost sent down from heaven, and with lesser or minor gospel ministers it is the same in every age. The Holy Ghost manages the preaching of the gospel in every age. Jesus himself must call and ordain every man called to preach the gospel. It has always been so, it is so yet. The Lord chooses and ordains his preachers as suits him best, and when and where it suits him, and they have to wait to be endued with power from on high, as did the apostles. Jesus, after his resurrection, commanded his apostles to teach believers to observe all things whatsoever he (not Moses) had commanded them. Moses, the good man, and great and wonderful prophet of God, and mediator of the old covenant, taught many things which Jesus, the Mediator of the new covenant established on better promises, did not teach. Moses and those who sat in Moses' seat until Christ, taught (or tried to) every man his neighbor, and every man his brother, to know the Lord. To this end the pharisees compassed land and sea to make one proselyte, and having made him, their victim was two-fold more the child of hell than themselves. It would seem better to let a bad man alone where he is than to make him worse than he was be-

fore, and that is just about what mankind does when it tries to lead another to know the Lord, both and all fall into the ditch. Under Moses' covenant it was lawful for every man to teach his neighbor and his brother, saying, Know the Lord. Now, under the new and better covenant of which Jesus is the Mediator, such teaching is prohibited. It is not lawful under Jesus' covenant. The new covenant reads that they shall not teach every man his neighbor and every man his brother, saying, Know the Lord (no conditions about it), for all shall know him, from the least unto the greatest, all of them shall be taught of the Lord. He is the great Teacher who makes himself known unto his people that asked not for him. He writes his law in their hearts and is to them their God, and makes them to him his people. Those who have this new covenant law written in their hearts know they cannot teach any one to know the Lord. God has nowhere commanded or authorized any one to give that knowledge. If any one comes trying to teach us to know the Lord, we may know he or she is a false teacher. When Jesus, after his resurrection, sent out his apostles to preach, it was not that they should teach men to know the Lord, but to teach those who already were believers to observe all things that Jesus (not Moses) had commanded. The apostles suffered greatly for their preaching, but God enabled them to rejoice in the midst of their sore trials. Included in this preaching of the apostles, the Lord sent out his warnings to his people to beware of false teachers, not to follow their pernicious ways. The false teachers' ways are in the plural, they have several ways, but the way of truth is in the singular, and the Bible always speaks of it in the singular, for there is but one way of truth, and that way is Jesus himself. When a teacher comes with more

than one way, we know he is a false teacher. Jeremiah prophesied unto the children of Benjamin, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." They were to stand (not walk) in the ways, and were to ask for the good way, and walk in it, and in the good way was rest for their souls. Peter rejoiced amid all his fears and cares that the Lord knows how to deliver the godly out of temptations, and how to reserve the unjust unto the day of judgment to be punished. His fears for his brethren were that they might be led away by the error of the wicked and fall from their own (not God's) steadfastness. He exhorted them to grow in (not into) grace, and in (not into) the knowledge of the Lord. Peter knew by revelation that God's people already have the grace given them in Christ before the foundation of the world, but his great desire was that it be multiplied unto them and that they grow in it. A plant cannot grow into a field, but it can and does grow in the field and is fertilized and cultivated by the husbandman, and Jesus said his Father is the husbandman. Peter instructed the brethren to grow in grace, because he knew they were already planted in grace, having been called unto glory and virtue. Whom God did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among his brethren; moreover, whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified. Those whom God called of both Jews and Gentiles, were beforehand prepared unto glory. May God bless the truth with his own penetrating Spirit to his own honor and glory, is my prayer.

J. FRANK MOSS.

EL PASO, Texas.

DEAR EDITORS:—My subscription has expired, and it has been my custom once a year on renewing my subscription to the dear old family paper to try to write a few lines expressing my appreciation, and the joy and comfort I receive from its columns, as it is the most appreciated of any paper I ever read. Oh how I wish I could write to the comfort and pleasure of the readers as the writers, especially the editors, do to me; but I am uneducated and dull of understanding, and have no gift of expressing my thoughts or feelings, but I do hope and believe what little understanding and spiritual light I have I have received of God, for I know I have not been taught it by man, for it is not for man to impart the spiritual light and understanding I hope I have experienced, although most of the time I am in darkness, and seem to be without feeling, and am weighted down with sin, and seem in deep slumber, dead to all spiritual life. While in this condition, being spiritually dead, with no power to see, hear or move, I believe when that voice which called Lazarus calls me I can hear, see and move. But while I am dead can I do anything that would obligate God to give me life or light? I know I cannot, and knowing this I must confess that salvation, life, light and all blessings come as free gifts from the great God of all power, both in heaven and earth, and to him belong all the praise and glory. This is the God I hope I am made to believe in. This is the God I hope chose me in Christ Jesus before the world was. So then if this be the truth (of which I have no doubt), if I am saved it is by the foreknowledge, love and mercy of God, and not by works of righteousness which I have done, for I know that I am full of

sin and have not done anything good, but have hope that Christ Jesus came into the world to save sinners, of whom I feel to be chief. What a glorious thought, that although I am weak and helpless, and so deep in sin, God has given me a hope of life eternal through Jesus our Savior. Though often I feel to be forsaken, and my hope is almost gone, and nothing but sin and darkness abound, then my heart panteth, my strength faileth me, but after this the glorious light appears and I am again made to rejoice in the Savior's love, and am made to know that my Redeemer liveth. If I were always on the mountaintop, and all was light and joy, then I might forget the horribleness of the darkness, and would not know how to appreciate the blessed light which comes from God alone. I believe that all darkness, affliction and trouble of all kinds, work together for our good and comfort, though at times we cannot see it that way. Some time since I heard a man say it was sure that the Old Hard Shell Baptists were not the church or the people of God, for they were not blessed with wisdom, and as a rule were a very poor and afflicted people, and that God blesses his church and people with wealth and knowledge in this life. This does not appear to me to be true, for we have recorded in the holy Scriptures an account of the people of God being scattered in the mountains, dwelling in dens and in caves, not being blessed by the fruit of their own labor, even without a house to live in, but were driven from all their earthly possessions. Now where were they? They were in the hands of the mighty, all-wise and most merciful God, who had by his own power prepared those dens and caves for the protection of his people. There is none of the com-

forts or blessings of God's people that is wrought by their own hands, either spiritual or temporal. We are strangers and pilgrims here in this world, hated and persecuted by the world, passing through many dangers, toils and snares, and often seem forsaken of God, and in this condition, without the God of love and mercy, we would be forever doomed and banished from his presence and all that is good. So it is by the grace, mercy and goodness of God that we are made to behold Jesus our Savior, who came into the world and died for our sins. How thankful we should be for this hope of salvation by grace; for if salvation is not by grace then we have no hope of salvation; but now having this hope we feel like singing, "Amazing grace, how sweet the sound, that saved a wretch like me." In this assurance we are made to rejoice, and can endure affliction, suffering and persecution, knowing that in the end it worketh for our good. I have suffered affliction and financial losses, which at the time would seem very grievous to me, and which has caused me loss of sleep and enjoyment, but now I can see that it was for my good, for it has humbled me, and caused me not to bind myself to the things of this world, but to be content with what I have, and first seek the kingdom of God, esteeming that to be of more value than all the things of this world, which perisheth and fadeth away. It is my desire and hope that the God of mercy and love will ever keep me, and that when I have finished my course I can say as the apostle 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. Let us remember that if we do receive the crown at that day, it is not paid to us as a debt owed to us for our labors, but is given to us by the righteous Judge, and was prepared by him before the world was. There was at that time a crown prepared for every one of the redeemed of the Lord, and so at that day there will be just enough crowns for them; not be even one lacking, or not one left over, for all that the Father has given to the Son will be raised up, and not one of them lost, for Jesus said, My sheep hear my voice, and know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand; so we can see that this crown and eternal life are both given us, and are sure and steadfast, having this seal, The Lord knoweth them that are his. By faith we see the blessed face of our Redeemer, and know that it is through him we shall safely reach the goal. Oh what a blessed thought for such a worm of the dust as I to have. With this hope we should be willing to suffer the afflictions, sorrows and persecutions of the people of God, knowing that this is only for a short time, then light and joy cometh in the morning, and we will be forever with Jesus our Savior, to whom we shall give praise and glory throughout all eternity. We know that God has a people among every nation, kindred and tongue, whom he will bring by his mighty power, love and grace from darkness into his marvelous light, and at the coming of Jesus they will be brought into that everlasting kingdom God has prepared for them from before the foundation of the world. There is one thing I notice in God's people: they endure affliction with more patience than any other people in the world, and I believe that is because God has given them the

assurance that all things work together for good to them that love the Lord.

I have already written too much, and if you, dear editors, see fit to publish this unworthy letter I do hope it will not offend any of God's dear children. If any feel like writing to one as sinful and unworthy as I am, I would be glad to hear from them, for my wife and I are out here and are deprived of the blessings of hearing the blessed gospel of Christ preached, and the only preaching we get is through our dear family paper, the SIGNS, and some few letters I have had from some dear brethren. If any of the household of faith ever pass this way (especially ministers) I hope they will call upon us, for even if there are only the two of us we do hunger for the gospel of Christ, which we do hope is the gospel of our salvation. Our address is 3115 Sacramento Street, El Paso, Texas.

Farewell to all for this time, and my hope is that some one will pass this way and we will again be able to hear the gospel preached. I wish the writers and editors of the SIGNS success, and hope all will contend for the faith once delivered unto the saints, as this seems to be a trying time for all believers of the truth as it is in Christ Jesus our Lord and Savior.

From a sinner, if saved at all, saved by grace,

C. M. ADAMS.

FREEWATER, Oregon.

DEAR BRETHREN:—This morning my mind goes out to the afflicted in Zion on the great subject of faith. The apostle to the Hebrew church (second chapter) defines faith as being the substance of things hoped for, the evidence of things not seen. It seems that while the substance which faith embraces is something

that is not seen, it is something every child of God knows. Then the great question is, How are they to know what that substance is? It is by revelation. Jesus says, I give unto you eternal life. This life, God says, is in his Son Jesus Christ. Then the life, which is Jesus, is what we hope for: immortal life, and this hope is based upon the evidence we have received in the soul. We would love to divide between faith and belief, as so many look at the two as being the same, but faith is a substance, a principle which belief springs from. It is impossible to believe in Jesus without having faith that he is able to perform, or accomplish, all he has promised. Now while he has promised eternal life, we only have that life in him, and we hope, according to his promise, to see him as he is and be like him, and upon this promise we with patience wait. I have tried to make my mind clear on the faith of God's elect. It is the very life (substance) of the saint's hope. It is the very foundation out of which all the evidences or fruits (good works) of the children of God grow. With this faith I want to notice some of its fruits borne by those of old who have obtained this precious faith. First, I will call your minds to the testimony given by James, and I wish you to note that James in his testimony is emphasizing the faith of God, and putting the test to it, and this is to prove it. Jesus says to his disciples, Your faith shall be tried as by fire, so James in his epistle is putting the test to it. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"—James ii. 14. Then he uses the destitute brother or sister in need, and says, If one say to such, Be thou clothed and fed, and give not those things needful to the body, what doth it profit?

"Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works." Then in the nineteenth verse he brings up a belief that is not produced by faith, and says, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." We have two beliefs here defined, and find them as foreign as night and day, yet both are based on evidence. A belief which comes through faith is one which develops charity (love). Faith which works by love shows the glory of God as it shines in the face of Jesus Christ, and works a belief in the soul to trust and obey through a principle of love, but a belief that is wrought in devils is a slavish fear, which comes by God making his sovereign power known, through the penalty of the fiery law justly inflicted upon them.

Twentieth verse: "But wilt thou know, O vain man, that faith without works is dead?" Now we come to the particular part I wish to notice, and the reason I wish to notice it is because it seems some brethren think there are two justifications, as they do two salvations, but there is but one salvation and one justification. Twenty-first verse: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" Now notice the twenty-second verse: "Seest thou how faith wrought with his works, and by works was faith made perfect?" James has said faith without works is dead, and to prove his assertion he brings up the act of Abraham in offering up his son Isaac. The act of Abraham showed the power and nature of faith. A tree is known (justified) by the fruit it bears, so faith when tried shows whether it is a living or a dead faith. I

understand James here to set forth the truth that faith of God in a sinner's heart will bear fruit unto God, and by this fruit he is justified, or stands justly before God and the whole family of heaven as one of that number. Before we turn to the incident of Abraham in making this offering I wish to call your minds to James i. 12, 13: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. 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." The reason I call particular attention to this expression of James is because some say God does not tempt his people. It does not say he does not tempt them, but it does say he does not tempt them with evil. Evil temptations come from the devil, through the lusts of the flesh, in which there is no good thing. In this wonderful act of Abraham he received witness that he pleased God. We read in the twenty-second chapter of Genesis: "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he [God] said, 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." As they went according to the command, the son said, Father, here is the fire and the wood, but where is the offering? See what faith wrought. "Abraham said, My son, God will provide himself a lamb for a burnt offering." When they came to the place the altar was built, and Isaac was bound and laid on the altar, and the knife in the father's hand was raised for the purpose to sacri-

fice his son, when an angel of the Lord called unto him out of heaven, and said, Abraham, Abraham, lay not thine hand upon the lad, neither do thou any thing unto him, for now I know that thou fearest God. I have recorded lengthily from this narrative in order that you, with me, might drink from this vital principle which is said by Paul, and proven in the experience of God's people, to be an abiding principle. Paul, in the fourth chapter of Romans, in speaking of the power of faith, says, "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." James says that he justified himself in this faith by his works, which are the fruit of faith. Paul and James are showing the very same thing. They are showing the difference between works and grace, or the law and faith; and James shows the difference between the faith that is the gift of God and that which comes by the law.

Dear sister, we received both of your good letters, and while I have not been able to answer, I want to assure you they were read with much pleasure. I have not been able to keep up my correspondence on account of my wife being sick. I am truly glad to write she is better.

I am sending you this letter, which I started when my wife was first taken sick. I intended to send it to the SIGNS, but never could get time to finish it, so will send you what I have of it, as I have not the time nor the mind to write you a letter. I was truly glad to learn you were improving in health, and that the blessed faith which was so manifested in Abraham was so powerful in holding you up in you deep afflictions. We send our best wishes to you and family, and ask you to remember us to all the brethren and friends who may ask after us. If not

asking too much, let us read more of your soul-cheering letters.

Yours in gospel bonds,

J. T. BARNES.

[THE foregoing letter was sent to sister Taylor, of Pleasant Hill, Missouri, and by her forwarded to us for publication in the SIGNS.—ED.]

MATTITUCK, N. Y., July 27, 1923.

DEAR EDITORS:—For some time my mind has been much on the trials of the church, and I feel impressed to write some of my thoughts for your consideration. I feel your judgment will be controlled by the Holy Spirit, and unless what I have written has been indited by the same Spirit it will have no place in the SIGNS. "We must through much tribulation enter into the kingdom of God." Our Savior said to his disciples, "In the world ye shall have tribulation: but be of good cheer: I have overcome the world." As individuals we have tribulation, deep trials, often seeming too heavy to be borne, collectively, as a church, we must also suffer. We are not better than our Master, who was sinless, yet endured a life of self-denial and suffering for us, his church, that through his suffering we might be saved from our sins, and brought out, or cleared, from the condemnation which was resting upon us. Yes, and justly so; we deserved it all. The church is composed of human beings, all sinners saved by grace, each with his natural disposition. All are sinners alike, and boasting is excluded. It is only of God's mercy that one of them is saved. The Holy Spirit comes upon this mass of corruption and all become united, or in unity, as one in Christ Jesus. The lion and the lamb, or the fiercest and gentlest, are made to lie down together, and both feed in the same pasture; all

love the Lord who bought them, all love the church, and while under the influence of the Holy Spirit dwell peacefully together, but it is through much tribulation that we enter the kingdom. Each member has his own natural disposition, the old Adamic nature, no two are alike. Some are naturally gentle and peace-loving, although no better, for all were under the same condemnation. Some seem more obstinate and willful, or fierce, like the lion, the old man with his deeds seems harder to keep under; these often do and say things that make trouble for themselves and others. It sometimes seems that Satan has desired to have us that he may sift us as wheat, and when for our good we are given into his hand for a season, there is an uprising of the old man, or Adamic nature, and we may cause ourselves, and the church we love, pain and sorrow. "It is impossible but that offences will come: but woe unto him through whom they come." We must be brought low and learn anew our weakness, and that we are nothing, less than nothing, unless kept by our Lord's mighty arm. We are told to fear none of those things which we shall suffer. "Behold, the devil shall cast some of you into prison, that ye may be tried." Job says, When I am tried I shall come forth as gold. Our Lord has all power in heaven and in earth, and underneath are the everlasting arms. We cannot fall so far but that they are always around and about us in all our wanderings, trials and afflictions. "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." David was a man after the Lord's own

heart, yet he sinned grievously; he was one of the Lord's chosen ones, but the Lord hated his sin, and punished him for it. Let us bear with each other, and forgive, remembering it is only of our Lord that any have been kept and restrained from outbreking sin. He that ruleth his spirit is greater than he that taketh a city, so is it not wonderful that even one of us is kept, when all are so prone to sin? "If any man have a quarrel against any: even as Christ forgave you, so also do ye," and the peace of God, which passeth understanding, shall keep your hearts and minds through Christ Jesus. "What are these which are arrayed in white robes? and whence came they?" "And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." As smoke rolls in billows and floats upward toward the sky the purified church will ascend to her Lord, leaving forever the fires of tribulation through which she has passed.

NELLIE HALLOCK ARNOLD.

RUSTON, Louisiana.

DEAR EDITORS:—Find inclosed one dollar, for which please renew my subscription to the SIGNS for six months. I wanted to renew before my subscription expired, but sickness prevented.

Please tell me just what is meant by "absolute predestination," and who created sin. Pray for a poor old sinner, an invalid of twenty-nine years. I love the SIGNS. It is all the preaching I get, excepting a visiting preacher now and then. If I could write as others do I would love to write a short letter for the SIGNS, but I feel much like one left out and unfit for any use. May the Lord bless you to continue the SIGNS, and the dear ones to continue their letters.

Yours in the hope of a better life,

(MRS.) M. F. STOKES.



**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER 1, 1923.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

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

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

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**EPHESIANS I. 5.**

"HAVING predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

This quotation was written by the apostle Paul to the saints at Ephesus, and to the faithful in Christ Jesus. Now the truth of the matter comes to every one that nameth the name of Christ as to what manifested realization we have in our hearts. We are made first to realize a power beyond all that naturally can be perceived by the carnal mind, and in this realization the sinner is made to cry out, Who art thou, Lord? and from this realization he feels to be burdened. Seeing himself a sinner, more and more burdened he feels, until the time appointed of God for Jesus to reveal himself as the Savior of sinners, then with Paul he can declare, "Christ Jesus came into the world to save sinners; of whom I am chief."—1 Tim. i. 15. This realization of life gives understanding, seeing and hearing never before felt in all the life of the individual. We find all these things of which we are partakers to be according to the good pleasure of His will, and were predestinated of God before the foundation of the world,

according as he has chosen us in Christ. As this individual meditates on the riches of God's grace, and on the love manifested, of which he is made a partaker, it causes him to hope in Christ and to live after the Spirit, and to seek the kingdom of God and his righteousness. When our minds are turned to view all the way we have passed, and to see the loving-kindness bestowed, we are made to say, "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."—Psalms xxiii. 6. We have not been able at all times to have the mind to recall the mercies and sweet seasons of the past, but when affliction's hand is laid upon us then we remember our Burden-bearer and know how precious he is, and that it is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."—Titus iii. 5. We are made to love every one who walketh uprightly and those we are assured are directed by the Divine hand, but those who walk not uprightly are not of the Lord. As for man, there is no uprightness in him except he be kept by the power of God. All we are in a natural way is of the first Adam, and all we are in a spiritual way is of the second Adam, and with Paul we are made to say, "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me."—1 Cor. xv. 10. When God places one on the watch-walls of Zion he is made to do the things commanded of God, and not seek the justification of the flesh. "As thy days, so shall thy strength be." With all these we are made to pass through fiery trials, but, brethren, be of

good cheer, for Jesus overcame the world and triumphed for you. We are made glad to talk or correspond with those who feel the fiery trials, for they come with us. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."—1 Peter iv. 12. As we pass through this pilgrimage we are fully aware that all these things belong to the household of faith.

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

"Jesus, the glorious head of grace,  
Knows every saint's peculiar case;  
What sorrows by their souls are borne,  
And how for sin they daily mourn."

According to the good pleasure of his will we are made to pass this way and feel the rending smart oft felt below when christians part. Beloved, may we all feel to be true and faithful to Zion in the vocation to which we are called.

As an editor of our beloved paper, the SIGNS OF THE TIMES, I shall expect criticism, both harsh and mild, and also commendation perhaps, but let me say to you that this responsible position was not sought by me. I feel this is one of the things that has been laid upon me in the household of faith, and I trust that he who predestinated all things after the counsel of his will will keep and direct all our ways to your comfort and his glory, that we may with one accord fight the good fight of faith together, being mutually comforted one with another, and declare how great things the Lord hath bestowed upon us all according to the good pleasure of his will.

C. W. V.

#### THE SIGNS OF THE TIMES.

I NOTICE important changes in the editorial staff of the SIGNS OF THE TIMES, in the resignation of Elder H. C. Ker therefrom; and the addition of Elders R. Lester Dodson, George Ruston and Charles W. Vaughn thereto. Having been more or less acquainted with the editors of the SIGNS from its founder, Elder Gilbert Beebe, to the present time, and having humbly served in the work of the ministry with them in a limited manner, and having been somewhat familiar with the character of the work demanded by the day and generation in which each one served, and the adaptability of the gift of each in his day, and of the present requirements, and the ability of the present editors, I feel that the paper will have lost none of its wonted prestige required in serving the ends desired by its great founder.

The *Landmark* wishes for the SIGNS a full measure of the success anticipated in placing these able and orderly ministers with Elder Lefferts upon its editorial staff.

P. G. L.

[OUR able contemporary, *Zion's Landmark*, in its issue of July 15th, contains the foregoing gratifying note from its senior editor, Elder P. G. Lester. Thank you, brother Lester! We appreciate your kindly feeling and encouraging words, coming as they do from one who has known the editors of the SIGNS all along down the line, and who himself stands as a fatherly counselor to us of a younger generation. We hope to be able, by the grace of God, to realize your good wishes.—L.]

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

A. H. Cox, Va., \$1.00; Mrs. Joab P. Stout, Ill., \$1.00;  
Melissa Grimes, N. Y., \$1.00; C. E. Jackson, Ohio, \$1.00.

## CIRCULAR LETTERS.

(Written by Elder C. W. Vaughn.)

*The Delaware River Old School or Primitive Baptist Association, in session with the Kingwood Old School Baptist Church, Hunterdon County, New Jersey, May 30th and 31st, and June 1st, 1923, to the churches and associations composing the same.*

DEAR BRETHREN:—We desire to greet you in this our annual address in brotherly love, and the language of Paul to the Hebrews, thirteenth chapter, first verse, "Let brotherly love continue," is the expression we are minded to call your attention to, and to express some thoughts as they present to us the relations of love of the people of God. The word "let" is used in the imperative mode, to express a command or an entreaty, so we feel the apostle was entreating the Hebrew brethren to continue in brotherly love. Brotherly love is the love created in our hearts for the brethren by the conceptions of life through the Holy Spirit, and we are made to love the things of life, and when the life is manifested which is not of this world, but of an incorruptible seed, by the word of God, which liveth and abideth forever, love to that one immediately goes out, and we are made to love that individual because of the life manifested in us, by which we have eyes to see of the good works wrought in their hearts, which God hath worked in them, both to will and to do of his good pleasure. (Phil. ii. 13.) Having this manifestation of individuals we love them, for they are born of God, and their faith is not of the will of man, nor of the wisdom thereof, but in the power of God. This love goes out to all who bear these marks, and when the manifested life of one who professes to love the brethren proves not to be of the Spirit, that love for that one ceases, as he is proven not to be of Jesus, hence

they walk not with him. The apostle in his entreaty admonishes as to how we should be mindful of each other as brethren, and whatever state one might be in that we should consider them as brethren, and bear one another's burdens. We feel we love the brethren, and this causes us to love and desire their welfare and uphold the order of God's house. We have had much thought on the order of God's house, and by the manifested relations we have in these thoughts we are made to say that every manifestation of a spirit that is not for the unity of the brethren in peace and fellowship is disorder. We are also admonished in our walk and conversation to endeavor to keep the unity of the Spirit in the bonds of peace, as there is one body, and one Spirit, as we are called in one hope, as we all are of the same faith. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. (Eph. iv. 3-6.) The expressions quoted in this epistle are in no way thought to be given out to worldly men that they might manifest godliness, but to call attention to the admonitions of the apostle to the pure-minded, and this brotherly love will be manifested because we are born of God, and by this we know we have passed from death unto life.

We are glad to have you all come to us, or any who come confessing Jesus as the Savior of sinners, though they be strangers in the flesh, and those who are not strangers who come bearing not this fruit we will not receive, and from every brother who walketh disorderly we are commanded to withdraw. (2 Thess. iii. 6.) He that loveth is born of God, for God is love. Dear brethren, may our "moderation be known unto all men." Be temperate in all things. "Let nothing be done through strife or vainglory."

H. C. KER, Moderator,

DAVID M. VOORHEES, Clerk.

## OBITUARY NOTICES.

**Elder Benjamin F. Coulter** was a son of Deacon Alexander and Anu M. Coulter, who were faithful members of the Welsh Tract Church. Elder Coulter was born September 3rd, 1846, near Newark, Delaware, and departed this life May 31st, 1923, in Philadelphia, Pa., being in his 77th year. He was united in marriage to Annie Hill, August 1st, 1872, and they lived a beautiful, happy and devoted life together for nearly fifty-one years. August 1st, 1922, they celebrated their golden wedding, and in answering this question he remarked that they yet had to have their first quarrel, and since his passing to that beautiful mansion, which was spoken of by him in his last words to his sorrowing companion, that Jesus had prepared for his people, she has told me that she never heard him speak a cross word in his life. To this union were born two daughters, Edna and Florence, the latter died in early childhood. He is survived by his grief-stricken companion and one daughter, sister Edna Baker, two granddaughters and one great-grandchild, who, together with the Salem Church, of Philadelphia, Pa., and Snow Hill, Md., of which he was a faithful pastor, and all his kindred in Christ mourn our loss, which to him was great gain; but we sorrow not, even as others who have no hope, for we believe he is asleep in Jesus. Brother Coulter's whole life had been devoted in ministering to the comfort and necessities of others. When but a young man he went to New York city, where he graduated in pharmacy, and after he was married he came to Philadelphia, where he continued in that business until 1880, when he graduated in medicine at the Jefferson Medical College, after which he disposed of his pharmacy and devoted his time to the practice of his profession. The Lord called him by his grace to a knowledge of the truth as it is in Jesus, and on the first Sunday in September, 1883, he was baptized by Elder J. L. Staton in fellowship of the Welsh Tract Church, where he continued a faithful member until he asked for a letter in July, 1887, that he might unite with the Salem Church of Philadelphia. He was made a deacon and clerk by this church, and he was fully qualified for both offices. As a deacon he was proved, being found blameless, grave, not double-tongued, holding the mystery of the faith in a pure conscience, and with a wife that was faithful in all things. He was gifted in writing and in exhortation. Many readers of the SIGNS have enjoyed and been comforted by his early writings, and many readers will recall a letter or notice published in the churchhouse, giving notice that "The latchstring is always out," and that when any of the brethren came to the city they were welcome to his home. During these years many lovers of God's chosen people have found this to be true. His gift opened

the way for further usefulness, and the church had a presbytery called, and he was ordained to the work of the ministry October 16th, 1905. Brother Coulter was loved by all the faithful in Christ and those who knew him and associated much with him. He was a faithful undershepherd, a good disciplinarian, sound in the faith, and firm in maintaining the order of the house of God. The churches of the Delaware Association will miss him and his counsel.

The funeral service was held Sunday night, June 3rd. Elder J. G. Eubanks preached an eloquent discourse to the comfort of all, followed with appropriate remarks by Elders Vaughn, Dodson and Mellett. On Monday, June 4th, Elder H. C. Ker preached at Welsh Tract to the comfort of many, after which his remains were interred in that cemetery, there to sleep in Jesus with all the redeemed until this mortal shall have put on immortality and awake in the likeness of our risen and glorified Redeemer in the resurrection. We pray the God of all comfort and grace to sustain our dear sister Coulter and all the family, in this great bereavement, also all who are made to mourn their loss, and may we all realize that underneath are His everlasting arms.

P. M. SHERWOOD.

**Lydia C. Ray**, of Silvertown, Texas, was born January 16th, 1849, near Paris, Tenn., and departed this life April 24th, 1923, making her stay on earth 74 years, 3 months and 8 days. Aunt Lydia Ray was the fourth daughter of Benjamin and Eliza H. Powell, who raised a family of nine children, four boys and five girls. All preceded her in death. Her father moved from near Paris, Tenn., to near North Mount Pleasant, Miss., in 1866, where she received a sweet hope in Jesus in 1867, the eighteenth year of her age. Her father moved from there to a little home southeast of Holly Springs, Miss., in 1868, and that fall she offered herself for membership in the Old School Baptist Church at "Chewalla." She was received, and was baptized by Elder Wade Nowlin. She lived near Potts Camp, which was near the church, until 1878, moving to McLennan County, Texas, that year. From there she moved to Johnson County, in 1881, and was married to E. B. Ray May 12th, 1882. She gave him up in death December 19th, 1899. Having no children, she was left alone in this world, excepting a number of nephews and nieces. She lived for some time with one of her nieces, Mrs. Ruth Irwin, who was also a sister in the church. She moved from Johnson County to Silvertown, Texas, in 1909, where she lived alone the remainder of her life, except when she was visiting the churches throughout the United States. Going back into the eastern States, and out into the far western States, she had a large acquaintance among the brethren and sisters throughout the land. Aunt Lydia was strong in the faith that was once delivered unto the saints, believ-

ing in the absolute predestination of all things, both good and evil, believing that all things work together for good to them that love the Lord, to them who are the called according to his purpose. As one said who knew her in her girlhood days, and also after years, "she lived on the positive side of life." Her nephew, T. J. Bell, of Dustin, Okla., and a niece, Mrs. Effie Hammock, of Ft. Worth, Texas, were called to her bedside just one week before she died, and did all they could for her in her last hours, but the Lord called her unto himself, and she could not stay longer, passing quietly away, as one going to sleep.

The writer tried to speak words of comfort to a host of friends and kindred in Christ gathered at her home, before taking her body to its last resting-place. Opening her Bible, we saw two verses of Scripture marked, one the eleventh and the other the fourteenth verse of the eighteenth chapter of Matthew. The eleventh verse reads, "For the Son of man is come to save that which was lost." The fourteenth reads, "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." I tried to speak from these two verses, after which her body was taken to the beautiful cemetery near Silvertown, on the plains of Texas, and was laid away to await the calling forth of the Father. I will say to those who will miss her, to not mourn as these who have no hope. While we shall miss her here, our loss is her eternal gain. She is gone where there is no more sorrow nor pain, but all is peace, sweet peace.

Her nephew,

T. J. BELL.

## MEMORIALS.

(DELAWARE RIVER ASSOCIATION.)

WHEREAS, it has pleased Almighty God to remove by death our beloved and esteemed brother, **Elder B. F. Coulter**, be it

RESOLVED, that we bow in humble submission to his will, and say, Thy will, and not ours, be done. We will miss Elder Coulter in that kind and affectionate life manifested among us. The churches of his charge have our sympathy, and also his dear family. Be it

RESOLVED, that we spread this resolution on our Minutes, and a copy be sent to our dear sister, his widow.

ALSO,

WHEREAS, it has pleased Almighty God to remove by death our beloved, aged and esteemed brother, **Elder John Clark**, be it

RESOLVED, that we bow in humble submission to his will, and give an expression of love we hold to those who preach glad tidings. Elder Clark was one who stood firm in his convictions, and in the

doctrine of salvation by grace, and our loss is his eternal gain.

RESOLVED, that this resolution be spread upon our Minutes, and a copy sent to his widow, (sister Clark) of Halcottsville, N. Y., with an extension of our sympathy.

H. C. KER, Moderator.

DAVID M. VOORHEES, Clerk.

## M E E T I N G S .

The church at Otego, N. Y., has appointed a meeting for Saturday afternoon and evening and all day Sunday, September 1st and 2nd, 1923. All lovers of the truth are invited to meet with us.

ROSE T. LEONARD, Church Clerk.

The First Kansas Association of Regular Old School Predestinarian Baptists is appointed to be held with Big Walnut Creek Church, near Williamstown, Jefferson Co., Kansas, about twenty miles northeast of Topeka, and ten miles west of Lawrence, on the U. P. R. R., to begin on Friday before the second Saturday in September and continue three days (7th, 8th and 9th of September). Lovers of the truth are invited to meet with us. For any further information write to or inquire for, Elder L. L. Schenck, Williamstown, Kansas, or address me at 1243 Polk St., Topeka, Kansas.

MARY ELLISON, Clerk.

The Maine Old School Baptist Association, the Lord willing, will meet with the Whitefield Church, Whitefield Maine, September 7th, 8th and 9th, 1923. Those who love the truth are cordially invited.

GEORGE R. TEDFORD.

The Lexington-Roxbury Association is appointed to be held at the First Church of Roxbury, in Vega, N. Y., on Wednesday and Thursday, September 12th and 13th, 1923. Trains will be met at Roxbury, N. Y., on Tuesday. A cordial invitation is extended to all lovers of the truth, especially ministers of our faith and order.

V. BALLARD, Church Clerk.

The South Arkansas Regular Primitive Baptist Association will convene (the Lord willing) with Pilgrim's Rest Church, at Fordyce, Arkansas, beginning on Friday before the third Sunday in September, 1923, and continuing three days. All regular Old School Predestinarian Baptists are invited to meet with us, especially ministers. Pilgrim's Rest Church is one-half mile from Cotton Belt Station, and known as the Old Stover Place.

V. R. HARRIS, Moderator.

W. C. HORTON, Clerk.

The Sideling Hill and Fairview Churches will jointly hold, the Lord willing, a two days meeting, Saturday and Sunday, October 13th and 14th, 1923, at Needmore, Fulton County, Pennsylvania. Those coming by rail will come on Friday before the meeting to Hancock, Md., either over the Baltimore & Ohio or Western Maryland R. R., and will please previously notify Deacon J. C. Mellott, Needmore, Pa., so as to be met and conveyed to the place of meeting. All brethren and ministers in accord with us are invited to meet with us.

H. H. LEFFERTS, Pastor.

The Virginia Corresponding Meeting is appointed to be held, the Lord willing, with the Frying Pan Church, Fairfax County, Virginia, Wednesday, Thursday and Friday, October 17th, 18th and 19th, 1923. Trains will be met at Herndon Tuesday evening and Wednesday morning, leaving 36th and M Streets, Washington, D. C. Time of trains not given in this notice because schedule is likely to change before October. Brethren and ministers of our correspondence, and all others who are in fellowship with us, are invited to meet with us.

K. C. SPINDLE, Church Clerk.

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

C. S. MILLER.

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

IN

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

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

11:00 A. M.

2:00 P. M.

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

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1315 Columbia Avenue

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PHILADELPHIA, PA

Meeting every Sunday 10:30 a. m.

ALL WELCOME

**THE**

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,  
PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.  
AT TWO DOLLARS A YEAR.

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**EDITOR :**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS :**

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

# SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 91. MIDDLETOWN, N. Y., SEPTEMBER 15, 1923. NO. 18.

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## CORRESPONDENCE.

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ATLANTIC, N. C., August 24, 1923.

DEAR BROTHER LEFFERTS:—When I was in southwest Virginia, more than a year ago, some of the brethren requested me to write an article on Philippians ii. 12, 13: “Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure.” Some of those brethren are readers of the SIGNS, and therefore I will send this letter to you, and you, after you have read it, may consider whether it is fit matter for that paper. If not, you can return it to me, and no harm will be done.

First, I want to note that these words were spoken directly to one of the most obedient churches to whom the apostle wrote. He tells them that they had always been obedient. Therefore he could not be admonishing them to do any further obedience than they had already been rendering. He was not exhorting any one to join the church, to be baptized, to go to the communion table, to wash feet, nor to any other thing to which a disobedient child might be admonished. If I understand correctly, he

was simply admonishing them to continue to do as they were already doing, both in His presence and in His absence. What salvation were they to work out? It was their own salvation. It was not a salvation which they did not already own that they were to work for. He did not say, Work for a salvation of your own. No, but to work out that which they already possessed. Their own. It was theirs already, and they were in possession of it. They had been working it in them. Now that the apostle had seen this he admonishes them to continue this working as God continued to work in them. Is it not the very salvation which Jude called, “The common salvation”? The Greek word here translated “common” is *koinos*. It literally means, shared by all of a certain class. Therefore it is a salvation that is shared by all the called of God. This salvation they all have. Now, when they are living obediently, as these Philippians were, they are working out that which God had worked in them, and was working in them. Or they were bearing fruit unto holiness, and the end is everlasting life. The same is true of Isaiah i. 19, 20, “If ye be willing and obedient, ye shall eat

the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." I cannot see one condition in either of these texts. He does not say, If ye will be good and obedient, but, If ye be good and obedient. The being good and obedient is the thing already perfected in them, and the other things follow as the evidence of the work which God has performed, and is performing in them. Therefore the salvation is theirs, having been worked in them by the mighty hand of God. They are already in possession of it. They do not have to work for it. It is not given them in consideration of something they may do. It is theirs, and God gave it to them. Therefore it is by grace. Jonah said, "Salvation is of the Lord," referring to that which he now saw before him, and which he would receive in being thrown out of the belly of hell. This he realized was by the grace of God, and not by the good works of Jonah. Paul said, "By grace are ye saved," thus he declares that salvation which we now have, and enjoy, is by grace. Ye are now saved. I, as an individual, or in person, was never in eternity, therefore I never committed any sin in eternity. What I need is that salvation which saves me from sin. All my sins are done in time, and therefore a salvation which does not save me in time is no salvation to me. That which was given to me before the world began, and is now manifested in me by the workings of the Holy Spirit in my heart, is the salvation which saves me now to-day as I journey along, and will not let me go world without end. This is the only salvation that such a sinner as I dares trust in. This is that salvation which our blessed Jesus wrought out on the tree of the cross, and thus in-

sured every babe in Christ of the assurance of his or her safety in our Lord. John the Baptist said, Behold the Lamb of God, which taketh away the sin of the world. This is the sin which our Lord came to take away from his people. Therefore their salvation which they are now to work out is the salvation which they receive from the consequence of the Lord having taken from them the sins of the world. Hence it is our present salvation, and is for now and forever. When this salvation is worked in them by the Holy Spirit of our God it makes them both willing and obedient. This is the only source of obedience to God. No men by nature were ever friends of God, nor had they a mind to obey him. Their carnal mind, which is all they have, is strictly an enemy to God, and to all his ways, therefore when they are willing to do the will of God it is because the Lord has worked it in them, and therefore their willing and their obeying are both of God. This is contrary to the flesh, hence to thus teach, and preach, one must go down in the deep, in the belly of hell. No one ever preached the gospel of the Lord Jesus only as he was taught to do so by going down in the deep. It was not the belly of the fish, the whale, that caused Jonah to cry unto the Lord. He was in deeper sufferings than that. He said, Out of the belly of hell cried I unto thee. The belly of the fish could not have caused him thus to cry, it was the suffering he had in the belly of hell. One does not have to be swallowed up by a fish to be taught to preach the pure gospel of the Son of God, but he does have to be swallowed up in the belly of hell to thus be taught. The resurrection of the Lord Jesus is the crowning point of the gospel. How can any one know anything of the resurrection of Jesus



Christ unless he is made a partaker of that resurrection? To thus be made he must first be carried down in the deep. The Lord sends his servants down to the sea in ships, and they do business in great waters. They see his wonders in the deep. There the Lord commands, and raises the stormy winds which lift up the waves. These see the works of the Lord, and his wonders in the deep. It is there that they learn the power of God, and are made to obey his commandments. There they see and feel their weakness, and there they call upon the Lord for deliverance. Read the one hundred and seventh Psalm. Do I not know these things by actual experience? Why should I not declare them?

Brother, sister, if you have been led this way you know what I have said, and you can testify to the truth of it. This is the only way we know anything of God or of his holiness and power. He is the Savior. I know it because he saves me. I am his witness. I do not have to consult another, and yet it is so good that I, and such as I, have the testimony of those who wrote his blessed word to witness to the truth taught in us. This is the salvation, and thus the Lord teaches his ministers. If you have not gone down in the deep places, may it not be true that there is a mistake as to your calling to the sacred work of the ministry? May not that be the reason you object to the preaching of those servants of the Most High God whom he has taken through the great waters? When one declares that God is the absolute Sovereign over all men, and worlds, and things, that they are the works of his mighty hand, that they were made by him, for him, and for the purpose of his glory, why does your heart sicken, and you turn away from such declaration?

May it not be that you have not been down in the deep places where alone the wonderful works of God are seen? I do not refer to any one, but ask these questions of all who profess to preach his word. Surely the Lord teaches all his ministers in the one school, and therefore there is great peace among his true ministers. I hope the Lord will lead all of us in the way of all truth.

Your brother in a good hope through grace,

L. H. HARDY.

WITTER, Ark., Aug. 3, 1923.

DEAR BRETHREN:—Inclosed find check for ten dollars, five to be credited to my subscription, and the other five for the use of the SIGNS. I commenced taking the SIGNS in 1872, when I was nineteen years old, and have been a subscriber ever since, and am now in my seventieth year. There are many reasons why I like the SIGNS better than any other Baptist paper I have ever read, not the least of which is its steadfast observance of the divine commandment: "Remove not the ancient landmark, which thy fathers have set."—Prov. xxii. 28. By a law of nature, or rather of nature's God, every deviation from a right line gets further and further away the longer it continues, and never of itself returns, nor can it return, except its motion and direction be reversed. It was by this that the vine that was planted wholly a right seed became the degenerate plant of a strange vine, (Jer. ii. 21,) and the house that the Lord said should be called a house of prayer became a house of merchandise and a den of thieves. The true church is the light of the world and the salt of the earth, but this is not in the sense of its flavoring, but its preserving properties, and it must remain the same

as at first, must always be salt, for when it changes it loses its savor and becomes thenceforth good for nothing but to be cast out and trodden underfoot of men. The church cannot be progressive, in the common acceptation of that word, without ultimately losing every characteristic of the true church. "Be ye steadfast, unmoveable, always abounding in the work of the Lord." This is of great importance, or the commandment would not have been given. Immovability and immutability are in meaning the same. Man is ever changing, and cannot keep from changing. All the works and institutions of men, and man himself, are ever changing, and cannot cease from changing. What folly to look for immutability in a scene of endless mutation; and yet there is such a thing as immutability. There is a "King immutable," the same yesterday, to-day and forever, the Lord that changes not, and in consequence of this the sons of Jacob are not consumed. Nothing resembling immutability or immovableness (lack of change) is found among men, except as the King immutable dwells in them and works in them to will and to do of his own good pleasure; except as he makes them perfect to do his will, working in them that which is well-pleasing in his sight by Jesus Christ. They are kept by his power, and his divine power gives them all things that pertain to life and godliness. Two of the seven churches to which John wrote in Revelation had not departed from the faith and practice of the primitive church, and no fault was found with them. They were Smyrna and Philadelphia. To the one he said, Be thou faithful unto death, and I will give thee a crown of life. To the other he said, I also will keep thee from the hour of temptation which shall come upon

all the world to try them that dwell upon the earth. The two cities in which these two churches were, alone of all the cities of their size, escaped the wreck and ruin that befell the world when the Roman Empire fell and ancient civilization was destroyed. Gibbon, who was notoriously unfriendly to christianity, says, "They were left standing like marble columns in the midst of a scene of ruins." Were not these cities preserved by the "salt of the earth" that was found in their midst? They were kept from departing from the faith, kept from the hour of temptation, by the power of God, and even the cities in which they were escaped the ruin that befell the balance of the civilized world. May the Lord keep us, and enable us to contend, and not only to contend, but to contend earnestly, for the faith once delivered unto the saints, and preserve us blameless unto the coming of our Lord Jesus Christ. This is a day of departure from the ancient faith and practice of the true church.

In tribulation,

O. W. ANDERSON.

POCA, W. Va., June, 1923.

DEAR BROTHER:—This is our meeting day at Hopewell, the church where I have had a name among, or with, the Old Predestinarian Baptists for thirty odd years last July, if memory serves me correctly, and in those thirty odd years I have missed five meetings that I have a perfect knowledge of. Three times on our regular meeting day I was in the State of Indiana, and twice I was attending other associations, and to-day, on account of bad health, I am not there in body, but my mind has been there, and elsewhere, among the brethren I have been blessed to meet in my own State, your State, also Indiana, Kentucky, Ohio and Pennsyl-

vanity, who are earnestly contending for that faith once delivered unto the saints. I am now nearing my seventy-fourth birthday in this poor world of sin and sorrow, and as I grow in years I hope I grow in grace and in the knowledge of the truth as it is in Christ Jesus. This growth is not in harmony with the natural religionists of the day, but by an eye of faith the child of God sees more and more the imperfections of himself, and with the apostle Paul can say, In my flesh dwells no good thing. He realizes his own imperfection. He feels his poverty, and cries, Oh my leanness, my leanness! He feels to be a weak, sinful, empty worm of the earth, not worthy of the notice of any one, much less the God of high heaven, but through the riches of God's grace he is brought to know that though in himself he is poor, yet He who was rich became poor that we through his poverty might be made rich in faith, heirs of the kingdom of God. In himself he is vile and sinful, and so often feeling ashamed of himself; his vile disposition and the evil propensities of his sinful nature are continually cropping out to cause him to mourn. Now should we look on nature's side for evidence of an inward work? No, never. But when we see one who has professed to love the truth continue to absent himself from the church, or place of worship, to be found seated with the worldly religionists of the day, this would indicate to the church of Christ that such an one has not the love of God in his heart as he professed to have, also it is not a proof that such an one loves the brethren, but the opposite. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."—1 John iii. 14. I am sure there is nothing I can do that would convince

my brethren quicker that I had no love for them than for me to be mixing with the "ites" on our regular meeting days, or any other day. The church is a home for God's children. It is here our friends and kindred dwell; it is here we go to worship God, as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. It is here we meet to mingle our voices together with the redeemed of the Lord. Living faith moves the children of God to good works. "Even so faith, if it hath not works, is dead, being alone."—James ii. 17. Paul says, The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. I do rejoice that my happiness does not depend upon my cultivation, nor on the power, skill or prudence of my own hands, but upon the very life of Christ, for he is my life, and because he lives I shall live also. Without faith it is impossible to please God. To live a life of faith is both sure and sweet, for faith is the substance of things hoped for, the evidence of things not seen. Being justified by faith, we have peace with God through our Lord Jesus Christ, who was delivered for our offenses and was raised again for our justification.

Yours in gospel bonds,

J. W. McCLANAHAN.

NEWTON, Ala., Aug. 26, 1923.

DEAR BRETHREN:—I have received the August 15th issue of the SIGNS OF THE TIMES, but unfortunately I have missed the issue for August 1st. If you can arrange to send it I will indeed be glad. I have not been a subscriber long, but each paper brings such glad tidings to me that I can scarcely afford to miss a copy now. Brother Marion S. Brooks correctly ex-

pressed my sentiments toward the SIGNS when he wrote in the issue of July 1st, 1923, "I do not want to miss a single copy, for I love its writers, and believe they are the children of the true and living God." Brother Brooks states further, that he does not know whether there is another believer in his home county, in California, or not. How desolate that would be to me. Here in southeast Alabama we are blessed with numerous small churches, with shepherds who I feel contend earnestly for the faith once delivered unto the saints, and how sweet is the joyful sound in a believer's ear.

If all were like brother Brooks it would not have been necessary for the publishers to have made the appeal they were forced to make in the last issue with regard to finances. We realize that the publishers do not desire to deprive any believer of receiving the good old SIGNS, but it must be placed upon a sound business basis. We cannot afford to let this paper, which has been sounding the clarion call for almost a century, go down upon the rocks of financial distress. Each subscriber should pay what he is in arrears, and put his subscription upon a "cash in advance" basis. The publishers are already mailing free papers to the "poor of the flock." Now if they can afford to do this in a charitable way, it seems that we ought to pay at least our own subscription fees. You remember that the publishers state that the interest on back subscriptions alone would pay their running expenses.

I am not requested in any way to make this statement. I feel justice demands that each of us assist the SIGNS OF THE TIMES in a financial as well as a spiritual way.

Your brother in hope of eternal life,  
J. J. COLLINS.

SUMNER, Wash., Aug. 31, 1923.

DEAR ELDER LEFFERTS:—You may be surprised to receive this from me, a perfect stranger in the flesh, but I hope not in the Spirit, but when I read the "appeal" in the last SIGNS it just made my heart ache to think any Old Baptists would do as they are doing. I am fearful they are not God's dear children; if they were they would do what is right. I am poor, as the things of this world are concerned, but have always paid all my bills and tried to live a life of honor. I had wonderful examples in my dear departed father and mother. I do feel ashamed of those who profess to be Old Baptists and then do not pay for their SIGNS. Mr. Carter and I take it together, as we both live on the same ranch. I will be seventy-four years of age next month. I raise chickens and do washing for my neighbors' hired men to support myself, but still I have a little I am sending you. It is only a widow's mite, but accept it as from one who loves the truth; it cannot be too strong for me. Many times I have said I should much enjoy hearing you preach. I have heard many good ministers preach, as I lived in New York State until 1906. I was baptized by dear Elder Durand forty-five years ago. How we all loved him, and many others I could mention. I was very glad to see the associate editors had been added to the editorial staff, as I know the task was very heavy for you.

Please accept the inclosed to help a little with your expenses. I only wish it was ten times as much. I have written this to you, as I felt I would like to talk personally to you. I do hope the Lord will put it in the minds of those delinquents to pay up. I should think they would be ashamed when it comes out in print, but you did the right thing. I

hope you will be spared many years to publish the dear old SIGNS. May God give you strength and wisdom.

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

(MRS.) M. PATCHIN.

FORDYCE, Ark., Sept. 3, 1923.

DEAR KINDRED IN CHRIST:—I have just read your appeal to the subscribers of the SIGNS, and am hastening to do my "bit" toward helping to bring some relief from your present condition. The writer realizes what these moves mean, as he has had experiences along this line, and also the burdens brought on by a great number of accounts, which soon run into thousands of dollars. I do hope our people will seriously consider that it soon runs into thousands of dollars to carry from one to ten dollars on the subscription list. We do believe our dear Old Baptists are honest, but some perhaps are just a little "hardrun," and some just a little careless, and many of them unthoughtful of the burden and hardships that it brings upon one where there are so many delinquents. There have been many good businesses absolutely wrecked by the proprietors trying to carry these burdens rather than give offence to those who were in arrears. Old Baptists, let us ever be on the alert to see that we do not burden our people who are working so faithfully and earnestly to give us a good sound paper. Surely we all realize that this one is a paper that has to look to the subscription list for its existence. The SIGNS is free from worldly matter, no advertisements or fiction about it, but just pure genuine Bible, and experiences of God's humble poor, which are of much comfort to us, es-

pecially those who are in a more isolated state than some of us, who hear and see nothing, only as they get it from the columns of the SIGNS. My subscription does not run out until December 15, 1923, but I am going to send you two dollars to renew, two dollars for the "Poor of the flock" and two dollars renewal for H. E. Garner. Also, I will see if I can get several new subscribers at the coming associations, and help that much. I hope all readers of this paper will put their shoulders to the wheel and push. All pushing means light burdens, but all pulling down means destruction, so, brethren and sisters, let us push and not pull down.

Yours in hope,

V. R. HARRIS.

FT. WORTH, Texas, Aug. 25, 1923.

DEAR BRETHREN:—Inclosed you will find money order for four dollars, two dollars to renew my subscription to the dear old SIGNS, which has been in our family since before I was born. My dear old grandmother, Effie J. Haynie, took it for years before my birth. I esteem it above all papers. The other two dollars is to send the dear old family paper to my dear old mother and father, who live on the plains, at Lubbock, Texas, and never get to hear the blessed truth as it is in Christ Jesus. If be the Lord's will, I would love to have some of the servants of the Lord go up in that country and preach for them. The address is W. N. Haynie, R. 2, Lubbock, Texas.

The Lord bless and strengthen you.

Yours in a good hope,

(MRS.) FRED SAMMONS.

**EDITORIAL.**

MIDDLETOWN, N. Y., SEPTEMBER 15, 1923.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

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

Elder George Ruston, Kelly Corners, N. Y.

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

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***PSALMS XC. 10.**

DEAR BROTHERS:—I am sending two dollars to pay for the SIGNS OF THE TIMES another year, as I do not want to do without the paper, for it is all the preaching I have. I have not heard any preaching since last fall, and I do miss the meetings. How blessedly happy and thankful one should be when they have the sweet privilege of attending their meetings, and what a blessing the gift of hearing and knowing the gospel's joyful tidings.

Elder Lefferts, will you please give your views on the ninetieth Psalm, tenth verse? A friend claiming to believe Old Baptist doctrine, though not a member of any church, asked me to make this request. May we all be given an inquiring mind, and the desire to know more of the truth as it is in the blessed Jesus, and may he give us grace as he sees we have need of it, teach us to know our weakness and our helplessness and to trust more and more in Israel's God, for in him only are strength, mercy and peace, our All in all, and a very present help in trouble. May he cause us to run and not be weary, to walk and not faint, and to lay aside every weight and the sin that doth so easily beset us, looking unto Jesus the author and finisher of our faith.

With love to all the household of faith, your sister,  
I hope,

ADDIE CHANDLER.

SULPHUR, Kentucky.

The passage about which our sister asks us to write reads thus: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow: for it is soon cut off, and we

fly away." This is a confession on the part of the sacred writer of the utter unprofitableness, vanity and emptiness of human life and all earthly existence. It is an acknowledgment before the Lord of disobedience and of just condemnation on account of sin. The beginning of this Psalm opens with that sublime assertion that God has been the dwelling-place of his people in all generations. This means that from the time of our first parents in the garden of Eden, down to the present, there never has been a time nor a generation but that God has had a people and he himself has been the dwelling-place of that elect people, that the one spiritual generation of almighty God runs through all the generations of men. After that declaration the psalmist goes still further back, and makes the still more wonderful assertion that God has been the dwelling-place of his people before the mountains were brought forth, or before ever he had formed the earth and the world, that from everlasting to everlasting his people have dwelt in God. The Psalm thus opens with the doctrine of election. Then, following upon this, from the third to the eleventh verses inclusive, there comes a recital of man's sin, disobedience and condemnation. God's power in turning man to destruction is confessed. God said to Adam, following upon his disobedience, Dust thou art, and unto dust thou shalt return. This sentence, or judgment, passed upon man because of sin is what is referred to by the psalmist when he says, "Thou turnest man to destruction; and sayest, Return, ye children of men." That is, God says, Return to dust, and they return to dust. Men have been returning to dust for ages past, and still do, all because of sin and disobedience. "Thou carriest them away as with a flood." Millions of earth's

children, yes, tens of thousands of millions, have returned to dust since that divine edict went forth in the beginning that they must do so. Surely, as with a flood, the generations of men have been swept away. The shortness and nothingness of human life are portrayed in the sixth verse: "In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth." Now, from the seventh to the eleventh verses comes the description of God's Israel while under the law. It must be remembered that these expressions in these five verses are true of the elect in a state of condemnation under the law, but not true of them in a gospel or grace state. Under the law, all their days were passed away in God's wrath; now under the gospel of the grace of God, all our days are passed in his mercy. Then all their iniquities were set before him, and even their secret sins were exposed to the light of his face, but now since Jesus has come in the flesh, and put away the sins of his people by the one offering of himself, God has removed their sins from them as far as the east is from the west, he has blotted out their transgressions as a thick cloud from before his face, and their sins and iniquities will he remember against them no more forever. Thus we see that in this ninetieth Psalm, the expressions from the seventh to the eleventh verses inclusive were true legally and in the past condemned state of the elect of God, but they are not true gospelly in this day and dispensation of grace wherein God, for Jesus' sake, has forgiven his people all their transgressions. The days of our years are here said to be seventy years, and if, by reason of strength, they be eighty years, it amounts to nothing but just ten more years of labor and sorrow. Some of God's elect travel under the law longer than others, some bear the burden of condemnation on account of their sins

longer than others. While some do this figuratively seventy years and others eighty years, it all amounts to the same thing: all alike learn the utter unprofitableness of human nature and the vanity and emptiness of all human things. Those who labor under the law longer than others simply experience the wrath of God longer than others, and have just that much more labor and sorrow. It can never be anything other than labor and sorrow to a child of God under the law, it can never be labor and rest, never labor and freedom, but always labor and sorrow and bondage. It is only as the Lord teaches his people to number their days (twelfth verse), and shows them how frail they are, that they are made to apply for the true wisdom which is of God in Christ. Then it is, like the prophets and holy men of old under the law, they beg for their Lord's return, that he may have mercy upon them, that he may wash them clean in the fountain opened up in the house of David for all uncleanness, that fountain which the dying thief rejoiced to see in his day, and in which in our day, we, too, hope to be made clean from all corruption. From the fifteenth to last verse of this Psalm it assumes a different tone, a crying out for the appearing of the Lord, and a desire to be unclothed of their filthiness and clothed upon with the beauty, that is, righteousness, of the Lord God; desiring, too, that the Lord would, when he should come, establish upon his people the work of their hands. All the types and shadows under the law were things made with hands. The desire, therefore, was that Christ should come, and thus bring to pass and settle upon his people the true spiritual meaning or substance of all those typical and figurative things which their hands had made. There is a whole sermon right here in this thought, but time and space forbid us to enter upon it now.

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## CIRCULAR LETTERS.

(Written by Deacon R. M. Strong.)

*The Warwick Old School Baptist Association, convened with the Ebenezer Church, of New York city, at New Vernon, Sullivan County, New York, June 6th, 7th and 8th, 1923, to the several churches of which she is composed, sends love in the Lord.*

DEARLY BELOVED BRETHREN:—Having been blessed with the privilege of meeting once more in an assembly of the saints, according to our annual custom, we would express gratitude to God for his continued goodness and mercy whereby we have been kept in the love of the truth, and in the highly valued fellowship of those who continue steadfastly in the apostles' doctrine. In addressing you at this time, we desire to be directed by the Spirit of truth, so that our communication may be suited to the condition and need of all to whom it may come. We will call your attention to the language of the prophet as recorded in Isaiah lxii. 10: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." It is evident from the language employed that a commission is given to certain persons, and that they are commanded by the Lord to do a certain work. We shall therefore do well to inquire who are the persons thus commissioned, for until we settle that point the message given must be covered with much obscurity. In this matter the word of God must be our only guide, and if under its clear shining light we are enabled to discern what those bright beams manifest we shall not be at a loss to ascertain who are the characters referred to, for we think we shall find

them to be none other than the servants of the Lord, the ministers of Jesus Christ. Surely it is to these highly favored men of God that this commission is given, and it is they who have authority and power from him to do the work set before them. It was spoken in prophecy of our Lord, "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." This prophecy the apostle quotes, "Wherefore he saith, When he ascended on high, he led captivity captive, and gave gifts unto men." The gracious Lord bade his disciples to tarry in the city of Jerusalem until they were endued with power from on high, and assured them they should be baptized with the Holy Ghost not many days hence. The gift, then, and promise of the Holy Spirit, was that which he received, and poured out. The apostle, explaining the nature of these spiritual gifts which the Lord gave unto men after his ascension, says, "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." As we know, apostles and prophets have ceased, and their ministration is closed. Evangelists, pastors and teachers still remain for the benefit of the church of God, for the gospel is still to be preached, the work of the ministry is still to be carried on, the body of Christ is still to be edified. Thus in the church of Christ there still remain those who simply preach the gospel, without having a settled ministry; some are pastors, settled over churches, and others teachers, to whom the Lord has especially given a gift of instruction to open the truth and establish the people of God in it. The



ministers of Christ are also spoken of as stewards, and especially "stewards of the mysteries of God." To them is committed the care and keeping of the mysteries of the gospel. The steward is the highest officer in the household. To his care is committed the management of his master's property. So, in a spiritual sense, the servant of Christ has an oversight of the church of Christ, for the Holy Ghost has made him an overseer to feed the church of God. This he does ministerially by bringing forth out of the treasury of his heavenly Master things new and old, and as "allowed of God to be put in trust with the gospel" and as having "that good thing committed unto him," his office is carefully to guard, vigilantly protect, and as occasion serves, to bring out for the food and clothing of the household of faith the deep mysteries of heavenly truth. They are also called laborers. Thus our Lord called them, "The harvest truly is plenteous, but the laborers few." So the apostle speaks of himself and his fellow ministers, We are laborers together with God. They labor in word and doctrine for the good of God's people; they break up the fallow ground, and plow and sow, trusting that their labors may be owned and blessed of the Lord. In the portion of the word under consideration the servants of Christ are also addressed as invested with a peculiar commission which may be called that of leaders, for we feel sure it is to his servants that the Lord here speaks, as he does in other parts of Scripture, as, for instance, where he bids them strengthen ye the weak hands and confirm the feeble knees, and again, Comfort ye, comfort ye, my people, saith your God. This would seem plain in the light of the Scripture under consideration, for we read in a preceding verse, I have set

watchmen upon thy walls, O Jerusalem, which shall never hold their peace day or night. They are represented as going before God's people, leading the way, showing them the path in which they should walk, clearing away the obstacles which lie in the path, and opening the gates one after another, that the saints of the Most High following in their train may successively go through each gate, and so entering the heavenly city (a city which hath foundations, whose builder and maker is God), find rest and peace. This brings us to the message given them, and the work to perform with God's guidance and blessing. Their first work then, is to go through the gates, and this is expressed in a very emphatic manner. The Lord doubles the command. He does not merely say, Go through the gates, but, Go through, go through. The servant of God, then, must himself pass through each gate, that the people of God may follow him. Now what is the first gate that he and they must pass through? The "strait gate," that of which our Lord declares, "Strait is the gate." This strait gate is narrow, distressful, full of difficulties (as it were), while broad is the way that leadeth to destruction. It would seem that this strait gate might represent the new birth, and only subjects of this new birth ever have, or ever will, enter through this strait gate.

What is the second gate? for the word reads, "Go through, go through the gates." The gate of faith, for we read of God opening the door of faith to the Gentiles. Again the apostle speaks of his preaching at Ephesus, "For a great door and effectual is opened unto me." This brings us (so to speak) to the third gate, which we will call the gate of hope. Of this we read in the prophecy of Hosea,

where the promise is, "And I will give her her vineyards from thence, and the valley of Achor for a door of hope." This door (or gate) of hope is the same as the apostle calls "a good hope through grace," and which he declares to be an anchor of the soul, both sure and steadfast. This brings us to another gate which has still to be opened and passed through, and a blessed one it is, for it gives admission to the palace of the King in Zion. This gate is the gate of love. The apostle in speaking of the fruit of the Spirit in contradistinction to the works of the flesh, mentions faith, hope and charity, (or love), and says the greatest of these is charity, or, in other words, love. The apostle John tells us that we love God because he first loved us. Had he not loved his people with an everlasting love in Christ Jesus his Son, and chosen them in him from all eternity, his people would have had no knowledge of God as their God and Father in the Son of his love. Faith, hope and love are all needed throughout the earthly pilgrimage of the Lord's dear people, but in God's appointed time, faith is changed to sight, and hope to fruition (or realization), and love abides forever. We have now gone through the gates. There is none beyond the last, for "God is love; and he that dwelleth in love dwelleth in God, and God in him." But this is not the only work that the servants of God are commissioned to perform. The message to them goes on, "Prepare ye the way of the people." The "people" here spoken of are the people of God, the people whom the Lord has formed for himself that they may shew forth his praise. These people are represented in a state wherein they need spiritual guidance. But how do the servants of God ministerially execute this office? They are

told there must be a work of grace upon the heart; that Christ must be revealed and formed in them the hope of glory. This is the marking out of the way, a setting it out, which is the first thing done in making a road. They also prepare the way by proclaiming Christ as "the way, the truth, and the life" of his people, and thus as good workmen who need not be ashamed, they make the way plain to all who are given eyes to see in the day of the Lord's power. But there is still further work to do, expressly enjoined upon them: "Cast up, cast up, the highway." The Lord's people desire a "highway" upon which they may safely travel, and this the servants of God are called upon ministerially to cast up. When they bring forth the Deity and Sonship of Christ (Son of God and Son of man) and lay this divine truth before them it is casting up a highway whose foundation is broad and good, for it is the foundation of the apostles and prophets, "for other foundation can no man lay than that is laid, which is Jesus Christ." But the servants of the Lord have still other work to do. When they have gone through the gates, prepared the way of the people, and cast up the highway, they have to "gather out the stones." But what are these stones? Not the stones which they have laid to cast up the highway. No, this is not the work the Lord's servants are called to do, for they are workmen who need not be ashamed of their workmanship, their Master, or his commission. These stones which they have "to gather out" are stumbling-blocks of sin, Satan and unbelief, thrown upon the King's highway after it is cast up, so that they block the road, or cause the children of God to stumble in it. The servants of God, then, have to gather out these stones

which impede the road. That this is the meaning of the command would seem evident from similar instruction which the Lord has elsewhere given. "Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people." Then follows, Lift up a standard for the people. The standard which the servant of God is to lift up is the standard of the gospel, which he has to wave on high, that it may be a guide for the people to show them the path in which they are to walk. This standard is lifted up in the very beginning of the way to show where the path begins, and it floats all along the road to the very end of the way to show where the path ends, for Jesus is the way, the whole of the way, and every part of the way, and this as Prophet, Priest and King. As then, the servant of the Lord lifts up the standard of gospel truth, holds on high the banner of truth and love, it shows the people of God, for whose benefit it is displayed, that this is the way in which they are to walk. When, too, they wander and stray from the path, as the servant of the Lord lifts up the standard before their eyes, it gives them a rallying point once more to bring their feet upon the King's highway, for there, and there alone, the royal standard floats, and there, and there alone, do they feel safe under its ample folds. Amen.

R. LESTER DODSON, Mod.

R. M. STRONG, Clerk.

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### 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 September (30th). All are welcome.

L. B. FORD.

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### CORRESPONDING LETTERS.

*The Warwick Old School Baptist Association, in session with the Ebenezer Church, of New York city, convened in the meeting-house of the New Vernon Church, New Vernon, Sullivan Co., N. Y., Wednesday, Thursday and Friday, June 6th, 7th and 8th, 1923, to our sister associations with which we correspond, sendeth greetings and love in the Lord.*

DEAR BRETHREN:—It has been according to the loving-kindness and tender mercy of our covenant-keeping God that our unprofitable lives have been spared and we permitted to meet again your messengers in an associated capacity. We value your correspondence, and desire a continuance of the same. We feel the Lord's servants have come to us declaring Jesus, and him crucified, as the way, the truth and the life, and so long as they come preaching the truth in love we shall gladly welcome them in our midst.

The churches comprising this Association have decided to unite in entertaining the Association next year at New Vernon, Sullivan Co., N. Y., Wednesday, Thursday and Friday before the second Sunday in June, 1924, where we shall be glad to meet your messengers again.

R. LESTER DODSON, Mod.

R. M. STRONG, Clerk.

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### CHANGE OF ADDRESS.

BROTHER Davis Burch wishes his correspondents to address him at 1416 D St., Bellingham, Washington, where he is now located.

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### MARRIAGES.

By Elder J. C. Mellott, at the home of the bride's parents near Powellville, Md., September 4th, 1923, Richard Temple Walker and Margaret Gertrude Laws, both of Gastonia, N. C. :

## OBITUARY NOTICES.

**Mary Elizabeth Halbrook Hatcher** was born September 27th, 1857, and departed this life January 26th, 1923, aged 65 years, 3 months and 29 days. She was married to J. R. Hatcher January 3rd, 1876, by Mr. Sanders Woods. She died at the home of her eldest son, Alfred Hatcher, 1402 Laurel St., Nashville, Tenn. Her body was brought from Nashville and was buried in the graveyard on Richland Creek, five miles northwest of McEwen, Tenn. She joined the Old School Baptist Church at Richland meeting-house about 1882, and in 1901 she stood firm in the faith and grace of God when the Conditional Baptists departed from the doctrine of God, and she died a firm believer in the faith of the Old School Baptists, having lived a faithful member of the same up to her death. She was loved by all the saints of God as far as she was known. She loved to read the SIGNS OF THE TIMES and her Bible. When she talked over the telephone she always gave her name Mrs. J. R. Hatcher. Yes, she loved the sacred tie that bound us together in union. She often spoke of that lovely union of Christ and the church, and near the end of her pilgrimage said, "O Jesus, sweet Jesus, I know that I am in thy hands, and I am bound to go." How often we have sat together and talked on the holy Scriptures, and read the SIGNS OF THE TIMES! Now I, her weeping husband, am left alone to mourn my great loss. We lived together forty-seven years and twenty-three days. She was the mother of twelve children (among which one was born dead), seven boys and five girls, namely, Alfred Hatcher, Katie Ragan, Rittie Robertson, Thomas Hatcher, Isabell Simpson, Francis Hurt, James H. Hatcher, Elisha Hatcher, Maudie Greenwell, Ernest Hatcher and Lemuel Hatcher, with the darling baby born dead. There never could be a more devoted wife, nor a more loving mother. I am not able to say too much for my darling wife, for she was so good and kind to me. She loved us all, yet her health had been bad for several years. She held to the sweet doctrine of the "absolute predestination of all things," and it seemed that this doctrine to her was a sweet revelation, like it is to all the saints who sincerely believe it. My dear loved saints, may God give you a spirit of prayer for me, a poor old sinner in hope of a better resurrection. For only a few more days I am left to travel the path of thorns and then I hope to meet my darling wife (not male or female) and sing highest honors to the eternal King and Lord of lords in that haven of rest for evermore. May God bless you all.

Your sorrowful brother, if one at all,

J. R. HATCHER.

P. S.—Dear loved saints, if God gives you a mind to write me, I feel that I would appreciate it.

J. R. H.

## MEMORIALS.

(Snow Hill Church.)

Whereas, it has pleased God in his all-wise providence to remove from us, and, as we hope and believe, take unto himself our beloved pastor, **Elder B. F. Coulter**, which cast gloom over and among us, as we did so grieve to lose him and his sweet comforting preaching, but be it

Resolved, our way is not God's way, until at least he makes us to realize, and subjects us to his will, and much as we have been grieved by our loss, we feel to say that the Lord gave, and the Lord hath taken away; blessed be the name of the Lord, and be it

Resolved, we hope that it will please our Lord to be with and comfort our dear sister Coulter and family in their grief, and that we all will be made satisfied to rejoice in Elder Coulter's memory, and be made to realize that our loss is his eternal gain, and that we should not be so selfish as to wish him back, and should become reconciled to God's will in this and all things, is what we should try to pray for, hoping that it may please God to bring us to truthfully say, "Thy will be done."

Resolved, to send a copy to our dear sister Coulter, and a copy to the SIGNS OF THE TIMES.

Approved at our church meeting September 1st, 1923, at Snow Hill, Md.

G. E. COULBOURN, Clerk.

WHEREAS, it has proved the will of God, our heavenly Father, by death to remove from the field of labor in the gospel ministry our dearly loved brethren, **Elders John Clark**, of New York, and **B. F. Coulter**, of Pennsylvania, therefore be it

RESOLVED, that we, the churches composing the Warwick Old School Baptist Association, mourn our loss.

RESOLVED, that we do deeply sympathize with our kindred in Christ composing the several churches served by them as dearly loved and devoted pastors.

RESOLVED, that these Resolutions form part of and be published with the Minutes of this session of the Association, and in the "Signs of the Times," also that a copy be transmitted to our beloved sisters Clark and Coulter.

R. LESTER DODSON, Moderator.

R. M. STRONG, Clerk.

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

Elder C. W. Anderson, Ark., \$5.00; J. H. Jones, Ga., \$1.00; Elder V. R. Harris, Ark., \$2.00; Mrs. M. Patchin, Wash., \$5.00.

MEETINGS.

The yearly meeting of the Messongoes Church is appointed to be held on the third Sunday, and Saturday afternoon before, in September, 1923, beginning Saturday at 2:30 o'clock p. m. Elder H. C. Ker expects to be with us at this meeting. All lovers of the truth are cordially invited to meet with us. For any further information write to John Wm. Byrd, Hallwood, Va.

J. CORDER MELLOTT, Pastor.

The yearly meeting of the Nassaongo Church is appointed to be held on the fourth Sunday, and Saturday afternoon before, in September, 1923, beginning Saturday at 2:30 o'clock p. m. Elder R. Lester Dodson expects to be with us at this meeting. All lovers of the truth are cordially invited to meet with us. For any further information address the writer, at 200 Wicomico St., Salisbury, Md.

J. CORDER MELLOTT, Pastor.

The yearly meeting of the Indiantown Church is appointed to be held on the first Sunday, and Saturday before, in October, 1923, beginning Saturday at 2:30 o'clock p. m. Elder C. W. Vaughn expects to be with us at this meeting. All lovers of the truth are cordially invited to meet with us. For further information write George F. Adkins, R. R. 2, Pitts-ville, Md.

J. CORDER MELLOTT, Pastor.

The Choctawhatchie Association, of the Primitive Baptist faith and order, will convene at Bethel Church, near Blue Springs, Barbour County, Alabama, on Saturday before the fourth Sunday in September, 1923.

The Conecuh River Primitive Baptist Association is to convene with Hopewell Church, near Goshen, Pike County, Alabama, on Saturday before the second Sunday in October, 1923.

The Ebenezer Association convenes with Sweet Water Church, Crenshaw County, Alabama, on Saturday before the first Sunday in October, 1923.

The Western Primitive Baptist Association is to convene with Bethel Church, Early County, Georgia, on Saturday before the third Sunday in October, 1923.

The Patsalgia Primitive Baptist Association convenes at Pilgrim's Rest Church, Covington County, Alabama, on Saturday before the third Sunday in October, 1923.

The Claybank Association of the Primitive faith and order convenes with Pleasant Ridge Church, Coffee County, Alabama, on Saturday before the fourth Sunday in October, 1923.

J. J. COLLINS.

The Sideling Hill and Fairview Churches will jointly hold, the Lord willing, a two days meeting, Saturday and Sunday, October 13th and 14th, 1923,

at Needmore, Fulton County, Pennsylvania. Those coming by rail will come on Friday before the meeting to Hancock, Md., either over the Baltimore & Ohio or Western Maryland R. R., and will please previously notify Deacon J. C. Mellott, Needmore, Pa., so as to be met and conveyed to the place of meeting. All brethren and ministers in accord with us are invited to meet with us.

H. H. LEFFERTS, Pastor.

The Virginia Corresponding Meeting is appointed to be held, the Lord willing, with the Frying Pan Church, Fairfax County, Virginia, Wednesday, Thursday and Friday, October 17th, 18th and 19th, 1923. Trains will be met at Herndon Tuesday evening and Wednesday morning, leaving 36th and M Streets, Washington, D. C. Time of trains not given in this notice because schedule is likely to change before October. Brethren and ministers of our correspondence, and all others who are in fellowship with us, are invited to meet with us.

K. C. SPINDLE, Church Clerk.

Little Flock Church will no longer hold meetings at Park and 5th Streets, but for the present will hold them at the home of brother J. W. Haynes, 494 East 10th Street, Riverside, California. We hope to have a place again soon, and when we do we will appreciate having our notice with you.

OLIVER P. SPEIRS, Church Clerk.

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

S. B. MOFFITT, Pastor.

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

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

C. S. MILLER.

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

JOSHUA T. ROWE, Pastor.

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

A. S. ROWE, Church Clerk.

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

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

11:00 A. M.

2:00 P. M.

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

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C H U R C H,**

1315 Columbia Avenue

(Park Avenue Hall)

P H I L A D E L P H I A , P A

Meeting every Sunday 10:30 a. m.

ALL WELCOME

Monnt Vernon Chnrch meets the first Sunday in each month corner 5th and 72nd Sts. N. E., in the Seventh Day Adventist chnrch building. Take Green Lake car at 2nd and Yesler Way, get off at Green Lake station, go east two blocks. All day service with lnnch 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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I know from my own observation that this is an effective remedy for dropsy, and I take pleasre in recommending it to physicians and patients.

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**THE**

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

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,

PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.

AT TWO DOLLARS A YEAR.

BY J. E. BEEBE & COMPANY  
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**EDITOR :**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS :**

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

# SIGNS OF THE TIMES.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 91. MIDDLETOWN, N. Y., OCTOBER 1, 1923. NO. 19.

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## CORRESPONDENCE.

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MATTOON, Ill., Sept. 3, 1923.

DEAR BRETHREN EDITORS:—Some weeks ago in looking over an old file of letters I came across one written nearly thirty years ago by our late brother, H. Cox, of Ghent, Ky., whose comforting and instructive articles often appeared in the SIGNS many years ago, and after reading it twice over with renewed interest and encouragement, I am sending it to you for publication, feeling sure it will be read with interest by many of the present readers of our family paper. Then the dear old brother, who was one of the fathers in Israel, having passed his four-score years, was, like the old patriarch Abraham, looking for a city which hath foundations, whose builder and maker is God. The letter was full of interest at the time it was received, but much more intensely so now, as I, too, have passed my four and a quarter score years, and can gaze a little more intelligently on the sublime subject that aroused heavenly emotions, and thus prompted the brother's message so long ago, and it is no marvel that the rereading of it thrilled my heart and intensified my faith in the unsearch-

able love of God in the rich provisions he has made for the comfort and security of the people whom he has chosen for an inheritance; a people who have no abiding city here, but are looking for another, which is none other than Mount Zion, which cannot be removed, but abideth forever. Yes, of the city of the great King, the new Jerusalem, which cometh down from God out of heaven, and for her safe defense salvation hath God appointed for walls and bulwarks, and of the majesty and greatness of it, and the excellency thereof, the tempest-tossed and wayworn pilgrims have had a sweet foretaste in their experimental translation from the dismal night of sin and death into the glorious light and liberty of God's dear Son. All this, and much more, had been taught the dear old father in Israel by the Spirit that searches all things; yea, the deep things of God, and reveals them unto babes, poor, helpless and needy, as he felt himself to be. Yes, the blessed faith that God had given Abraham became an anchor of the soul, sure and steadfast, and enabled him to see as through a glass darkly, as all the Lord's people see, while in the flesh, the land that is afar off. At times we long

to depart and be with Christ, which is far better. Brother Cox long years ago responded to the Master's call and entered the city wherein dwelleth righteousness, which he had so long and patiently waited for. The "substance of things hoped for" has become a wholesome, immortal and unperishable reality. Now I am looking for the culmination of the same blessed hope in the sweet, joyous, unending rest that remains for the people of God. It is quite probable this may be my last message to the scattered flock, readers of the dear old family paper, that I have read for over sixty-eight years, and now, brethren, one and all, let me say in the language of Peter, in his second epistle, first chapter, wherein he speaks of the great and precious promise given unto his brethren, and of their having escaped the corruption that is in the world. He tells them "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Grace, mercy and peace be with all them that love our Lord Jesus Christ in sincerity, and may both publishers and editors of the SIGNS be constantly imbued with the sincere love, devotion and heavenly regard for the things that make for peace, looking heavenward for guidance, as did their predecessors, is the sincere desire of one of the least of the kingdom, if one at all.

Your brother, and companion in tribulation,

J. G. SAWIN.

Ghent, Ky., March 26, 1895.

DEAR BROTHER J. G. SAWIN:—Yours

of the 18th instant came duly to hand, and would have been answered sooner, but my feeble condition, both mentally and physically, has deterred me from making the effort, and my wife is also in very poor health, which oppresses me very much. With these encumbrances upon us I am made to realize that you, and other correspondents to whom I may write, will be poorly paid for reading what I may offer in answer to the letters addressed to me, one of which was yours of the 18th instant, which came laden with the ever-glorious truth of the gospel. Ah, how true. Abraham sought a city which hath foundations, whose builder and maker is God. But, like that ancient servant, the children of God walk by faith. How precious the thought that faith is the gift of God, and all the gifts and callings of God are without repentance. They are bestowed in love upon the chosen people of God, and his love, like all his great and wonderful attributes, never changes. When lifted above the vanities of a sin-cursed world and led into the sweet enjoyment of that fruit of the Spirit they greatly rejoice to know that their ever-to-be-adored Redeemer is the builder and maker of that great city. That city is none other than the church; that church of which the apostle speaks, saying, "I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." It is the same of which our Lord spoke, saying, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Then it was appropriate for Abraham to seek a city which hath foundations, whose builder and maker is God. He while here below entered into that great city, but he only dimly, while clothed in the flesh, beheld its glories and beauties. Many figures of speech and symbols are



given to the saints in the sacred oracles of God to present to them the celestial beauties of that great city, that church. John beheld her when she shone forth in heavenly glory above the law in the gospel heaven, and said, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Ah, how the heart of that ancient saint must have pulsed with the purest emotions of heavenly delight and joy when gazing upon her, who is the bride, the Lamb's wife, standing with the law under her feet, clothed with the perfect righteousness of her ever-to-be-adored Redeemer, and you, dear brother, no doubt often when proclaiming to God's dear people the sublime truth of the gospel rise far above all sublunary things and gaze with almost angelic delight upon your present and future home: the kingdom of God's dear Son. While clothed with mortality it is your present home, and by the light of divine grace you see the King in his beauty, and behold the land that is very far off, and you proclaim to the saints with irrepressible joy the beauties and glories that shine forth in the character of your glorious Lord and King, and you give to them in heavenly vision the unfading glories of that land which is very far off, into which you, dear brother, after a few years of service in that kingdom here below, and after a few more years of sorrow and sadness, will enter to go out no more. Sometimes this poor, little, feeble one has a glimmering hope that that glorious land will be his future and eternal home, and while tottering on the verge of the tomb he sometimes is made to rejoice in knowing that hope which is given to the dear saints while here below. "As an anchor of the soul, both sure and

steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus, made an high priest for ever." He entered that vail, which was the vail of death, and there as the great High Priest made one great offering. He forever perfected all them that are sanctified, set apart in him, chosen in him before the foundation of the world. By that one great offering, which was his own sacred body and his own precious blood, he redeemed all the inhabitants of that great city which Abraham sought, and made them a peculiar people zealous of good works. Then surely he is the builder and maker of that city. He is God, and his work is perfect, therefore when he entered that vail, when he made that one great offering for sin, all for whom he suffered were redeemed from all iniquity while clothed with mortality. They have sorrow, pain, disease and death, all of which are the result of sin that reigns in their mortal bodies. But all their sorrows and weeping, yea, and death, are given to them in love and mercy. All their spiritual poverty is evidence to them that they are dwelling in a land of humility. But for their comfort their Lord hath said to them, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." But how hard it is for us poor mortals to look upon these afflictions, especially death, as blessings. Yet the apostle said to us, "All things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ is God's." All these things are given to the inhabitants of that great city which hath foundations, whose maker and builder is God. They have this life that now is, and the promise of the life to come.

They have death, with the blessed assurance of a blessed and glorious immortality, when this mortal shall have put on immortality, and this corruptible shall have put on incorruption.

Perhaps I have wearied you with these feeble thoughts, but the theme is so deep, rich and profound that after reading your letter, in which you spoke so beautifully of the faith of Abraham, I could not refrain from meditating upon it. This may be the last letter I shall ever write you. Be that as it may, I humbly entreat you to remember me in your solemn invocations at the throne of grace, that I may have the presence of our glorious Redeemer while I stay amidst these scenes of sin and sorrow, and his loving arms may be beneath me. I bid a last farewell to you and earthly things, and may you be blessed with health and sweet faith yet many years to feed the blessed inhabitants of that great city with the great truth of the gospel, the unsearchable riches of Christ, is my earnest prayer. Please write me when you have leisure. Pardon me for having written you as feeble a letter as this, but you know that feebleness, both mentally and physically, belongs to those who have passed their four-score years, and believe me affectionately yours,

H. COX.

LILLIE, La.

DEAR EDITORS:—I am sending two dollars to partly pay my subscription to the SIGNS, and I desire to thank you for your kindness in sending me the paper. I have often desired to comfort God's little children, and each time I get the SIGNS and read the good letters it seems to renew this desire, but as I make the attempt I fear it may be of the flesh, and if so, it will be of no comfort to any of God's children. From some cause my

mind has taken hold of a portion of Scripture recorded in the book of Job: "Doth Job fear God for nought?" This language was uttered by the devil himself. Job, I understand, represents the whole church of God in all her prosperity, trials and afflictions. The devil is ever ready to accuse God's servants, saying that the Lord had blessed Job. Exercised with the spirit of popular religion, he asks the question, "Doth Job fear God for nought?" Supposing that Job was hired to fear, as much as to say I, or any one else so blessed, would fear as long as he was hedged, but supposing Job was, like himself, an enemy to God. "Put forth thy hand now, and touch all that he hath, and he will curse thee to thy face." We feel sure every word the devil said, and every move that he makes, is that the power and love of God might be manifest toward His people. Then we are not to think for a moment that the devil had influence with God, to induce him to give one of his servants over to be afflicted to gratify the devil, neither was God's purpose to see whether or not Job would curse him, or whether the devil told the truth or not, for he is God and changes not. There is not even a shadow of a change, and God was not any wiser in the end, for as he says, As I thought, so shall it be. So he was not mistaken in what he thought concerning Job (and what he said). "Hast thou considered my servant Job, that there is none like him in all the earth?" Truly there is none like the children of God; they were chosen before the foundation of the world, that they should be holy and without blame before him in love. ("A perfect and an upright man, one that feareth God, and escheweth evil.") I take the position that Job's case was for his good, the overthrow of Satan's plan,

and his words, and God's eternal praise and glory. The devil himself admitted that Job did fear God, but asked the question, "Doth Job fear God for nought?" If it were for the great blessings that he feared, why, after all was gone, did he bless the name of the Lord? God's people fear him from a principle of love, and they love him because he first loved them, and when this love is manifest they love him and fear him. As a child loves its parents, and desires to please them, so one who loves God also desires to please him. In spirit they do love, serve and obey him, but they are carnal, sold under sin, and every day in their carnal nature they are disobedient. The carnal mind is not subject to the law of God, neither indeed can be, but in the sight of Jesus, the blessed Lamb of God which taketh away the sin of the world, they are blameless before God; their sins have been atoned for. Jesus' precious blood cleanseth them from all sin, and this is why it can be truly said that there is none like him in all the earth. The only difference I can see in Job, or in the elect and nonelect, is the difference which God through mercy and grace made in his decree, which has gone forth out of his mouth, saying he will have mercy on whom he will have mercy, and whom he will he hardeneth. Did not God make Job? Did he not make all the rest? Then who made the difference? There is a difference, for there is none like him in all the earth. Then, unless we charge God with folly, Job possessed nothing good, or any quality, which was not given him, and the only reason given in my weak understanding, is given in Jesus' language where he says, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, and, Depart,

ye cursed, into everlasting fire, prepared for the devil and his angels. When the armor wherein we trust is taken away we come to where the apostles did: "To whom shall we go? thou hast the words of eternal life." "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." This was where Job was when he said, Though he slay me yet will I trust in him. When God's people are stripped of self, and fleshly confidence, then they truly trust in him. Oh that I could always trust in him and serve him in spirit and in truth.

I have not touched the subject and do not feel able to. All who read this, and have a mind to pray for the needy, pray for me. May the Lord bless the entire family of the SIGNS OF THE TIMES. Do with this as you see fit.

Your little, weak, unworthy brother, if one at all,

R. W. RHODES.

COLUMBUS, Ga., Aug. 21, 1923.

ELDER L. H. HARDY—DEAR BROTHER:—If I dare claim this sacred relationship. I have read and reread your article in the last SIGNS, August 15th number, and desire to tell you I enjoyed it, and felt to be much comforted. We are strangers in the flesh, but I hope kindred in spirit, for I feel to hope we are looking to and trusting in the great and good God, who is almighty, to whom all majesty, power, dominion, honor and glory belong. This is all my hope, that Christ Jesus is my perfect obedience, my strength and my Redeemer. Cry aloud, and spare not, declaring the whole counsel of God. As you said, it is as much needed this day as in the prophets' day. The truth as it is in Jesus is all that is of any worth, for thereby the children of Israel are fed and

comforted, and guided in the strait and narrow way, turning neither to the right nor the left. There is but one way, all others are byways, and lead us into error. Preach the word, the glorious doctrine of Christ and the apostles. Salvation is of the Lord. Salvation by grace alone. God's sovereignty, his absolute predestination in all things that take place, saying, As I have thought, so shall it come to pass; and as I have purposed, so shall it stand. But, as you said, do not get in a place where you cannot be heard, or tell it to a brother in his private home who you know agrees with you, but preach it from the pulpit, preach it wherever the Lord sends you. Cry aloud, and spare not. The undershepherds know not where the sound will go, nor who will hear. The God of Israel will direct the sound to his hungry poor, who look to him alone for sustenance. Paul told Timothy to "preach sound doctrine," the bread of life, for to the Israel of the Lord this alone will satisfy and comfort. You say the time has come when Israel will not endure sound doctrine, they will not follow the word of God in humbling themselves, and esteeming others better than themselves. Surely they are not looking to and following the meek and lowly Jesus, who humbled himself and became obedient, even unto death. He said, Follow me. He went low down in the valley and there he learned obedience, and we must learn it in this same way. Truly we must be in the same school, in the same class, to learn the same lesson, and be taught by the same teacher. This is the old school. How restful and glorious the truth that all things are for him, and through him, and to him, and by him all things consist. "I am the Lord; I change not; therefore ye sons of Jacob are not consumed." How sad to see the churches divided, contending against this blessed doctrine.

May we be given the desire to pray unceasingly that the Lord would grant us grace to keep his statutes, and with patience run the race that is set before us, knowing this: that which is of the Lord will stand, and that which is of man will come to naught. We must have no selfish desires in this matter. We must endeavor only to honor and magnify his glorious and wonderful name, praying for the peace and welfare of Zion. Surely our eyes would be lifted up, and we would see no man save Jerusalem, the One altogether lovely, the Prince of peace. Oh, I thank the Lord for his dear ministers, who are earnestly contending for the faith once delivered unto the saints; yea, declaring the whole counsel of God, in love, thereby feeding the sheep and lambs. There is no church of Predestinarian Baptists near this big city, so you see my isolated condition. I am living in a heathen land, so to speak, but God, who is rich in mercy, and doeth all things right, hath placed me here, and I must not complain, yet I long to be with my brethren and sisters of the same faith and hope, mingling our voices in songs of praise to the Lord of glory, who has done all for his people, and has given us to taste of his goodness and mercy, and has taught us to look to him alone for salvation in time and eternity. Jesus hath done all things for us; his work is perfect and finished. Only God is good, then how can we, who are accustomed to do evil, do good? Paul says, In me (that is, in my flesh) there dwelleth no good thing. But God worketh in us both the will and do of his own good pleasure, for only his works in us praise and glorify his holy name. His glory he will not divide with another. But, dear brother, we surely will do all the good works he works in us. There are some who claim the name of Old School Baptists, who will not preach nor hear the blessed and

glorious doctrine of God's predestination of all things. They say that he predestinated the good, but not the evil things, saying this would make God the author of sin. Is not this conditional salvation, making salvation conditional in part upon their supposed obedience to the holy commands of God? They must either hold their obedience is perfect, or that the divine commandments are imperfect and will accept of faulty obedience. This was the blindness of the Pharisees, who trusted in themselves and their self-righteousness. They deny both the complete fullness and sufficiency of Christ's atonement, and the need of it, claiming that they can obey in part, thereby putting in conditions in salvation. All salvation, and its joys and blessings, come to us through Christ's atoning sufferings unto death for our sins. With thanks to God for his unspeakable gift, we turn away from this bloodless atonement and faithless salvation, to the "fountain filled with blood, drawn from Immanuel's veins, and sinners plunged beneath that flood lose all their guilty stains," and in joyful faith and praise we say, Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be dominion and glory forever and ever. Amen.

Brother, I only meant to tell you how much I enjoyed your writings. May the Lord give you the mind to write often for the comfort and edifying of his scattered flock. Throw the mantle of charity over these scattering thoughts of a poor sinner saved by grace alone, if saved at all. God bless you and keep you, and all his dear ones everywhere.

Yours in christian love.

(MRS.) F. J. NORRIS.

BELLINGHAM, Wash., Aug. 26, 1923.

DEAR BRETHREN EDITORS:—As we are at last permanently located at 1416 D St., Bellingham, Wash., I want the SIGNS sent to me here. I much enjoy reading the SIGNS, for the correspondents and editors are surely taught of the Lord, if I have been, but I am fearful at times that I know nothing as I should, and I am made to wonder at times whether there is anything in it, or if it is a fairy tale, and I am deceived in it all. Oh the infidelity of my mind, how treacherous it is, and how deceitful is my heart, and desperately wicked, who can know it? I get so discouraged trying to live like a follower of the meek and lowly Jesus should live, that I pray and long for him to come quickly and take me home, and more especially when I try to deal with worldly people who do not hesitate to lie, cheat, or even to steal, but that does not hurt like the pain we feel when brethren whom we have learned to love prove untrue and turn their backs upon us, and think more of this world's goods than the tie that binds. But dear old brother Paul tells us all about this, for he had all these, and more, to contend with, and when the time came for him to depart and be with Christ he could say, I have kept the faith: henceforth there is a crown of righteousness laid up for me, and not for me only, but for all those who wait for his appearing. But am I waiting with that expectation and hope that a child of God should have? If I am, it is all of His love and mercy, for there is not now, nor ever has been, one redeeming feature in me. But I do love God's dear little ones, and love to talk to and with them, and to read the communications and editorials in the dear SIGNS, and the many precious promises in the Bible seem to me when reading them to

be personal letters to me, though I am the least, if one at all, of God's little ones, for I come far short of the pattern Jesus set for his followers or disciples. He that would be my disciple, let him first deny himself; take up his cross and follow me daily. It is easy enough to follow where honor and praise are accorded us, but when reproach and rejection come we shrink from them, and rebel, but He hid not his face from shame and spitting; he bore our griefs and carried our shame all the days of old. He was forsaken of all his friends, yet he loved us with an everlasting love, and was obedient even unto death; faithful and true. Are we faithful and true to him? Do we deny ourselves? Do we take up our cross and follow him in our daily walk? I, for one, must lay my hand upon my mouth, and cry, Unclean, although I have the desire to follow him, and grieve because I am not able to do so. But I am thankful for the desire I have to follow him, and my daily prayer is, Lord, make me submissive to thy holy will, and I try to be, but am so weak and prone to sin that I cannot take one step aright without him, in fact I can do nothing without him.

A little one in hope,

DAVIS BURCH.

CRYSTAL CITY, Texas, March 5, 1923.

DEAR EDITORS:—I am in southwest Texas, where I cannot hear any preaching; no Baptists down here but my wife and me, and the only preaching we get is through the SIGNS OF THE TIMES, and we are always glad to see it come. My wife was called to Dallas several days ago, to one of the girls who was very sick, and I spent most of the afternoon reading the SIGNS. We read and reread them. Sometimes when reading the good articles

from different ones telling my experience so well, I wonder how so many people all over these United States have the same experience. I feel sometimes that I get so low down, so vile, I wonder if a child of God ever gets as mean as I feel to be. I think I surely am deceived, and have deceived many others. I think back to 1887, when I felt myself to be a lost and condemned sinner, for some time thinking every day I would soon be in torment reaping my reward, feeling that was the only place for such a sinner as I was. At last one morning when plowing I felt my time had come, and I had about given up all hope, when I said, Lord, I have quit all my meanness, and I have tried to do good, so why not change me as well as any one else? I heard a voice, it seemed to me as plainly as I ever heard anything, say, When a man does that he is already changed. I stopped and sat on my plowstock, and I said, Of course it is a change, any one ought to see that, for I once loved dancing and all the pleasures of this world, now I have lost my love for worldly things, and want to do good and please God. While sitting there I looked back about fifty yards, and I saw Christ, it seemed to me as plainly as I ever saw any one, coming down on wings, and he said, Thy sins are all forgiven; go tell it to the world. All fear of hell left me, and I was the happiest man ever lived. I went on with my plowing, telling of the plan of salvation. It seemed like there were several hundred people around me, and I was showing them the difference in God's way of saving people and the way the Methodists tell it: that they have to do something or God cannot save them. I was telling them God could do anything; he could save any of them, that if he could save as vile a sinner as I was he

could do anything, and, my dear brethren and sisters, I still feel that way. When I think back to that day I feel encouraged, and think that it surely meant something, and my desire has been to serve my Master ever since, but I find myself oftener out of the path than in it, only crossing it once in a while. Often I am in a gathering of jolly people, joking, and the conversation running on a lot of foolishness, and I find myself joining in with them. We run a hotel, and nearly always have many guests, especially at this time of the year. We have an extra train here every night, and the trainmen stop with us, and they are always full of fun, and I think sometimes I would like to be off by myself, so I would not be in such jolly company and could keep my mind more on spiritual things.

I hope God will bless you, editors and publishers, to continue the publication of the SIGNS for many years to come. If you see fit to publish this, all right; if not, I will not be offended, for it is like the writer, imperfect.

Yours in hope of eternal life,

J. B. MOUNT.

BRANCHLAND, W. Va., Sept. 15, 1923.

DEAR BRETHREN:—I have thought for a long time I would like to respond to the good reading and the consolation I have had while reading the soul-cheering messages of love and truth from the Lord's scattered people, who I esteem as the very salt of the earth, who, like poor old unworthy me, are deprived of hearing preaching, or any Baptist company or conversation. When I read the SIGNS for September 1st I hardly could lay it down, for it was so soul-cheering. It was all good, and did speak my very sentiments and my experience. Brother C. M. Adams, of El Paso, Texas, did

write such a soul-touching letter. I had felt so alone in this world that I had classed myself with one of old who said, "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life."

My dear spiritual friends, one and all, I feel while trying to write these few thoughts to you (should they be printed) that surely this will be my last, for I do daily walk through the valley and shadow of death, and if I should live a few more days (to September 20th) I will be seventy-nine years old. Oh! how I do long to depart and be with Christ, which I hope will be far better. Farewell.

ELIZABETH JOHNSON.

#### CONCERNING MINUTES.

WE have decided that in the future it will be much better for us to forward the Minutes we print direct to the Clerk of the Association sending them, instead of distributing them to the different associations and churches, as we have been in the habit of doing for many of the associations. Our directions for such distribution are very old, and undoubtedly many persons to whom we send them are dead, or have changed their address, and do not receive the packages sent them, for which we are censured, when we have not been to blame, as we had not been notified to change the name or address on our mailing list. By sending direct to the Clerk of the Association (or to any other one person designated) we can guarantee the safe delivery of the Minutes, but where we are sending them to different people at different post-offices we cannot guarantee they will reach the ones to whom they are addressed. We hope the brethren will agree with us that this is a much safer and better plan, and will not ask us to distribute their Minutes for them.

J. E. BEEBE & CO.

**EDITORIAL.**

MIDDLETOWN, N. Y., OCTOBER 1, 1923.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

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

Elder George Ruston, Kelly Corners, N. Y.

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

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***PSALMS VII. 9.***"For the righteous God trieth the hearts and reins."*

The heart here referred to is not the muscular organ of the body, but rather the seat of affection and passion, the secret purpose, the disposition of mind. It is this heart that the Scripture means when it says, "The heart is deceitful above all things, and desperately wicked: who can know it?" Again, "As in water face answereth to face, so the heart of man to man." Also, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Believing in Jesus is a heart work. Philip said to the eunuch, If thou believest with all thine heart, thou mayest. It is also written, He that trusteth in his own heart is a fool. One must know the folly of his own heart (and that by divine teaching) or he will trust in it. God searcheth the heart; that is, he turns his searchlight of truth upon the heart; when he does, who can stand? Poor mortal man, then, is like Hazael, whose name signifies sight of, or seen by God. When Elisha looked steadfastly in his face, "he was ashamed." Why ashamed? Because the prophet saw his

inward secret purpose; he could read him. What man is there living who could stand a close inspection of his life and doings, who could stand with his soul naked of its fancied coverings? Would he not quail before it? Who of us would be willing for our closest friend to examine in detail our hearts and lives with the measuring rod of truth? Who would have our thoughts for one day, or one hour, exposed? How much more to have our whole life open before our closest friend for him to see the unholy thoughts and godless deeds, the lies, deceit, backbitings, envyings, pride, lust, and a legion of other things that God hates. If, we say, we were examined by our closest friend, our cheek would be covered with shame, and he would cease to be our friend from then. We resent calumny, hypocrisy and treachery often more because they harm us than because they are untrue. We loathe others for the things we too frequently allow in ourselves. In spite of all the wickedness of the human heart, what man is there who does not pride himself in his fancied goodness, which to his friends, if they knew his heart, would be obnoxious? How much more unto Him who knows the thoughts and the intents of the heart? "No man ever yet hated his own flesh; but nourisheth and cherisheth it," and the love of self is inherent in us; self-esteem, self-justification and self-seeking are natural propensities of the heart of man. While it is true man would for shame hide himself if his closest friend saw him just as he is, yet it is the awful truth that he blushes not before Him whose eye is in every place, beholding the evil and the good. Such is the hardened, callous heart of man. He takes more thought and pains to hide his faults and failings from his friends than from



his God, and winks at the very thing in himself that he is forward to condemn in others. O Lord, what is man, that thou art mindful of him? Why should there be so much thought for the good will of man, who at his best state is altogether vanity, when there is so little concern about Him whose glory filleth the heavens?

“The rocks can rend, the earth can quake,  
The sea can roar, the mountain shake;  
Of feeling, all things show some sign,  
But this unfeeling heart of mine.”

It is natural, but not God-honoring to belittle our own failings, and ever to be ready to judge others rather than judge ourselves, and we often carry ourselves before others, as though we were perfect in thought, word and deed. Surely this is walking in a vain show. How different it was in the beginning: man walked with God and delighted to be in his presence without the sense of shame, for he was innocent, but after his transgression he hid himself from God, for he knew he was naked and could not endure the eye of him who is too pure to behold iniquity. From then until now none can endure his presence and live, yet it is he that trieth the hearts and reins of men. If man, even our closest friend, were to judge us, after he had seen the vileness of our hearts and reins, yet his judgment would be unrighteous, because his heart and reins disqualify him as a judge. His heart and reins are foul like ours, but God is righteous. Paul calls him the righteous Judge, and it is he that trieth the hearts and reins. Have we known anything of this trial taking place in ourselves? Dear brethren and friends, this is a solemn question, yet all who have had such a trial take place in their lives know something about it. This trial in Paul's life made him to say, In me (that is, in my flesh) dwelleth no good thing.

Job, who was another of those whose heart was tried, said, Behold, I am vile. The Lord has his way to make the sinner testify against himself, and when he has clearly brought the case out into the open court of conscience the sinner is self-condemned. The Lord does the searching and trying; in wisdom he has seen fit not to give his glory to another. He shall convince of sin, righteousness and judgment. Man may judge you, but what does man or his judgment amount to? If put in the balance with God's judgment they are lighter than vanity. When God has brought the sinner into the place where sentence shall be passed, the sinner knows he has no hope only in the mercy of him who is the Judge of all. There, to his amazement, Jesus is revealed as the end of the law for righteousness. It softens his heart of stone; in fact, it breaks his heart. Now he knows what the Scripture means, where it is written that the love of Christ surpasseth knowledge. He is deeply grieved when he sees that his sins crucified his lovely Jesus, and though while being tried his face was filled with shame, yet now his face is no more ashamed. Jesus, his best friend, who knew his inmost soul with all its ills, loved him and gave himself for him. Once more, to the wonder of heaven and the astonishment of earth, God and man are reconciled. The Judge and the sinner are everlasting friends, and through his precious Lord the poor sinner is clothed and in his right mind. “A broken and a contrite heart, O God, thou wilt not despise.” His trying and searching of their hearts has been a blessing to them, so that often now their hearts' desire is that he will continue to search and try them. While in such a heavenly mind they love the Lord, his ways, his people, and their cup runs

over. They believe with all their hearts. Why does not this joy and gladness last? Why does such an one who has been sick of self sink back into self? It is because there are many lessons to be learned. Jesus was led up of the Spirit in the wilderness, to be tempted of the devil. We thought we knew what vile and sinful hearts we had, but it is God's purpose to hide pride from man, which is accomplished as God tries the heart. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart,"

G. R.

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### CIRCULAR LETTERS.

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(Written by Elder J. N. Bartlett.)

*The Tygarts Valley River Association of Old School or Primitive Baptists, in session with the Leading Creek Church, Randolph County, West Virginia, August 24th, 25th and 26th, 1923, to the churches of which she is composed.*

DEAR BRETHREN:—Through the kind protecting care of our heavenly Father we are again permitted to meet together in another association, and to send this, another epistle of love, in which we wish to stir up your pure minds by way of remembrance of some things pertaining to your eternal salvation and your identity in the church of Christ. Our eternal salvation is according to the election, predestination, effectual calling of our God and through the atonement of our Lord Jesus Christ. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he

also justified: and whom he justified, them he also glorified." All this secures the eternal salvation and final glorification of all those who love God and are the called according to his purpose, and to them all things work together for good. He who says, "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure," can and does work all things for the good of his elect, and his own glory. Who can stay his hand? Who can say unto him, What doest thou? He is before all things, and by him all things consist. We feel to thank God that the Lord God omnipotent reigneth, and that our salvation does not depend upon our own works, and that it is all of free and unmerited grace. It is no wonder that the old Tygarts Valley River Association, and the churches thereof, call themselves Predestinarian Baptists, for our election, effectual calling, justification and final glorification depend on the predestination of our God, who is of one mind, and none can turn him. The world may laugh and scoff, devils may rage and roar, anti-christ may combine and oppose with all their ingenuity, sophistry and cunning, nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his, and he will save them with an everlasting salvation, and salvation is of the Lord, through the atonement of our Lord Jesus Christ. He died for our sins, he rose for our justification. He laid down his life for his sheep. His blood cleanses us from all sin, and by his grace all his people will be enabled to join in that "new song, saying, Thou art worthy to take the book, and to open the seals thereof: for

thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."

Now, dear brethren, we will briefly notice the church of Christ, which is built by him, which the gates of hell shall never prevail against. No earthly eye can look upon her beauty, nor can the natural mind comprehend in the least her glory. It is a kingdom not of this world. Christ is her King, who rules over and in her in righteousness. God is in the midst of her and keeps her by his power. She is Christ's purchased possession, purchased with his own blood. She is the object of Christ's love. He loved the church and gave himself for it. She is an assembly called out by him to dwell alone. The church is composed of a regenerated membership, who have vital, revealed, experimental religion, who worship God in spirit and in truth. The members of the church are added to her by the Lord himself, and they continue in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. May the Lord keep you in peace, in love and in fellowship. Amen.

J. B. CROSS, Moderator.

J. N. BARTLETT, 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 September (30th). All are welcome. L. B. FORD.

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

Mrs. A. T. Jones, Mich., \$1.00; Mrs. E. J. Clary, Ohio, \$3.00; J. L. Deshong, Fla., \$2.00; James Fidler, Mo., \$3.00; Mrs. John Beamaud, Ohio, 50 cents.

### MARRIAGES.

By Elder J. B. Slauson, at the home of the bride's parents, in the township of Ekfrid, Ont., August 15th, 1923, Robert O. Gastle and Miss Morna Beatrice Perry.

By the same, at the home of the bride's parents, in the township of Ekfrid, Ont., August 25th, 1923, Wesley G. Tompson and Anna C. McCallum.

### OBITUARY NOTICES.

David G. Adkins departed this life July 25th, 1923. He was the youngest son of a family of ten children, six sisters and four brothers, two sisters having died several years ago, leaving families of children. My very dear and much loved brother had been a professor of religion several years, and so far as I know he adorned his profession by a godly walk and conversation. He bore the afflictions of himself and family with much patience. I visited him some years ago, while he was on a bed of sickness, and he told me that the eleventh chapter of Paul to the Hebrews had been much comfort to him, especially the thirty-eighth verse. After the death of our mother, who died seventeen years ago, he seemed to delight to visit me and converse on the Bible, I being his oldest sister, now nearing my seventy-ninth year. Oh, I wonder why he is taken and I am left in sorrow.

I will copy from the *Huntington Advertiser*: "Friends here have learned of the death of David G. Adkins, 54, a former resident of Cabell County, W. Va. Mr. Adkins died in Indianapolis, Indiana, July 25th, as the result of a fall caused by the collapse of a scaffold upon which he was standing. Mr. Adkins is survived by three brothers and four sisters, all of whom live in West Virginia, and seven children, who live at his home at Mount Healthy, Ohio. Mr. Adkins was buried at Mount Healthy, Ohio."

His sister,

ELIZABETH JOHNSON.

Sara Eliza Greene, widow of Isaac Greene, died at the home of her daughter, Mrs. Julius Cleaver, near Odessa, Delaware, Thursday evening, October 5th, 1922, in her 84th year. She was born in Missouri, and came to Delaware when she was sixteen years old, where she spent the rest of her life. She was married Jan. 7th, 1862, to Isaac Greene. She is survived by two sons and two daughters, Thomas Greene, of near Newark, and Gilbert Greene, of Philadelphia, Mrs. Julius Cleaver, near Odessa, Del., and Mrs. J. T. George, near Newark, thirteen grandchildren and six great-grandchildren. No one knows how we miss her. She was a kind, christian woman, a loving mother and a dear old grandmother to us all. She was loved by all who knew her, and was ready at all times to render assistance to those in need. She loved the

Old School Baptists, and stood firm and unmovable in the doctrine of salvation by sovereign grace. How she used to enjoy going to their meeting. I enjoyed going with her, and she took me quite often. The first meeting I attended with her was at Bryn Zion, when I was but ten years old, this being the church she joined, and of which she was a member for forty years. The last meeting she attended was held at Welsh Tract. She was taken sick at her son's, near Newark, Delaware, and was sick there for two weeks. Her two daughters were there to wait on her. She wished to be brought to my mother's, which she called her home, so we brought her, and she just lived three weeks after arriving there. Her daughters were by her side day and night for five weeks before she passed away, and all of her wishes were carried out. She could not stay longer, passing quietly away as one going to sleep. While we shall miss her, our loss is her eternal gain. She is gone where there is no more sorrow or pain, but all is peace, sweet peace.

The funeral service was held Sunday, October 8th, 1922, at Bryn Zion, and Elder J. G. Eubanks preached an eloquent discourse to the comfort of all. She was laid to rest beside her husband in the adjoining cemetery.

Written by her granddaughter,

H. ELIZA CLEAVER.

Mrs. Elizabeth J. Minnett, of Bowdoinham, Maine, departed this life July 31st, 1923. She was born December 29th, 1843, and married December 31st, 1863. Her husband, four daughters and one son mourn their loss. Thirty years ago she was baptized by Elder Hiram Campbell, and united with the Bowdoinham Church. She was always present at the meetings, for she loved the people of God, and the preaching of the gospel was sweet to her. During her last illness she was a great sufferer, but was given grace to bear it patiently. It was her request that brother Joseph C. Clark should conduct the funeral services, and he spoke words of comfort to the sorrowing family and friends. May God reconcile us to his will, is the desire of our hearts.

ATTIE A. CURTIS.

Henry Berry was born in Calcasieu Parish, La., May 15th, 1840, and died August 30th, 1923, at the home of his son, D. Berry, who with his kind and patient wife had cared for him for several months. He had been very feeble for some time, but was very cheerful the most of the time, and was confined to his bed but a few hours before he departed this life. Brother Berry was an old soldier, and the father of a large family, of whom six are living. He, with his dear wife, who preceded him in death, united with the old Antioch Church, Edgerley, La., many years

ago, and he was always to be found in his place in the old church-house on every meeting day. Words cannot express how much he will be missed, but we rejoice in the hope that he is dwelling in the light of the smiles of the precious Savior he loved and worshipped for many years. He was a firm believer in salvation by grace, and the predestination of all things.

The funeral was held at old Antioch Church, Elder Scott, of Vinton, La., officiating. His body was laid in the cemetery by the side of his wife.

AUGUSTINE BERRY.

## MEETINGS.

The yearly meeting of the Indiantown Church is appointed to be held on the first Sunday, and Saturday before, in October, 1923, beginning Saturday at 2:30 o'clock p. m. Elder C. W. Vaughn expects to be with us at this meeting. All lovers of the truth are cordially invited to meet with us. For further information write George F. Adkins, R. R. 2, Pittsville, Md.

J. CORDER MELLOTT, Pastor.

The Conecuh River Primitive Baptist Association is to convene with Hopewell Church, near Goshen, Pike County, Alabama, on Saturday before the second Sunday in October, 1923.

The Ebenezer Association convenes with Sweet Water Church, Crenshaw County, Alabama, on Saturday before the first Sunday in October, 1923.

The Western Primitive Baptist Association is to convene with Bethel Church, Early County, Georgia, on Saturday before the third Sunday in October, 1923.

The Patsalgia Primitive Baptist Association convenes at Pilgrim's Rest Church, Covington County, Alabama, on Saturday before the third Sunday in October, 1923.

The Claybank Association of the Primitive faith and order convenes with Pleasant Ridge Church, Coffee County, Alabama, on Saturday before the fourth Sunday in October, 1923.

J. J. COLLINS.

The Sideling Hill and Fairview Churches will jointly hold, the Lord willing, a two days meeting, Saturday and Sunday, October 13th and 14th, 1923, at Needmore, Fulton County, Pennsylvania. Those coming by rail will come on Friday before the meeting to Hancock, Md., either over the Baltimore & Ohio or Western Maryland R. R., and will please previously notify Deacon J. C. Mellott, Needmore, Pa., so as to be met and conveyed to the place of meeting. All brethren and ministers in accord with us are invited to meet with us.

H. H. LEFFERTS, Pastor.

The Virginia Corresponding Meeting is appointed to be held, the Lord willing, with the Frying Pan Church, Fairfax County, Virginia, Wednesday, Thursday and Friday, October 17th, 18th and 19th, 1923. Trains will be met at Herndon Tuesday evening and Wednesday morning, leaving 36th and M Streets, Washington, D. C. Time of trains not given in this notice because schedule is likely to change before October. Brethren and ministers of our correspondence, and all others who are in fellowship with us, are invited to meet with us.

K. C. SPINDLE, Church Clerk.

The yearly meeting of the Welsh Tract Church is appointed to be held the third Saturday and Sunday in October (20th and 21st), 1923, beginning Saturday at 2:30 p. m. We hope some of the ministers who attend the Corresponding Meeting of Virginia will arrange to be with us, it being on their way to the Salisbury Association. A cordial invitation is extended to brethren and ministers of our faith and order, and to all who love to meet with us. Those coming from Philadelphia and Baltimore will come via B. & O. R. R. to Newark, Del., on Saturday. Trains leave Baltimore (Mount Royal) at 10:18 a. m., and Philadelphia at 1:10 p. m.

P. M. SHERWOOD, Church Clerk.

The Salisbury Association is appointed to be held with the Forest Grove Church, near Parsonsburg, Md., Wednesday, Thursday and Friday, October 24th, 25th and 26th, 1923. Those coming from the north take train leaving West Philadelphia station, Philadelphia, Pa., at 10:06 o'clock, Tuesday a. m., and those from the south, train leaving Cape Charles at 12:30 o'clock p. m. Get off the train at Salisbury, Md. Those coming from Baltimore or Ocean City, by way of B. C. & A., get off the train at Parsonsburg. For any other information please write George W. Adkins, Parsonsburg, Md., R. R. 1. All brethren and ministers in accord with us are cordially invited to meet with us.

GEORGE W. ADKINS, Clerk.

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

Little Flock Church will no longer hold meetings at Park and 5th Streets, but for the present will hold them at the home of brother J. W. Haynes, 494 East 10th Street, Riverside, California. We hope to have a place again soon, and when we do we will appreciate having our notice with you.

OLIVER P. SPEIRS, Church Clerk.

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

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2:00 P. M.

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Meeting every Sunday 10:30 a. m.

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

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

S. B. MOFFITT, Pastor.

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

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

C. S. MILLER.

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

JOSHUA T. ROWE, Pastor.

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

S. B. MOFFITT, Pastor.

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

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

A. S. ROWE, Church Clerk.

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EDITOR :

Elder H. H. Lefferts, Leesburg, Va.

ASSOCIATE EDITORS :

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

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

### JUDGES VI. 12-14.

✓ “AND the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor. And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites. And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?”

The language of Gideon is so expressive of what are the emotions of soul that the tried, distressed, tempest-tossed children of God know. When sinking in our manifold temptations something more than creature power is needed that we can believingly feel the Lord is with us. We learn in our straits; when we are pressed out of measure, and above our strength, that then to believe, to confide in our gracious God, can only be according to the working of his mighty power in us. (Ephes. i. 19.)

“And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us?” How hard a matter it was for Job and his three friends to understand that the Lord was with

Job, and all those evil things to have befallen him. Though God doeth<sup>r</sup> as it pleaseth him in the army of heaven, and among the children of men, and all his ways are judgment, a God of truth and without iniquity, just and right is he; yet he ever has the glorifying of his name in all his providences; and peculiarly this is so in the lot he giveth his loved, chosen, redeemed and called people. All things work together for their good. (Rom. viii. 28.) The Lord chasteneth them for their profit. (Heb. xii. 10.) We all shall see in the conclusion of all the dispensations that are our portion, the end of the Lord, that our covenant God is very pitiful, and of tender mercy. (James v. ii.) What terrible things had befallen Israel in Gideon's time. The Midianites had invaded the land to destroy it, and Israel was greatly impoverished, and they cried unto the Lord. The Lord awakened them to the bitter knowledge of their transgressions. There is Gideon threshing wheat in the wine-press to hide it from the Midianites. “And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor.” No doubt Gideon had been thinking, The

Lord hath deserted us, and hath cast us off as disobedient, unprofitable creatures. "The Lord is with thee." If God be for us, who can be against us? Hath not the Lord said, "I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me"?—Jer. xxxii. 40. But in our lacking of understanding of the dealings of the Lord with us we are often filled with troubled thoughts. If I am one of God's elect, loved with an everlasting love, if a child of God, if I am redeemed by Jesus' precious blood, if I am a subject of God's grace, why hath all this befallen me? This trial, this adversity? Why have the Sabeans robbed me, the fire of God burned up my flocks? The Chaldeans have stripped me bare, and why am I so bereaved? (Job. i.) Jacob once exclaimed, All these things are against me. The child of God may confess unto the Lord that all his afflictions, the wormwood and the gall (Lam. iii. 19), and that any lot above what the fiends have in hell, is mercy, and that if God were strict to mark our iniquity none could stand, and that all evils are less than our iniquities deserve, and like Jacob confess, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant."—Gen. xxxii. 10. But if the Lord is with me why am I brought into darkness and not into light? Why is this trial so prolonged? Will it never subside? Why are my prayers unanswered? Why am I so tempest-tossed and not comforted? If Christ is with me in this windy storm, if he is my Pilot, he who manages the seas and holds the wind in his fists, why is all this tempest upon me? Why does he not hush the storm, say to the proud waves, Be still, and bring me in quietness into my de-

sired haven? If the Lord is with me, see, O Lord, mine affliction, for it increaseth, the darkness deepens, my conflicts continue and are every day more severe, and I am weaker, brought low, so discouraged. The Lord with me? Why then is all this befallen me? In our afflictions we may think upon the Lord's dealings with his people in ages past, how he saved them out of all their troubles, but in our infirmity we are saying, It is not so with me. Gideon remembered the miracles that the Lord wrought in behalf of Israel for their deliverance, and he knew that nothing but a miracle could now deliver them from the ravaging, destroying Midianites. Is the age of miracles past? Has our performing God left off to do as he did in times past? "Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt?" We remember what our fathers have told us, we do not dispute their story, but, O Lord, where are thy miracles now? The language of Gideon contains in it a yearning that the Lord, who only doeth wondrous things, would come in his miraculous grace and show Israel that he is with us. "Lord, where are thy former lovingkindnesses?"—Psalms lxxxix. 49. "Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?"—Isaiah lxiii. 15. The child of God learns that his strength is small, and that he has no might against the many adversities that invade his life and bring him low. We are made to know however that Christ's strength, imparted to us, is made perfect in our weaknesses,



and though infirmities abound we are able to glory in them that the gracious all-sufficient power of Christ may rest upon us. There are times when in the all-wise dealings of the Lord with us that we are minished, and brought low, through oppression, affliction and sorrow. (Psalms cvii. 39.) And our God seeth, and we know it quite well that our power is gone. (Deut. xxxii. 36.) Those who are not Christ's may talk of their self-sufficiency, and boast of their exploits, but the taught of the Lord have such troubles as they never know, and when the elect of God, who know their God, do exploits, (Daniel xi. 32,) such as those mentioned in the eleventh of Hebrews, they ever willingly make their boast in the Lord, and the humble hear thereof and are glad. They ascribe every deliverance, every triumph, to the kindness, love and power of their gracious covenant God. Through God they do valiantly, for he it is who treadeth down their enemies. Yes, it is amidst the many evils that befall us that we learn our nothingness, and we learn also more deeply the corruptions of our vile hearts, and though there be, as we fear, but little grace and godliness in us, we to our grief know that briars and thorns, inward iniquities, abound in our flesh. Ah, when we would that we were meek and loving, prayerful and trustful, and that we could glorify God in the fires, we are made to feel we are so far off from God, so unchristlike, so sinful. But by God's discipline we become more and more poor, we see ourselves worthless, to be despised. The Lord graciously meekens us, and we sigh, and cry for mercy, for grace to help in our time of need. But how plagued we are with the unbelief in our prayers. Unbelief is so mingled with my poor prayers. Ah, my unbelieving

prayers! How ashamed I am of myself, and of my unbelieving prayers. If the mercies that my soul craves were to be mine according to the old covenant, then only an infinitesimal portion would be mine. That covenant of works could never yield to sinful, wretched, helpless, unworthy me what my soul seeketh. But I want those sure mercies of David that flow from the new covenant that is in Christ's blood, shed for the remission of sins. Yes, I sigh, I yearn to live upon those treasures of God's grace in the everlasting covenant, ordered in all things and sure; this is all my salvation, and all my desire. Our Savior said to the father of the afflicted son, "If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief."—Mark ix. 23, 24. I feel I know the conflicts in the soul of this man. The faith of God's elect, which is of the operation of God, is victorious over all surmisings, questioning and fiery darts of the devil. We may be saying that only a miracle can give us enlargement, and give us deliverance from our distresses. Can you, such a vile, worthless, murmuring, fretful, distrustful one, think that the Lord will work a miracle in your behalf? We sigh and moan, and cry unto our God, though compassed and plagued with unbelief, "Lord, I believe; help thou mine unbelief." But Gideon was saying, The Lord hath forsaken us, and given us into the hands of the Midianites, and Zion said, The Lord hath forsaken me, and my God hath forgotten me. O Zion, how mistaken thou art, how poor and unworthy are thy thoughts of God of thy salvation. O thou gracious God, how graciously assuringly thou speakest to disconsolate Zion.

Thou speakest to her heart, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."—Isaiah xlix. 15, 16. If we are of God we are learning continually that we cannot live independent of our gracious God, and blessed indeed are we to live upon him whose compassions fail not; they are new every morning. Great is thy faithfulness, O heavenly Father. Like Gideon, we may be standing before the Lord discouraged, unbelieving, sighing, longing, troubled, but the Lord knoweth us, knoweth us in all our sinfulness, all our weaknesses. The Lord looked upon Gideon with pity, compassion, in everlasting love, and said unto him, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" While I am writing this there is springing up in me such yearnings, and my heart is saying, Oh, to believe in my God, to trust him in the cares and distresses of my life. O child of God, the Lord is with thee in adversities in thy sore afflictions, for though the way be rough and dark and soul-distressing, yet he still keeps thee by the operations of his grace, looking unto himself, sighing over the felt desertion. But though the Lord hideth his face, and we are troubled, it is but for a little moment, and though he cause grief, though he chasteneth us sore, yet will he have compassion according to the multitude of his lovingkindnesses. O beloved of God, of this let us be assured, that ours shall be the eternal triumph, for Christ hath died, and is risen from the dead.

"Triumphantly glorious our Head has ascended  
O'er death and the grave, all their power laying  
low;  
This gains us a rising when time shall be ended,  
Death no more shall hold us, Ah never, oh no!"

The Lord God omnipotent reigneth! His counsel shall stand and he will do all his pleasure. In love he hath predestinated his elect unto the adoption of children by Jesus Christ unto himself according to the good pleasure of his will, and who shall frustrate love's predestination? "Go in this thy might," was the word of the Lord to Gideon, and Gideon's might was, The Lord is with thee. That was enough. So we shall find it, beloved in the Lord. If God be for us, who can be against us?

FREDERICK W. KEENE.

RANDOLPH, Maine, Aug. 28, 1923.

DEAR BROTHER LEFFERTS:—I am sending you this letter, written by brother Edwards, which, with your approval, I would be glad to see in the SIGNS OF THE TIMES. He speaks of its getting too lengthy, and brings it to an abrupt ending, but I dare say he could have written much more and still given us something interesting. I love to hear of the experience of God's people.

Yours in love, for the truth's sake,  
NELLIE M. PALMER.

CASTLEWOOD, Va., Aug. 14, 1923.

DEAR SISTER PALMER:—If I am worthy to thus address you. When I received the SIGNS OF THE TIMES for August 1st and turned to your article on page 229 I read it and reread it, and it seemed to fill my poor soul with love and joy. It carried my mind back to the memorable days of my spiritual travel from nature to grace, and you told my experience in a much plainer way than I could find words to express it, and I knew it was the truth. Yes, this is a travel through and by the grace of God, because Paul says, "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." This is the lesson all God's little ones learn in grace's school, and all the pupils in this school are taught by the one Teacher, Christ Jesus, and they all sing the same song of salvation by grace. Though the ways differ some in the manner of expression, so it would seem some have a brighter manifestation than others, but in sum and substance it is the same. I have thought the spiritual travel of all God's children was so nearly in one channel that when the experience of one was told the experience of all of them was told. While some of God's children may get so turned around and led off through the deceitfulness of the flesh that they seem almost to deny the true faith and doctrine, yet, as a general thing, if you can get them to tell their experience it sounds and rocks just like the old bell that all the children of God know so well when they hear it. Dear sister Palmer, when we sum the whole matter up, it is experience to experience. For one to say he knows and can tell me of a road and country I have traveled over, yet cannot describe this road and country to me, and cannot tell me any of the things along this road, he is not the one who can bring the glad tidings. But when one can tell it or write it as you did in your good article it is indeed as good news from a far country, or as cold water to the thirsty soul. If I cannot tell you your experience my talk does you no good, because I speak to you in an unknown tongue, and therefore say to you that I know nothing about it, and you cannot say amen to it. Dear sister, you came very close to my experience when you said you were unable to go back to a time when you did not think that God was a God of power. This is my experience; almost as far back as I can

remember I had dreadful fears and a weight of condemnation, and thought that if I died in that condition I could never come in where God and his people were. I would wander off by myself and try to ask God to have mercy on me, a poor sinner. My father, Elder Lewis Edwards, had one of the late Elder Gilbert Beebe's books, with Elder Beebe's picture in the back of it, and I would slip this book off where no one could see me and kiss Elder Beebe's picture. As you said, I loved them. I never saw Elder Beebe, only his picture and writings, which were dear to me, and the only reason I know why I became so closely tied to him was because I read after his gifted pen. This may appear childish, or foolish, but it tells some of the exercise of my mind under this sore weight of condemnation that seemed to await me. I have thought that when one prays his first prayer given by the Lord he is then born of the Spirit, let him be at a young or old age, he is then given to love God and his people. My affections became so drawn out after the old defenders of the true faith and doctrine, who God had called and raised up, and who had stood so firm upon the walls of Zion, and cried aloud and spared not, that I became afraid I might be making idols of them. Then something seemed to say to me that we love them because the Lord loves them; in other words, we love them for Christ's sake. I would love to tell you of the many dark and dreary seasons I passed through up to the time when I hope the Lord manifested himself to me in the pardon of my sins, and showed me he was my Savior and my righteousness was in him, but it would make my letter too lengthy. It is said, "I lead in the way of righteousness, in the midst of the paths of judgment: that I may cause

those that love me to inherit substance; and I will fill their treasures." This is spoken in positive terms, and is sure and steadfast. The Lord can come to us in our darkest troubles and speak peace and all is well; the dark clouds that seem to threaten our overthrow are instantly dispersed and gone. It seems to me that if we had more of the experience of our people talked of one to another it would be edifying, though doctrinal communications, when according to the teachings of Scripture, are good. Dear sister, I would love to see more from your pen, and may you ever stand firm upon the doctrine of salvation by grace. The God I hope I serve is a God of all power, and nothing ever has or ever will come to pass but what he foresaw.

Yes, it was hard for you to give up your darling son, but he was just as safe while in the army as he was when in your arms, but not as well satisfied. Daniel was just as safe in the lions' den as anywhere else, but not as well satisfied. I have thought that the old king knew about the power of God, for he said to Daniel while in the lions' den, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." This is the God I want to serve, the God who has all power in heaven and on earth. It seems the poet covers all in the following verse:

"'Tis well when on the mount,  
They feast on saving love;  
And 'tis as well in God's account  
When they the furnace prove."

Well, my letter is getting too lengthy. I had no idea of writing so much when I commenced. I am at home to-day, and not very well. I hope you and yours are well.

Dear sister, when it is well with you remember me, a poor sinner, saved by grace, if saved at all,

W. L. EDWARDS.

NEWARK, Del., Aug. 12, 1923.

DEAR EDITORS:—While thinking of my dear departed mother, in the sentiment of hymn 305, Beebe's collection, my mind was led to the words, "For by one offering he hath perfected for ever them that are sanctified." This one verse, if nothing else, when brought to bear upon the subject effectually settles in the minds of the regenerated the question of election, for it must be of grace, and if by grace it is no more of works. Then the regenerated are the only persons who feel it, for Paul says, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." The worldly religionists invariably place the wrong construction upon the word "sanctified." Generally speaking, they refer to a sanctified person as one who cannot commit sin, is perfect in the flesh, and prepared in every way to meet his Master in heaven. The proper meaning of the word "sanctified," as applied in this Scripture, is "set apart." Now who sets them apart? In the first verse of the chapter in which this first Scripture occurs (Hebrews x.) certain persons are spoken of, or referred to, as "comers." "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." Then by what offering was it all accomplished? "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin

thou hast had no pleasure: then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." "He taketh away the first [covenant], that he may establish the second [covenant]. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all." Therefore it is "by the which will," his will alone, we are set apart, or sanctified, made the elect of God, by his own will, and not by any righteousness or works of our own, and it is all of mercy we are not "blinded." "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." This remission, then, must be for those who are set apart. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Therefore if we have a hope we are set apart, and made sacred by his blood in the sacrifice. "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)." Yet we are still in the flesh; when lust gets the better of us we are made to suffer, and will to the end of time, for there is no discharge in this war. When we would do good evil is present with us.

As Newton expresses it:

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

"But since my Savior stands between,  
In garments dyed in blood,  
'Tis he, instead of me, is seen,  
When I approach to God."

It is only by this Sacrifice that we can hope we have life in eternity. "Your life is hid with Christ in God."

J. B. MILLER.

POCA, W. Va., Sept. 4, 1923.

DEAR EDITORS:—I am sending you a letter received from our esteemed sister S. E. Corder some time ago. She is one among many of our spiritual-minded sisters who wields her pen in honor to the wisdom and glory of God in the salvation of poor lost sinners, and I feel it would be read with interest by many of the household of faith. I have her consent to send it.

J. W. McCLANAHAN.

PHILIPPI, W. Va., June 29, 1923.

DEAR BROTHER McCLANAHAN:—When I gave you the parting hand you said, If you have a mind to, write me some time. I replied that I was such a poor writer; it flashed through my mind that I might write to you some time next winter, "when the cold shall come, and lonely are the hours," but before you reached home I found myself writing to you in my mind, and have been at it ever since, and to stop it I will just sit down, my pen in hand, and write you a few lines. What a strange creature I am: so changeable. I have never been able to find myself out. You and your brother were sent to us in the power of the Spirit. Our precious Jesus said, As my Father hath sent me, even so send I you. You

came in the fullness of the blessings of the gospel of Christ (how sweet the joyful sound), and fed the sheep and lambs, as also did the other ministering brethren present, all one in Christ Jesus. Owing to the recent illness of our faithful pastor, and the condition of public affairs surrounding us here at the present time, which you know about, I admit it looked a little discouraging about holding our meeting, but our blessed Lord, who "is excellent in working," "brought forth his people with joy, and his chosen with gladness." To him who giveth to us richly all things to enjoy, be honor and power everlasting. As the saints sat under the sweet myrrh droppings of the sanctuary, their faces set by the hand of the Lord toward the mountains of Jerusalem, it did seem to me they were "lively stones" in the house of God, offering up the sacrifice of thanksgiving in the courts of the Lord's house, carried away in the Spirit to sit together in a heavenly place in Christ Jesus. For a long time before this meeting I felt to be an outcast in Israel, and felt almost (but not quite) without God and without hope in the world. A miserable state to be in. Would I ever again be gathered from the coasts of the earth, or was the Lord merely clean gone forever? Filled with unbelief and sin, could I deem myself a child? I became so faithless and unbelieving, I asked myself, Is there anything in anything? Like Ezra of old, I was ashamed, and blushed to lift up my face to my God. But as the saints assembled the lines fell unto me in pleasant places. Yea, I felt that I had a goodly heritage, and I do not think I ever enjoyed a meeting better.

But I find I am writing too much about myself. This is one of my weaknesses. Your coming among us has refreshed us,

and if it be the Lord's will you will come again. Grace be with all them that love our Lord Jesus Christ in sincerity. Hope you will have a mind to write often for the SIGNS, as I love to see your name there, and read your letters. I do not ask you to notice this letter by way of a reply, as I am not worthy. Raise a petition for me at the throne of grace.

From your sister, I hope, in the bonds of christian love,

S. E. CORDER.

HOPE, La., Oct. 14, 1922.

DEAR BRETHREN:—For some cause, I do not know what, I have been impressed to write some of my travels through life. I sometimes hope I am under the reign of grace, at other times the hope is almost gone. Now I will quote one Scripture: "The Son quickeneth whom he will." About thirty-five years ago there was a protracted meeting going on, and all my friends seemed very much interested in my salvation, and of course I wanted to be saved, so I joined with them. They seemed to have great confidence in me, elected me clerk, and I served them fourteen years without a jar, but all this time I felt that there was something wrong. I never could understand this mission business. At last I stopped going to their meetings, and they sent the deacon to see me. We talked the matter over, and he asked me if I would accept a letter; I told him that I would, so they granted it, and I kept it for some six years. At that time some people came in here who called themselves "Gospel Missions." Well, I thought they preached some truth, so I, with others, had our letters put together, and organized a church, and a preacher was called. He soon left us, and we called another. He was there but a little

while before we disagreed about salvation. He said that there were many precious souls going to hell for the want of the gospel. I told him that all for whom Christ died were saved. You know after the quickening there is a travail, and the nearer delivery the harder the travail. May 7th, 1907, my daughter-in-law died, and this same preacher conducted the funeral services, and went home with my son that night. Well, they gave me some rough jolts. My dear companion told me not to notice them, and I took her advice. That night we had a storm, and the next morning I left there to go home. The timber was down, so I could hardly get through, I expected to find my daughter's little hut blown away, but to my surprise all was well. I went on to my younger son's, and the timber was blown across his corn crib and on his fence, but the little house was standing, and the little children singing like birds. Next was my home; it was all right. I went on to the field where the corn was and it looked as though it was ruined. The fence was blown down and broken by fallen trees. I did not go inside of the field, but commenced fixing the fence, so as to keep the stock out. The next thing I knew I was singing:

"Praise God, from whom all blessings flow;  
Praise him, all creatures here below;  
Praise him above, ye heavenly host;  
Praise Father, Son and Holy Ghost."

I thought that everything looked lovely, and thought I would never have any more trouble. Since then I have been satisfied that God would work and none hinder. Since then I have had some sweet and joyful times, also I have had some dark times in the wilderness of sin. My bodily afflictions are sore and trying, but sometimes my hope of a better life comforts me. I am near the end of my journey, will soon be eighty-one years of age.

Your brother, I hope,  
J. F. COLLINSWORTH.

MIDDLETOWN, N. Y., 1923.

DEAR EDITORS:—It is time to renew my subscription, and as I do not want you to wait for me, inclosed find two dollars, and I wish to say so that every one can know it that I cannot express how much good and comfort I receive in reading the SIGNS, and when each one is read I give it away to some individual, hoping that some lonely heart may find the same comfort that I do. I remember more than forty years ago a member of the church gave me some, when it used to be printed in newspaper form. She did not know that my mind had been inquiring after the precious things they contained. I had never seen any of the papers, and how astonished I was to find a people telling of the same thoughts, and having the same experience that I was having. They are precious to me, too precious to be destroyed, because they tell of precious things. That Pearl of great price that once seemed too high for me to reach, now, through great mercy, I have a hope is mine, yet there is a fear that I am presuming too much for a poor mortal of the dust. Why should such mercy be shown to me? I have done nothing to merit it. Now I can see how the Lord has guarded and guided me all my life, through dangers that I was not aware of at the time. I commenced the letter in the last number of the SIGNS, and thought, What Elder has written this? At the end I saw it was a voice from Trenton, N. J., and I was glad one had been heard from that place. The second article was plain and straightforward all through, both pointing to the truth. Every word of both letters seemed open and plain. Our days are passing swiftly by, and we live only from day to day, looking forward to the end, not expecting, neither hoping, anything of the world.

Now, dear people, good-bye.  
F. R. S. MILLER.

**EDITORIAL.**

MIDDLETOWN, N. Y., OCTOBER 15, 1923.

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*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***EZEKIEL I. 10.**

“As for the likenesses of their faces, they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle.”

This prophecy of the likeness of four living creatures undoubtedly has to do with gospel ministry, which, in a sense, can be said to be the teeth in the head used in preparation of the food for the body. Ezekiel was among the captives by the river Chebar, and the heavens were opened and he saw visions of God, the hand of the Lord being upon him. By the operation of the Spirit of the Most High within him he could, by faith, look forward to the dawning of the gospel day, when the Son of God would come and be made a partaker of flesh and blood, “for to make in himself of twain one new man.” The coming of Christ Jesus, the God-man, the Lord from heaven, a quickening Spirit, makes manifest that the first Adam is of the earth, earthy; that all flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it. Without the Spirit of the Lord blowing upon it, with-

out God working in us, we could not know that all flesh is grass, and while this reveals a very sad state of affairs, if that were all, we are not left in despair, but in his light we see light, for he is that true Light, which lighteth every man that cometh into the world. There is not one in all the universe who has any spiritual light but what comes down from the Father of lights, with whom is no variableness, neither shadow of turning. Paul said he was “confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.” “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.” This light shining in the heart has a two-fold effect: not only does it show up the creature’s true condition, that he is altogether vile and corrupt, that from the crown of the head to the sole of the foot there is no soundness in him, but, “In that day [that experience] there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness,” and they shall behold the Lamb of God which taketh away the sin of the world. “The spirit indeed is willing, but the flesh is weak.” This is what Jesus taught, and what his ministers are to realize if they are to have fellowship with him. He said, “I do nothing of myself; but as my Father hath taught me, I speak these things.” Surely, the servants are not to be above or better than their Master. If they are to be his ambassadors, if they are to speak in his name, if they are to bear the image or have the face of this man, Christ Jesus, they will be made to know, as it is written, There is none righteous; no, not one. At best, they will have to



confess to being unprofitable. These creatures not only had the face of a man, possessing meekness, gentleness, kindness, forbearance, forgiveness, mercy and love, the fullness of which dwelt only in Jesus, but they also had the face of a lion, the face of an ox and the face of an eagle. One record is to the effect that they were full of eyes within, before and behind. The city lieth four-square, therefore the watchmen upon the walls of Jerusalem must be full of eyes, turning in every direction, lest the enemy approach from some unsuspected quarter, and they are not only to have the face of an eagle to discern what is right and to detect error, but they are to be as bold and fearless as a lion, and are commanded to "Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." They are to take the little foxes that spoil the vines, for the vines have tender grapes, otherwise they will creep in unawares and lead astray the lambs and the weak of the flock, which are the tender grapes of the vine. There seems to be a disposition, on the part of a great many, throughout our land and country to-day, to kindle a fire and walk in the light of the sparks thereof; to bring in new things, being no longer satisfied to walk in the old paths, not content to preach "salvation by grace," but insisting upon "salvations" which depend upon the do and live system, claiming that in regeneration the flesh is changed, and that thereafter the creature is the "master of his fate and the captain of his soul." We once heard an Old Baptist minister make the illustration that a man who was addicted to drink for many years rode a mule, and that the mule had invariably taken the left fork of the road, which led to a

saloon, but that after the man was regenerated, his old mule was even changed, and thereafter would take the right fork of the road, which led to a church on the hill. From what we know of a mule he can well be used as a figure of the flesh, but our experience has been even though you may allow his mane to grow long and his tail become bushy, he forever remains a mule by nature, and if he ever takes the right road it is because there is one astride who, with a bit in his mouth and spurs in his side, guides and directs him as seemeth good to the rider. I have thought of our "nature," as being a great, corrupt stream, flowing only downward, and that continually, emptying itself into the sea of death. It cannot change its course, any more than the Ethiopian can his skin or the leopard his spots, and if there is any inclination to swim up stream, or a desire for holiness, it is because the grace of God hath appeared unto us, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Recently, we have seen a number of Scripture quotations advanced to support the "many salvations" idea, but when they are sifted down to rock bottom, whether it is converting a brother from the error of his way, the saving one's self from the untoward generation, a taking heed unto one's self, or unto the doctrine therein, after all is said and done, the one and only answer is "grace." If there is any converting or taking heed, is it not because the love of God constraineth us? If the fruit is good, it is certain that the tree is good. Who makes the tree good? This doctrine does not license or encourage one to sin; grace in the heart causes one to turn from sin and to seek righteousness, and the one thus inclined de-

sires to praise God, and not man. One says concerning the Scripture, "Work out your own salvation with fear and trembling," that God gives the will to so work, and the power to work, but that God does not do the work, his children are to do that. The question could be asked, If God gives the will to work, and the power to work, is there anything that will or can hinder it? We like the scriptural expression, "For it is God which worketh in you both to will and to do of his good pleasure." There can be no confusing or mistaking what this means, because it is God which worketh the "to will and to do," and his work is always effectual, a perfect work. Jude is also called to the witness stand by some to try to prove there is more than one salvation. He said, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." The next verse explains this one: "For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Therefore it was necessary that he should put them in remembrance of the fact that they had been bought with a price, not with corruptible things, such as gold, silver and creature works, but with the precious blood of the Lamb of God, which not only put away the sins of the past, but for all future time, as well. This is clearly shown in the case of the good Samaritan. Jude addresses his letter "to them that are sanctified by God the Father, and preserved in Jesus Christ, and called," and to prove that he realized

they could not keep themselves in the love of God, or from the influence of those ungodly men even, he sums up his epistle by commending them unto him, that he is able to keep them from falling, and to present them faultless before the presence of his glory with exceeding joy. This is the salvation, kept by the power of God, through faith, that is common to all who are sanctified (set apart from the world) by God the Father, and preserved in Jesus Christ, and called, in every age, nation, kindred and tongue. There cannot be one single exception to this, else God is not the full and complete Savior of his people. The doctrine, "Salvation is of the Lord," does not make the Bible a book of contradictions, as some assert, but rather harmonizes the Scriptures from cover to cover, as well as fitting in with the experience of God's people. It embraced Jonah's deliverance, in time, from the very belly of hell, and brought David up out of an horrible pit. It is the God-dishonoring doctrine of salvation by works that causes no end of trouble among Old Baptists. How an Old Baptist minister can preach a doctrine of conditions is beyond our comprehension. Paul, though at one time a Pharisee of the Pharisees, put all those things behind him, and spoke a pure language, saying, "By the grace of God I am what I am." Such doctrine glorifies God and comforts the poor and needy. Paul had to fight, as it were, with beasts at Ephesus in earnestly contending for the faith and endeavoring to maintain the doctrine of the apostles and prophets, Jesus Christ himself being the chief corner-stone, just as God's servants will have to do in every age. Men will ever deny the doctrine, but there will be living creatures who will maintain until the very last trumpet is blown that it is "by grace ye are

saved." This was spoken to those who were already quickened, and by way of emphasizing the point he continued, "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." Does this not show clearly to whom all the credit is due for the salvation and good works of the christian? They who have the face of an ox, and upon whom the Lord hath placed his yoke, will have to bear the burden with patience, and endure to the end. There can be no compromise made with error; there is no middle ground between truth and that which is not truth. The feet of the likeness of the living creatures Ezekiel saw were straight feet, and they were as burnished brass, showing that the true ministers are to turn neither to the right nor to the left, and that they will meet with persecution, but let them rather remember that Christ also was persecuted, and ever press toward the mark for the prize of the high calling of God in Christ Jesus, looking unto him who is the author and finisher of their faith. Jude's very expression, Earnestly contending for the faith once delivered unto the saints, signifies that there will be opposition to it, but in the army of the Lord one is to endure hardships as a good soldier, standing firm, and forsaking not his post to which God has called him.

"They four also had the face of an eagle." This seems not only to suggest discernment, but as the eagle soars aloft, far above and beyond the reach of all who would do her harm, so shall the Lord's servants be lifted above all that is earthly, and be made to realize that

God is at the helm, doing his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand. They will see, as Ezekiel did, the wheel within a wheel, when it moved went only forward, proving that all things, however contrary they may seem to our finite minds to be to God's will, nevertheless do work together for the good of them that love God, those who are the called according to his purpose, that he is glorified, and all his works do praise him. Regardless of what man may do or think, God's undisturbed affairs do move on. Ye faithful servants, hold on your way. If you meet with a lion slay him with a "thus saith the Lord," and later on you will be brought back to find bees working in the carcass, and thus beholding the hand of God you will eat honey and give to those of your kindred in Christ of the sweetness of God's doings, which are marvelous in our eyes. It will be a time of exalting the Lord, and of lifting the name of Jesus on high. Isaiah saw the Lord high and lifted up in his day, and his train filled the temple, and above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly, showing that when God's servants go preaching salvation by grace man is hid, not in view; his steps are ordered of the Lord, and he goes in the strength of the Lord. "And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." There was no room there for the glory of man. On the other hand, Isaiah felt, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." John was seeing eye to eye with Ezekiel

and Isaiah when he beheld a throne in heaven, and him that sat thereon was to look upon as a jasper and a sardine stone, and round about the throne sat four and twenty elders, and in the midst of the throne, and round about the throne were four beasts, evidently the four gospel writers, who were the four living creatures who actually recorded the things they saw Jesus do and heard him say. These all agreed, and John said, "They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." This seems to include all time, past, present and future. Let us not add to nor take from the things which are written, but rather study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth, that we may be found in accord with the prophets, apostles and him who spake as never man spake.

"Grace all the work shall crown,  
Through everlasting days;  
It lays in heaven the topmost stone,  
And well deserves the praise."

R. L. D.

### CHANGE OF ADDRESS.

W. M. Little has changed his address from Goldsboro, Texas, to Teague, Texas, where his correspondents should address him.

Elder J. T. Barnes, is now located at Milton, Oregon, and requests his correspondents to address him at that place.

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

Mrs. John T. Cockrill, Va., \$5.00; George B. Spitzer, Ill., \$6.00; T. H. Richardson, Iowa, \$3.00; Mrs. J. W. Turnage, Ark., \$3.00; Mrs. M. E. Bentley, Ga., \$1.00; R. T. Hackney, Ky., \$1.50; Harriet N. Harkness, N. Y., \$5.00.

### OBITUARY NOTICES.

**David R. Garland**, our brother in Christ, departed from this earthly life August 4th, 1923, at his late home, near Warfordsburg, Pa. He was born September 2nd, 1862, thus making his stay on earth 60 years, 11 months and 2 days. He was the son of Jacob F. and Lydia Covalt Garland, both deceased. Both of his parents and grandparents were Old School Baptists, members of the Sideling Hill Old School Baptist Church, in Fulton County, Pa. Brother Garland was baptized by Elder A. B. Francis into the membership of the Sideling Hill Church in the year 1889, I think, but am not certain as to the year. He was married to Miss Mary Mellott in 1888, and she was a few years ago baptized into membership with the Fairview Old School Baptist Church, at Needmore, Pa. His wife and one son, Sherman Garland, survive him. He is also survived by two sisters and one brother: Mrs. Allen Smith, Mrs. William Carnell and Daniel C. Garland, all of Warfordsburg, Pa. Brother Garland was a spiritually-minded man, and one who loved to visit with his brethren and to talk of the things of the kingdom of Christ. He unswervingly believed salvation to be all of grace, with no conditions contingent upon the will of the creature. He, too, believed with all his soul in the sovereignty of God, and that God works all things after the counsel of his own will. We desire the Holy Spirit to dwell reconcilingly with sister Garland, and with all the bereaved family. As his pastor, I was sent for to attend the funeral, but could not get there. Memorial service will be held, the Lord willing, at Needmore on Friday, October 12th. Interment in the cemetery at Sideling Hill.

L.

Died at her home on Grove Street, in Delmar, Del., May 11th, 1923, **Mrs. Mae Hearn**, the wife of Marian Hearn, and daughter of sister Fannie Hearn. She was 34 years, 7 months and 8 days old. She had long been in declining health, and was confined to the house several months before the end came, through which she entered rest from all her sufferings. Mae, as we all called her, was a lovely woman, bright and cheerful in disposition, kind and loving to see her friends, but better than all this, she was deeply experienced in grace, and a firm believer in the doctrine of God our Savior. No one can love the church more than she did, nor be more faithful in attendance. She loved the songs of Zion, and often asked us to sing when calling on her. She selected the hymns and the text for the funeral occasion, and made all other arrangements as quietly and coolly as though she were going on a pleasant journey. Sometimes when calling she would ask me to tell her about the last meeting, and what I said. Her interest never abated in the things of the kingdom.

She had a host of friends, and there was scarcely standing room in the house the day of the funeral, which was conducted by the writer, who had known and loved Mac all her life. She is survived by her husband and her widowed mother, who feels she has lost all she had to live for in this world, as Mae was her only child. May the grace of God sustain her and keep the husband.

The interment took place in the cemetery in Delaware.

H. C. KER.

**George W. Alumbaugh** was born March 29th, 1857, and died September 3rd, 1923, making his stay on earth 66 years 5 months and 5 days. He was married to Mary Jane Warren July 9th, 1876. To this union were born nine children, three boys and six girls, one boy and two girls preceding him in death. The living are Mrs. Hattie Koelmel, of Lexington, Mo., Mrs. Nora Blair, of Kansas City, Mo., Mrs. Eliza Flournoy, of Wellington, Miss Maud and Forest, of Wellington, Mo. Mr. Alumbaugh joined the Primitive Baptist Church in the year 1889, and was baptized by Elder W. H. Newton, of Oak Grove, Mo. He believed in a God of purpose and of all power, both in heaven and on earth. He wished not a word of praise to be spoken in his behalf, but gave God all the praise and glory. He said he was not afraid to die, but would rather escape his terrible suffering if it were the Lord's will. Funeral services were conducted by Elder W. L. Hall, of Blue Springs, Mo., after which his body was laid to rest at Lexington to await the second coming of our Lord and Savior.

Written by his sorrowing

WIFE.

## MEETINGS.

The Western Primitive Baptist Association is to convene with Bethel Church, Early County, Georgia, on Saturday before the third Sunday in October, 1923.

The Patsalgia Primitive Baptist Association convenes at Pilgrim's Rest Church, Covington County, Alabama, on Saturday before the third Sunday in October, 1923.

The Claybank Association of the Primitive faith and order convenes with Pleasant Ridge Church, Coffee County, Alabama, on Saturday before the fourth Sunday in October, 1923.

J. J. COLLINS.

The Sideling Hill and Fairview Churches will jointly hold, the Lord willing, a two days meeting, Saturday and Sunday, October 13th and 14th, 1923, at Needmore, Fulton County, Pennsylvania. Those coming by rail will come on Friday before the meeting to Hancock, Md., either over the Baltimore & Ohio or Western Maryland R. R., and will please

previously notify Deacon J. C. Mellott, Needmore, Pa., so as to be met and conveyed to the place of meeting. All brethren and ministers in accord with us are invited to meet with us.

H. H. LEFFERTS, Pastor.

The Virginia Corresponding Meeting is appointed to be held, the Lord willing, with the Frying Pan Church, Fairfax County, Virginia, Wednesday, Thursday and Friday, October 17th, 18th and 19th, 1923. Trains will be met at Herndon Tuesday evening and Wednesday morning, leaving 36th and M Streets, Washington, D. C. Time of trains not given in this notice because schedule is likely to change before October. Brethren and ministers of our correspondence, and all others who are in fellowship with us, are invited to meet with us.

K. C. SPINDLE, Church Clerk.

The yearly meeting of the Welsh Tract Church is appointed to be held the third Saturday and Sunday in October (20th and 21st), 1923, beginning Saturday at 2:30 p. m. We hope some of the ministers who attend the Corresponding Meeting of Virginia will arrange to be with us, it being on their way to the Salisbury Association. A cordial invitation is extended to brethren and ministers of our faith and order, and to all who love to meet with us. Those coming from Philadelphia and Baltimore will come via B. & O. R. R. to Newark, Del., on Saturday. Trains leave Baltimore (Mount Royal) at 10:18 a. m., and Philadelphia at 1:10 p. m.

P. M. SHERWOOD, Church Clerk.

The quarterly meeting of the Covenanted Baptist Church to be held at Duart, Ontario, has been changed from Saturday before the first Sunday in November to Saturday before the third Sunday in October, and to continue three days (20th, 21st and 22nd) to convene on Saturday at 11 o'clock a. m. Elder C. W. Vaughn is expected to be at this meeting.

J. B. SLAUSON, Pastor.

The Salisbury Association is appointed to be held with the Forest Grove Church, near Parsonsburg, Md., Wednesday, Thursday and Friday, October 24th, 25th and 26th, 1923. Those coming from the north take train leaving West Philadelphia station, Philadelphia, Pa., at 10:06 o'clock, Tuesday a. m., and those from the south, train leaving Cape Charles at 12:30 o'clock p. m. Get off the train at Salisbury, Md. Those coming from Baltimore or Ocean City, by way of B. C. & A., get off the train at Parsonsburg. For any other information please write George W. Adkins, Parsonsburg, Md., R. R. 1. All brethren and ministers in accord with us are cordially invited to meet with us.

GEORGE W. ADKINS, Clerk.

The Second Roxbury Church will, God willing, hold a two days meeting at Halcottville, N. Y., on the second Sunday, and Saturday before, in November (10th and 11th). We invite all who love the truth to meet with us at that time.

GEORGE RUSTON, Pastor.

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

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

11:00 A. M.

2:00 P. M.

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

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

1315 Columbia Avenue

(Park Avenue Hall)

P H I L A D E L P H I A , P A  
Meeting every Sunday 10:30 a. m.  
A L L W E L C O M E

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

S. B. MOFFITT, Pastor.

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

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

S. B. MOFFITT, Pastor.

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

T H E

" S I G N S O F T H E T I M E S , "   
( E S T A B L I S H E D 1 8 3 2 . )

D E V O T E D T O T H E O L D S C H O O L B A P T I S T C A U S E ,   
P U B L I S H E D T H E F I R S T A N D F I F T E E N T H O F E A C H M O N T H .   
A T T W O D O L L A R S A Y E A R .

B Y J . E . B E E B E & C O M P A N Y   
M I D D L E T O W N , O R A N G E C O . , N E W Y O R K ,

T o w h o m a l l l e t t e r s s h o u l d b e a d d r e s s e d , a n d   
m o n e y o r d e r s m a d e p a y a b l e .

E D I T O R :

Elder H. H. Lefferts, Leesburg, Va.

A S S O C I A T E E D I T O R S :

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

# SIGNS OF THE TIMES.

Entered in the Middletown, N. Y., Post Office as Second Class Mail Matter.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 91. MIDDLETOWN, N. Y., NOVEMBER 1, 1923. NO. 21.

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## CORRESPONDENCE.

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HANOVER, Conn., Sept. 23, 1923.

DEAR EDITORS:—I am sending this letter from Elder John McConnell, for I feel it will be most interesting to all the readers of the SIGNS. I hope God will graciously pour out his Spirit upon all connected with the SIGNS, that they may cry aloud, spare not, as Elder Hardy said in his letter. Send us just what we need; if it be to reprove and rebuke do not hesitate, and may the same grace give us, the readers, tender hearts to receive all the Lord sends.

EVA ASHBEY.

NEW YORK, N. Y., Nov. 6, 1920.

MY DEAR INQUIRING SISTER:—I cannot describe my gladness in receiving your letter, though it was not altogether unexpected. Your evident interest in our meetings, and the short conversation we had, impressed me with the feeling that you are seeking to know the way of life as it is in Jesus; and if this was so, I felt you would be heard from again. It is written, “When thou saidst, Seek ye my face; my heart said unto thee, Thy

face, Lord, will I seek.”—Psalms xxvii. 18. He speaks, and it is done. His word is in your heart and your tongue, while you are seeking to know him, whom to know is life eternal. He has said concerning his word, 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. Seeking, inquiring, feeling after God, is the way of life he has ordained his people shall walk in. It is not in my power to open the understanding of any as to how God was in Christ, reconciling the world unto himself; the Lord alone must give the hearing ear and the understanding heart; but I am glad it was in your mind to tell me some of your questions and fears. The longer I live the more am I persuaded that the kingdom of God’s dear Son is the dwelling-place of inquirers; who think upon his name, speak one to another in a language easy to be understood, for they speak the same things, and in mutual love and fellowship bear one another’s burdens, and thus fulfill the law of Christ, their King. There is inexpressible comfort in the assurance that the life of God’s people is one life; “for we, being many, are one bread, and

one body; for we are all partakers of that one bread." They have all things in common. In all their afflictions, questions, fears, doubts, trials, temptations, weakness; in all that is given them to suffer and endure, "there is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. iv. 4-6. When in heaviness of spirit we feel to say, I am become as a stranger to my brethren, of all the people there is none with me, there is quick understanding and response in the hearts of all the household of faith, Even so, come, Lord Jesus; for they all testify to the life he lived in the flesh. A spiritual conviction of the truth of the gospel is a belief peculiar to those who are born again, who have the Spirit of God dwelling in them in holy communications as a vital principle. The natural man knows nothing of it, for it is "according to the faith of God's elect, and the acknowledging of the truth which is after godliness."—Titus i. 1. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God; he that believeth on the Son of God hath the witness in himself. Spiritual conviction arises from the enlightening of our understanding, for our passing a right judgment upon things depends upon our having a right conception of those things, and as this conviction of the reality of heavenly things arises from the spiritual knowledge of those things, then our mind is spiritually convinced of their truth and holiness. Upon this point the Scriptures are very clear: "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious

gospel of Christ, who is the image of God, should shine unto them. \* \* \* 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."—2 Cor. iv. 3-6. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—2 Cor. iii. 18. Nothing can be more evident that a saving belief of the gospel is here meant, a belief from the mind being enlightened to behold the glory of those things which it reveals, and when our eyes are opened to behold the beauty of holiness and the excellency of heavenly things, immediately we are convinced of the truth of what God declares concerning the hatefulfulness of sin. In his light we see light, for in the same light in which we behold the beauty of holiness is revealed the exceeding sinfulness of sin, the deceitfulness and desperate wickedness of our heart, and our hopelessly ruined condition. It is then we feel the need of a Savior; then we know that only almighty power can deliver us from the bondage of corruption. There is but one Savior, "and thou shalt call his name Jesus! for he shall save his people from their sins." "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

You say that God and Christ are always in your mind as two persons; that you are interested to have it made clearer to your mind, and would like me to write you on the subject. For about twenty-two years I have been trying to preach Christ, that in him dwelleth all the fullness of the Godhead bodily, and, if I am not deceived, I have preached what I sin-



cerely believe. But nevertheless, when the name of God and Christ occur in my mind, two persons are conceived of; images or likenesses appear, distinct from each other. I am conscious of being in captivity still to a natural mind, of enduring a contradiction in myself against the Spirit I would have my mind in subjection to. The natural mind cannot comprehend the mystery of godliness; it cannot understand that "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." But Jesus said to his disciples, It is given unto you to know the mysteries of the kingdom of heaven. To those that trusted in their own understanding, it was not given. So, your confession to feeling that you know nothing as you ought to know it, is in the fellowship of all them who feel the need of a clean heart and a right mind in serving the only true and living God. The apostle John speaks of the Word made flesh as being the Lord Jesus Christ, which Word, he declares, existed from eternity, was with God, and was God. So existing, he was the real and only Creator of all things, and did not hesitate to claim, even when in the flesh, not only equality, but oneness with God. (John i. 1-14; x. 30.) That this divine Word made flesh, was the only Savior of men, is the very burden of the whole gospel of this apostle, who tells us himself that he wrote it in order that men might believe that Jesus is the Christ, the Son of God, and that believing they might have life through his name. (John xx. 31.) To the same effect is the testimony of Paul, who tells that Christ Jesus was in the form of God, and thought it no robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was

made in the likeness of man, and being found as a man humbled himself, and became obedient unto death, even the death of the cross. (Phil. ii. 6-8.) "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. iv. 4-6. This was that eternal Word, now made flesh; and he dwelt among men, and men beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. (John i. 14.) In this manner, the Lord Jesus was both God and man; he was truly God-man. As concerning the flesh, as an Israelite, but still, over all God blessed forever. Amen. (Rom. ix. 5.) And this great mystery, divine and human nature in the person of Christ, survived death, and will endure forever; for being raised from the dead by the mighty power of God, he is set at his own right hand in heaven, 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, and hath put all things under his feet, and hath given him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all. (Eph. i. 20-23.) These two natures, divine and human, are so inseparably united in Christ that there are not two persons, but only one person of the two natures, namely, the person of the Son of God. For, says Isaiah to the house of David, Behold, the Lord himself will give you a sign: a virgin shall conceive, and bear a Son, and shall call his name Immanuel. (Isaiah vii. 13, 14.) His very name, as well as the whole declara-

tion of Isaiah, according to Matthew, imports the oneness of his person, as well as the being of two natures in it, for Immanuel, being interpreted, is, God with us; it is one person, who is God-man: all of which the apostle makes clear in his statement of the nativity of Jesus Christ. (Matt. i. 18-25.) This gift to us was decreed of God from all eternity, for the blessed God, the Father of our Lord Jesus Christ, hath chosen us in him before the foundation of the world, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. (Eph. i. 3-6.) Nowhere in Scripture is there intimated any other name whereby any sinner can be saved but the name of Jesus Christ of Nazareth; it has always taught, under every dispensation, and all the experience of God's people confirms its teaching, that he is, and always was, able to save to the uttermost, all that do, or ever did, or ever will, come unto God by him. (Heb. vii. 25.) God manifested in the flesh of Jesus of Nazareth was no other than the Messiah, whom the prophets had so long foretold. The Scriptures set forth his life, his death, his resurrection and his ascension to heaven; his glorious gospel, according to his command, has been preached to men through nineteen centuries; the church, purchased with his blood, still abides in strength under that form which his apostles gave to it by his own authority and through his own Spirit. It must never be overlooked that the work of Jesus in saving his people from their sins is not the special work of one nature or the other nature united in his person, but it is to be considered as the work of the person thus formed of these two na-

tures; that is, the work of him who is God-man, the work of Immanuel, the work of one mediator between God and men, the man Christ Jesus. We are not to divide our Savior, for his fitness to be our Savior lies precisely in this, that he was God manifest in the flesh. There is not a single utterance of our Savior, either during his ministry or after his resurrection, that can be made to signify any intent on his part to divide his two natures, even in thought, in anything that related to his work in reconciling us unto God, and as if to guard against this very error, Matthew, Mark, Luke and John seem intentionally to speak of our Lord merely by his name Jesus when they speak of him after his resurrection, when we would be most liable to lose sight of his human nature. Even when they record his last words to his disciples, investing them with powers and appointing their work in the world, his declarations and promises, which involve in their very nature his absolute Godhead, it is still Jesus who thus commands and instructs them. It is Jesus who claims omnipotence, and says to them, All power is given unto me in heaven and in earth. It is Jesus who commands them to teach all nations all things whatsoever he had commanded them, and to baptize them in his name as the Son, along with the names of the Father and the Holy Ghost; it is Jesus who appropriates the most unsearchable attributes of God, promising to be with all of them always, and everywhere. (Matt. xxviii. 18-20.) It is impossible to conceive of anything that can lie more entirely out of the reach of our knowledge, when left to ourselves, than this wonderful mystery, God manifest in the flesh, and it never can be known except as it pleases God to reveal in us the fellowship of this mystery, in

bearing in our body the marks of the Lord Jesus, that the life of Jesus might be made manifest in our mortal flesh. To overcome him that had the power of death our Redeemer must be the omnipotent God; to be "God with us" he must, in our nature, be touched with a sense of all our infirmities; in a living way we must be made to know the exceeding greatness of his power, how the Spirit helpeth our infirmities, making intercession for us with groanings which cannot be uttered, and that he ever liveth to make intercession for us.

I know I am writing at tedious and unreasonable length, and very much fear I shall conclude without clearly expressing what is on my mind, but I would love to have you see what is the fellowship of the mystery of Christ, that the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. Notwithstanding the consciousness of Job of his vileness, that in his flesh dwelt no good thing, he said, "Yet in my flesh shall I see God," and when it pleased God to reveal himself, Job still said, Behold, I am vile. As it was with him, so it shall always be with us: when we know that our Redeemer liveth, we shall be confessing to no good thing dwelling in our flesh. I have heard it preached, and it is a suggestion common to the natural mind, that the flesh which our Lord took upon himself was the flesh of Adam in its original innocence, or at least of a very different type from that of his brethren, which the apostle says it was like. But the apostle is very explicit; denies that he took the nature of angels, and that he did take the seed of Abraham, which in the Old Testament is charged with greater proclivities to sin than any other race of

mankind. Indeed, the flesh that Christ took upon him had come to be another name for sin. Hence it is called the body of the sins of the flesh; a sinful indulgence is a "garment spotted by the flesh." It is spoken of as lusting against the Spirit, and our Lord in taking such a nature is said to have been made sin for us. I think the meaning of the apostle is, that as Christ was made sin for us, by being born into a nature which is in all others, so we, by being born of his Spirit, become in him the righteousness of God. The birth of the Word into the likeness and fashion of man, as a sinner, was symbolized by Moses, in making the brazen serpent in the likeness of that which had infused the evil it was to cure, and our Lord was lifted up in the similitude of the sinful nature which he died to redeem. If there is any truth in language, or any reliance to be placed on symbols, the flesh which our Lord took upon himself was like that of his brethren whom he died to redeem, and not the flesh of Adam in its original innocence any more than it was the nature of holy angels. "For both he that sanctifieth and they who are sanctified, are all of one," that is, one in blood, one in condition, though infinitely different in character; one in the process of glorification through death to the flesh, and therefore he is not ashamed to call them brethren, and through death he delivers them who through fear of death were all their lifetime subject to bondage; and this he does by the crucifixion of their flesh, and their resurrection life in him, giving them the assurance that whether living or dying, they are the Lord's. As the death and life of Christ were not of himself as a man, but according to the will of the Father, whom he obeyed in all things, so the believer's death to sinful flesh, and

his resurrection to a new life, are not of himself, but by the power of the Holy Spirit, and in that sense they are God's. I believe this is the meaning of the saying, "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's. For to this end [or to effect this death and life in us] Christ both died, and rose, and revived, that he might be Lord both of the dead and living," or the reigning power both in the dying and living process.

The fear of imputing fleshly pollution to Christ, by admitting that he took human nature in its corrupt and materialized state, comes from failing to consider that pollution does not arise from the nature, except so far as it is a reigning power. To all others it was sin, because it was the ruling power of their lives, and they were without strength to make it anything else. But in him it was conquered; it was ruled by the Spirit, which he had without measure; it was from first to last, in the temptations of life and in the sufferings of death, so absolutely in subjection to his godliness as to be as holy as God. Hence, though he was made sin, or what was so to all others, yet it was not so to him; though he had the serpent form he had not its venom, but, on the contrary, a life-giving, spiritual, quickening power to bruise the serpent's head, and destroy his power over believing souls. He said, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."—John xii. 31, 32. He had taken the nature reigned over by Satan in its corrupt condition, and through the eternal Spirit had held it uncorrupt, and was ready to offer it upon the cross without spot to God, bruised as to his heel,

but crushing the serpent's head. This was our Lord's victory; in this we see him traveling in the greatness of his strength. By excluding the divine nature of Christ from all participation in his sufferings we misrepresent the gospel, and reduce his sacrifice infinitely below the place it holds in the law and the prophets. If we say that God cannot suffer, then our Lord's agony was merely that of a man, no greater than many men have endured, and adding the dignity of his character will never make up the deficiency of it to atone for sin. That is the way the wisdom of men presents the subject to our reason. But "without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." He gave himself for us, made his soul an offering for sin. These terms include nothing short of his whole personality, and we, body, soul and spirit, are sanctified wholly in the fellowship of his sufferings, being made conformable unto his death. Jesus had no atonement to offer for sin that did not crucify a sinful nature, and establish in its place a spiritual life, and in receiving his atonement we are confessing that Christ is come in the flesh. "And of his fullness have all we received, and grace for grace."

I should apologize for the length of this letter, and for presuming on your patience in reading it, but I am confident you will accept it as an evidence of desire, at least, to have you know that my fellowship is with you in all your misgivings and fears. I may not have chosen acceptable words to satisfy your thirst for knowledge of the only true God, but if a word has been dropped that will stir up your mind to think upon the name of the

God of our salvation, the God of our life, I shall be well pleased. We shall be glad to have you meet with us whenever it is possible, and any time you feel impressed to write me I will try to answer promptly, but not at such length as this letter. I have not been well lately, and being confined at home have had more opportunity to write than I usually have.

With sincere desire for your good, both temporally and spiritually, I am, I hope, your brother in like precious faith,

JOHN McCONNELL.

HAVANA, Kansas, Sept., 1923.

DEAR BROTHERS EDITORS:—As I am writing to you on business, I would like to tell you about the Turkey Creek Association, which was held this year with Coles Creek Church, at Iola, Kansas, beginning on Friday before the first Sunday in September and continuing three days. There was a good representation from other churches, quite a number were there from Missouri. The ministers present were Elder J. M. Preston (pastor of Coles Creek Church), Elder F. M. Sutton, of Toronto, Kans., Elder Chambers, of Crescent, Okla., Elders Shumate and Shields, of Kansas City, Elder Herryman, of Mulberry, Kans., and Elder Crocket. Elder F. W. McCormick, the Moderator, not being present, brother Nowels, of Parsons, was chosen Moderator. Elder Preston was Clerk. Ample preparations were made by Coles Creek Church to entertain all present; lunch and supper were served in the meetinghouse. We were together all day, with services in the forenoon, afternoon and night. The preaching was good, and very comforting. Much interest was manifested, and we felt that it was good to be there, and when it was time for us to return home we felt the sweetness of the meeting and the comfort of it as we sang:

“I love thy church, O God,  
The house of thine abode,  
The church our blest Redeemer bought  
With his own precious blood.”

I believe the dear old SIGNS is in the Lord's hands, and when Elder Lefferts introduced those three associate editors I was made glad by the sweet salutations, written in such humble spirits. After I had read and reread all of them, I said, Surely they have been with Jesus and learned of him. Yes, we know that all spiritual knowledge is a revelation from God the Father. The Lord knoweth them that are his, and the blessed promise is that he will never leave nor forsake us. Dear editors, I am sure you have the prayers and best wishes of the readers and contributors of this valuable paper. Preach the word. It is your duty to feed the lambs and sheep, the last sweet command of the dear Savior, or as Paul so solemnly enjoined, Feed the church of God, which he hath purchased with his own blood. I have been reading the SIGNS for more than twenty years, and it seems each year I get more and more from its pages. May you be constrained to write on. Dear brother Dodson, before I come to a close I want to tell you that surely God directed your pen for my comfort and consolation. One night when I retired I was troubled. My problem was perplexing. I could not sleep. The next day I picked up the late SIGNS (August 15th), and again read your editorial (particularly the last two columns), when I read, Cast thy burden upon the Lord and he shall sustain thee, I thought, How sweet, why did I not think of that? I read on to the end, the tears coursing down my cheeks, and when I had finished there was nothing left to worry about; the trouble had all vanished; the darkness was light before me; the mountains lay low; crooked

things were straight; I was gathered with the lambs in his arms and carried in his bosom. All our times are in his hand, and all events at his command. I was made to lie down in green pastures, and led beside the still waters. Yes, he knows our own peculiar case, the beseeching of our heart. Our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory, and he is able to do exceeding abundantly above all that we ask or think. Pray for me, that I may always cast my burden upon the Lord, and trust him more fully. Dear reader, please read this editorial again, lest you have missed some of its beauties and joys. God is not slack concerning his promises.

Hoping God will bless you all in your labors, I am, with abiding love and fellowship, your unworthy sister in a sweet hope,

MARY PITTMAN.

PHILIPPI, W. Va., Oct. 30, 1922.

DEAR BRETHREN:—I am sending two dollars for my subscription to the SIGNS OF THE TIMES for the first time. I have thought of doing this for some time, but I did not want to send it in unless I wrote something, and I feel too unworthy to try to write anything. I will try to relate part of my experience before I joined the church, which I hope and trust was manifested by the grace of God. My first recollection of the real condition I was in seemed to be brought to my mind one day at a funeral, when the preacher made a remark to this effect: Would we be ready to die and go home if the Lord should call us at any moment? After I left the house my mind seemed to meditate upon that thought, and I was in what you might term a sea of darkness for

many months afterward. I wanted to go somewhere to be alone and read the Bible, seeking for words of comfort. I would feel out of place, or ashamed, when among christian people, yet I longed to get some place where I could hear Old School Baptist preaching. I had an earnest desire to be among the Old School Baptists, where I felt at home, and I hope I will always feel as much at home as I do now, but something seemed to be holding me back. The Father's will be done at the appointed time. I would find myself pondering over the words of our blessed Savior until I would cry myself to sleep for want of more evidence that I belonged to our Father's small flock here on earth. I continued in this state of despair and darkness until one night I was suddenly awakened by what seemed to be the presence of the Savior right around me. This filled my heart with joy, and I thought to tell some one about it. With the hope that I was being guided by the Father above I went before the Mount Olive Church, May 21st, 1922, feeling very weak and unworthy. I was received into the church, and baptized the following Sunday. Words cannot express the joy I felt in my heart when I was led into the shining water by Elder J. S. Murphy. I continually find myself looking for more evidence that I am one of the flock, but I do love to meet with the brethren, and the words uttered by them are as music to my ear.

I hope and trust that these few words I have written have been directed by the Savior's almighty hand. May God bless every one of you, is my prayer for his name's sake.

March 7th, 1923.—This has been written a long time, and I have felt too unworthy to send for the paper, but I do not feel that I can do without it any

longer. If you feel as I do about this letter you will just put it in the wastebasket.

A poor unworthy sister in hope,  
ELSIE M. GALL.

ONEONTA, N. Y., Oct. 4, 1923.

DEAR BRETHREN:—I have felt worried and grieved for some time, knowing something of the embarrassment you are experiencing, and am inclosing five dollars to help that much toward the relief, and I hope and pray the dear Lord may put it in the hearts of all who can to help as much as they can, that our dear paper may continue, and the publishers be relieved of their heavy burden. I am sure we would all miss it more than we could tell. It is like an old and tried friend to me, was in my father's home from my earliest recollection, and has been in my home since the early 1860's, before it was published in pamphlet form, and I do not know that I have ever lost a number. I love it and the doctrine it promulgates, and believe it to be the truth as it is in Christ Jesus. I was eighty-six years of age my last birthday, and while I am very well and quite active I do not travel far alone, and as I live with my children since the death of my dear husband (in 1907) I am not always where I can get to meetings and the SIGNS is great company for me, and the print is so clear I can read it comfortably without an extra reading glass. I would love to be able to write something for its columns, and tell the dear writers how I enjoy their communications, but I always have such a feeling sense of my nothingness and utter inability to write anything your dear readers would enjoy, or worthy the space it would occupy, for the columns are always filled with good reading. I hope all who can write will continue to do so, and hope

that your heart and hands may be stayed up spiritually and financially, and that you may be spared long to proclaim the unalloyed truth as it is in Jesus.

Yours in hope,  
HARRIET N. HARKNESS.

ROUND HILL, Virginia.

DEAR BROTHER LEFFERTS:—I thank you very much for the card; it was good of you to think of us old folks. We missed you when our meeting day came, and felt lonely and sad without you and the dear ones we hope we love for the truth's sake. I much enjoyed your preaching the last time you were here, and have often thought about it while at my work. It is fifty-three years the last of this month since I was baptized, and the yoke has indeed been easy and the burden light. The rough places have been made smooth and the crooked things straight, and I have been given strength to bear the trials of the way, and I hope that He who has helped me thus far will give me strength to the end. I have no strength of my own; all my help must come from the Lord, who is able to save a poor worm of the dust like me, for I know there is none like me; none so vile, so prone to go astray; none so ignorant as I am; but I love to meet with the dear ones and hear the truth preached. It is my meat and my drink to mingle with the dear people of God, and they bear with me and are very good to me.

We hope to see you at Hughsville. Love for Mrs. Lefferts and the children and all the dear ones; tell them we missed them, and will be glad when we have another meeting. Mr. Norman is well and busy.

Please excuse this poor letter, and write when you have time; it helps us.

Your little sister,  
REBECCA NORMAN.

**EDITORIAL.**

MIDDLETOWN, N. Y., NOVEMBER 1, 1923.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

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

Elder George Ruston, Kelly Corners, N. Y.

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

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***GENESIS II. 16, 17.**

"AND the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

The above quotation embraces the commandment given by the God of heaven and earth to the creature, which he created and placed over all other created things on earth, and we note from the reading that Adam was of the dust of the ground: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air."—Gen. ii. 19. When God created the earth the fullness was known unto him. "Known unto God are all his works, from the beginning of the world."—Acts xv. 18. This testimony declares unto us that every purpose of God in the creation must be fulfilled. The commandment of our God to our father in the flesh (Adam) rests without any conditions, and when that commandment was violated the penalty passed upon the violator. The great question is often asked regarding the source of the sin conceived in Eve, Why should she desire this fruit which Adam was commanded not to eat? We cannot

go beyond the word of inspiration, so we note this quotation, "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" Which expresses the wisdom he possessed; that he knew the expression of God's commandment to Adam, and also the effect the fruit would give to the mind of those who ate thereof. These expressions given by the serpent to Eve were the beguiling influences thrown around her to bring transgression of God's law. In the transgression sin was brought. The strength of sin is the law, and the wages of sin is death. Now we have the characters which bore sin, the conceiver and the bringing forth, and they are responsible unto God, and must receive the judgment of his righteousness as prescribed in his law. The above quotations, as we are given to understand, are as far as we dare express, for God did not inspire Moses to give us any further expressions to know the conditions or existence of the devil in the beginning.

Now we pass on into the perfect wisdom of God, as given by inspiration. "Known unto God are all his works, from the beginning of the world." He was not deceived nor taken unawares, but knew the very workings of iniquity, and the power and strength of sin, which is law, and the wages of sin, which is death. So in Adam all have sinned. There is no righteousness of an incorruptible seed in man in his natural state, as he is full of iniquity, but, "Wisdom hath builded her house."—Prov. ix. 1. In all the things God made, nothing was made without his Son, and as he hath purposed so shall it come to pass. This leads on to the expression, Jesus stood as



a "lamb slain from the foundation of the world," and at the appointed time of the Father he came into the world to do and finish the work his Father gave him to do. Jesus declared, All my Father hath given me shall come to me, which embraces his suffering, death, resurrection and the preservation of the saints to glory through grace. As touching the elect of God, they are the church, and Jesus declared that the gates of hell shall not prevail against it. Dear reader, what power is in all the world that God does not control? If there is a single one, there is some reason to believe that Jesus had not all power, but the word declares that "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.—Matt. xxviii. 18. He will save to the uttermost all the Father hath given him. Salvation hath God appointed for walls and bulwarks about Zion, and every inhabitant is kept by the power of God. In the summing up of all the strong assurances of salvation that belong to the people of God, we are made to question the realization of our own hearts to prove our inheritance, but the search does not warrant a positive declaration that we know we are one of the elect of God, but the realization brings us to say we hope we are one of the chosen of God in Christ. The realizations in the heart of the sinner proclaim Jesus as having all power in heaven and in earth, then nothing shall be able to separate us from the love of Christ, and all service rendered unto God in righteousness is but the working out of the life of his conceptions conceived in our hearts. Hence the apostle Paul could say, "The life which I now live in the flesh, I live by the faith of the Son of God." "Shew me thy faith without thy works, and I will shew

thee my faith by my works."—James ii. 18. These are the working power of God in the hearts of his children, both to will and to do of his good pleasure. We are thus made to proclaim the absolute sovereignty of God over all worlds, principalities and powers. We are questioned often as to the word "absolute." The definition of the word, according to Webster, is, adjective, free as to condition; perfect in itself; unlimited in power; fixed; irrevocable; despotic; positive. Noun: The will or power of the Almighty. The question given in the SIGNS as to "absolute predestination," and who created sin, has been much in our mind while writing the foregoing article, and we trust that our readers will understand us in our position of thought, and not for a moment think we believe God is the imputer of unrighteousness, and brings to naught all iniquity, also setting their bounds, which they cannot pass, and when it pleases him time shall be no more, death and hell shall give up their dead and the King shall say unto them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

C. W. V.

#### 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.

## CIRCULAR LETTERS.

(Written by Elder J. W. McClanahan.)

*The Pocatolico Old School or Primitive Baptist Association, in session with the Elium Church, Jackson Co., W. Va., September 7th, 8th and 9th, 1923, to the churches composing her body, and the associations with which she corresponds, sendeth salutation.*

MY DEAR BRETHREN:—It has once more, by the order of this association, fallen upon me to write a Circular Letter for your consideration, and if approved by you it will be spread upon the Minutes of this association. The subject upon which I have selected to address you is of importance, and should not be overlooked by those who profess a hope in Christ Jesus. The Scripture I have selected is found in 1 Corinthians ix. 11, and reads thus: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

It is with a degree of fearfulness that I enter upon this subject. I hope none of my brethren will take any offence, for I feel that their pure minds need to be stirred up by way of remembrance of these things. Paul begins his letter to the Corinthian brethren by saying he was "called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus." So we see this address was to the church, and is applicable to the saints throughout all time. Paul, as a faithful minister, shunned not to declare all the counsel of God in his epistles of love to the church he was addressing. In speaking of the ministry he says, "Let a man so account of us, as of the ministers of

Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful." The minister is required to be faithful in discharging his duty, not only in visiting and preaching, but he is to cry aloud and spare not, lift up his voice like a trumpet and show the Lord's people their transgressions and the house of Jacob (church) their sins. The reproof, correction and instruction given by Paul to the Corinthian brethren is equally applicable to the church through all time and in every place. A minister who will not preach without pay for preaching is not worthy of the pastoral care of a church, for such God has not called to take the oversight of his flock. A church in calling a pastor should, we think, be a unit. No minister should take the care of a church knowing there were some of the members opposing him, even if it be but one; also a church that will not minister of their carnal things to the necessity of their pastor is not worthy of a pastor. Paul's instruction to a young minister was to neglect not the gift that is in thee. He must give time and attention to reading his Bible, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" for "no man that warreth entangleth himself with the affairs of this life." Beside the time given to meditation and study he must be at some expense to prepare himself with conveyance, clothing, &c. The needs of his family are the same as other men; his own clothes and those of his family wear out, his crop will not grow without work, and he, not being able to hire, oftentimes overworks himself to make good his word, for the appointment is out, and the brethren will be expecting him. I know this is a question we are often reluctant to

talk about, and yet it is one the Bible speaks of; it is one of interest to the church, to the minister and to his family. The minister wishes to be held as a brother, not a slave to his brethren, and when he has all his own expenses to meet, and family to see to, and yet give a majority of his time to the brethren, he is sensible that they should divide burdens with him. O, my dear brethren, may we be willing to help bear each other's burdens, and so fulfill the law of Christ. It is a pleasure for a God-called minister to wait on the churches, and he could not be content without it, and will go to his task, although it be at his own expense, and although he knows his family has a natural right to his time and labor, yet he should not be neglected because he is a willing servant; the brethren should not conclude he will attend whether they divide burdens with him or not. This is making a slave of him, and not a brother, and it will have a bad effect on his feelings. It seems to me that religion should strengthen moral obligations rather than weaken them. Your duty to your minister does not rest on the same ground that your duty to a pauper rests. You give to paupers when want makes it indispensable to them, but you should give to your pastor as you are interested in the same work he is interested in, as a brother, as one willing to divide the burden with him. You do not give to him as a hireling, for he is not a hireling; you should share in common the comforts of life, and in common perform the burdens of life. You should not seek to exalt and enrich him, for this he does not desire at your hands, he only wants to live upon an equality with you. The deacons of a church are supposed to be the proper ones to look after all necessary expenses of the church; it is their

duty to remind the brotherhood of what their duty is to their pastor. No minister should be honored by the title of Elder, neither should such an one be called to the pastoral care of a church, who will deny a just and honest debt, and no church should hold a minister or a deacon in fellowship who will take advantage of the homestead law to keep from paying a just and honest debt, for these are two sacred positions which should be well watched by the laity of the churches.

Written with an eye single to the welfare of the churches and to the honor of the cause.

J. W. McCLANAHAN, Mod.

J. R. BECKETT, Clerk.

(Written by T. L. Rosebery.)

*To the Elders and messengers of the Hazel Creek Association of Regular Predestinarian Baptists, in session with Spring Creek Church, Adair County, Missouri, and to the faithful in Christ Jesus, greeting.*

DEAR KINDRED IN CHRIST:—We feel it is by and through the tender mercies of that great God by whom the bounds of our habitation are appointed unto us that we are enabled to meet together in another association. Since we last met another year of time has passed, with its many changes. Some changes have brought joy and gladness, and some have caused sorrow and grief.

Dear brethren and sisters, it has been a long established rule of our Association to appoint some one to write a Circular Letter to be printed with our Minutes, and as the lot has fallen upon me I will do the best I can, and leave it to the consideration of the brethren. For a starting point I will call your attention to Revelation xx. 6, where it says, "Blessed and holy is he that hath part in the first

resurrection: on such the second death hath no power." Brethren, if not deceived, Christ has revealed himself to us, and has placed our feet upon solid ground and established our goings, and has resurrected us from our dead works, and made us sit together in heavenly places in Christ Jesus. Then we certainly have had a part in the first resurrection. Brethren, we read about there being a book of life, and whosoever was not found written in the book of life was cast into the lake of fire, which is the second death. The second death has no dominion over those who have been resurrected from their dead works, for they are the ones the Lord made the new covenant with, when he said, "I will make a new covenant with the house of Israel and with the house of Judah." "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Listen, "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." And the Lord says, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Our Savior was born a child, yet a King, and it was said, His name shall be called Wonderful, Counselor, The mighty God and The Prince of Peace. His mission here was to save his people from their sins. His people were those the Father had chosen in him before the foundation of the world. Now did his people have to raise large sums of money to get him to come and pay the debt they owed? No, he paid the full debt they owed, and gave himself a ransom for all that the Father gave him. He fulfilled his mission here on earth, and finished the work he came to do,

The last words our Savior said was while hanging on the rugged cross: "It is finished." Meaning the plan of salvation for his people was finished. Then, that being so, the salvation of every sinner who ever has or ever will be saved was made secure.

Now I feel to close and leave this to the consideration of the brethren. Now may God bless, support and guide us in all our deliberations, is our prayer for Christ's sake. Amen.

W. T. WALTERS, Moderator.

J. M. CATE, Clerk.

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### CORRESPONDING LETTERS.

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*The Pocatalico Old School Baptist Association, now in session with the Elum Church, Jackson County, West Virginia, sendeth greetings to the associations with which we correspond.*

DEARLY BELOVED IN THE LORD:—We have been greatly comforted by your messengers coming to us laden with the precious gospel of the Son of God, declaring the absolute sovereignty over all things, and that all things (not a part) work together for good to them that love God, to those who are the called according to his purpose. We greatly desire to keep up correspondence with you, and that our love and care for each other may grow stronger and stronger, being rooted and grounded in the faith of God's elect, and that we may never become entangled with the deceptive doctrine of conditionalism and limited predestination, as is advocated by some who claim to be Old School Baptists. We hope it will be God's will that your messengers meet with us at our next session. Our Minutes will tell where and when we will convene. May the God of love and peace rest upon us, to the praise and glory of his name.

J. W. McCLANAHAN, Mod.

J. R. BECKETT, Clerk.

MARRIAGES.

By Elder H. H. Lefferts, October 20th, 1923, at the home of the bride's parents, Leesburg, Va., James Gasquet diZerega, of Warrenton, Virginia, and Miss Hannah Brown McIntosh.

OBITUARY NOTICES.

**Deacon George W. Meziek** departed this life August 27th, 1923, in Felton, Del. Brother Meziek was born in Worcester Co., Md., September 7th, 1834. His age at the time of his death was about 89 years. Brother Meziek had long been an invalid due to a fall he had some years ago, since which time he was not able to walk. In early life he was united in marriage to Miss Priscie Laws, who survives him. They had no children, but their home was the home of their nieces and nephews, practically raising several of them. Brother Meziek united with the Salisbury Old School Baptist Church nearly, if not quite, fifty years ago, and was soon chosen deacon, which office he filled well and faithfully until too feeble to attend meetings of the church. His interest, however, never waned, and to the last he was much concerned for the welfare of the church. While living in Salisbury, Md., and it was only about four years ago that he left there, his home was headquarters for ministers and visitors. A hearty welcome was always found in his home. I have never known a more substantial, settled, fixed Old Baptist than was brother Meziek. Quick to detect error, faithful to reprove when necessary, and just as kind to commend when merited, firm in his convictions, never being turned from what he thought right. He deplored his faults, and often would write bitter things against himself, but in the eyes of his many friends he was one of the best and most honorable men in the community where he lived so many years. He was a wonderful support to Elder Durand during his pastorate of the Salisbury Church. I would not want to think that any one loved brother Meziek and appreciated his able counsel more than did I. He was one of the best and truest friends I ever had, and our fellowship never abated. A long, useful life is ended here, but a better and longer one begun above, through grace in Christ Jesus, in whom he believed and trusted. He is survived by his widow, several nieces and nephews, among whom is Mrs. Lee Disharoon, of Philadelphia, Pa., where he and sister Meziek made their home most of the time during the last four years, who lovingly and faithfully cared for them.

The services were held in the Salisbury meeting-house, conducted by Elder J. C. Mellott, pastor of the church, assisted by the writer. Interment took place in the graveyard adjoining. May sister Meziek and the relatives be blessed with grace as their day.

Written by request.

H. C. KER.

Our dear brother **Orvil F. Ballard** departed this life September 30th, 1922, at his home at Clovesville, Delaware Co., N. Y. He was born at Vega, Delaware Co., N. Y., December 5th, 1841. His parents were Jonathan and Roxine Ballard. December 17th, 1868, he was married to Miss Sarah F. Hewitt. He was baptized by Elder James Miller, and was one of the eleven members that constituted the Clovesville Old School Baptist Church. He was chosen clerk of the church at that time, which office he faithfully filled until called home to be ever with his dear Savior. He was a beloved member of his church, and we all mourn our loss, but realize our loss is his eternal gain. He leaves his widow, one sister, two children and several grandchildren to mourn their loss. May the God of all grace comfort them in their bereavement.

EUNICE A. STILLWELL, Church Clerk.

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

G. G. Martin, Va., \$2.00; Mrs. J. R. Blythe, Pa., \$2.00; William W. Darby, Md., \$1.00; John C. Gunn, Tex., \$1.00; A. B. Corder, W. Va., \$3.00.

MEETINGS.

The Second Roxbury Church will, God willing, hold a two days meeting at Halcottville, N. Y., on the second Sunday, and Saturday before, in November (10th and 11th). We invite all who love the truth to meet with us at that time.

GEORGE RUSTON, Pastor.

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

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

11:00 A. M.

2:00 P. M.

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

**SALEM OLD SCHOOL BAPTIST  
CHURCH,**

**1315 Columbia Avenue**

(Park Avenue Hall)

**PHILADELPHIA, PA**

**Meeting every Sunday 10:30 a. m.**

**ALL WELCOME**

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

S. B. MOFFITT, Pastor.

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

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

A. S. ROWE, Church Clerk.

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

C. S. MILLER.

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

Little Flock Church will no longer hold meetings at Park and 5th Streets, but for the present will hold them at the home of brother J. W. Haynes, 494 East 10th Street, Riverside, California. We hope to have a place again soon, and when we do we will appreciate having our notice with you.

OLIVER P. SPEIRS, Church Clerk.

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

JOSHUA T. ROWE, Pastor.

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

S. B. MOFFITT, Pastor.

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

**THE**

**"SIGNS OF THE TIMES,"**  
(ESTABLISHED 1832.)

**DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE,**

**PUBLISHED THE FIRST AND FIFTEENTH OF EACH MONTH.**

**AT TWO DOLLARS A YEAR.**

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**Elder H. H. Lefferts, Leesburg, Va.**

**ASSOCIATE EDITORS :**

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

# SIGNS OF THE TIMES.

Entered in the Middletown, N. Y., Post Office as Second Class Mail Matter.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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## CORRESPONDENCE.

BIRMINGHAM, Ala., Sept. 20, 1923.

DEAR BRETHREN:—If you will allow one so poor and needy as I am to thus address you. As I have to send you a remittance for the SIGNS, I will try and write a few lines in regard to the truth as it has been taught in all the years since the church was first organized. The supreme effort is being made to destroy the doctrine as taught in the SIGNS, and as I read in two papers that this doctrine must be put down, I will suggest a plan that will accomplish what the writer of that article desires. If he and his kind will just dethrone the great “I am that I am,” and put the devil on his throne in his (God’s) place, they will accomplish what they so earnestly desire. These are continually saying we teach God causes us to sin. We have denied this thousands of times, and still the charge is made against us. I have both the first and second volumes of the late Elder Gilbert Beebe’s editorials. He says on page 30, first volume: “The doctrine of absolute predestination, when rightly understood, does not involve the idea of man’s acting involuntarily in sin, neither

does it exonerate him from accountability.” Then, if he does not sin involuntarily, he must sin because he loves to sin. We, if I should assume to be counted among “the faithful in Christ Jesus,” have always taught that it takes the grace of God to keep us from sinning, and that every one who comes to the church of God in a proper manner is caused by the Spirit of God to come, and every one who walks uprightly is caused by the Lord to do so, and every one who does not sow to the flesh is prevented from sowing to the flesh by his loving heavenly Father, and if the children of God do not neglect so great salvation it is because they are kept by the power of God. If these positions are true, we ought to be able to prove them by the Bible. The first one stated is, It takes the grace of God to keep us from sinning. Romans v. 21: “That as sin hath reigned unto death, even so might grace reign, through righteousness unto eternal life, by Jesus Christ our Lord.” The word “reign” means to rule. Then grace restrains us. Titus ii. 11, 12: “For the grace of God that bringeth salvation” (not trying to bring and fails, but bringeth salvation), “teaching us, that, deny-

ing ungodliness and worldly lusts, we should live soberly, righteously and godly in this present evil world." Again, 1 Cor. xv. 10: "But by the grace of God I am what I am: \* \* \* but I labored more abundantly than they all: yet not I, but the grace of God which was with me." Ephesians iv. 7: "Unto every one of us is given grace according to the measure of the gift of Christ." Again, Eph. ii. 8, 9: "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." This text does not only teach that grace purges our sins, and that our sins are blotted out by the blood of Jesus, but teaches our being saved from doing wrong now in this evil world. Our salvation for time and eternity is all of God. I have never in my life read in any ancient history, or old time periodical, such an expression as, "two salvations." The two salvation theory is of very recent date, or I am a mistaken man. Listen to your blessed Jesus as he sweeps away this do and live, this do and be blessed two salvation idea as they claim, one of God eternal, and the other of and by ourselves in time. John iii. 21: "But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Again, Gal. i. 4: "Who gave himself for our sins, that he might deliver us from this present evil world." Here Paul says Jesus gave himself for our sins. This saved us from "going away into everlasting punishment." He did not stop there. He did not make this known to us and then leave it to us to decide whether we would be delivered or choose to deliver ourselves from this present world, but that he (Jesus) might deliver us from this present evil world. Listen to the eternal

thunder of the Almighty by Paul: "Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." This deliverance is not from eternal death, for in the eighth verse he says: "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." Then comes the text: "Who delivered us from so great a death," showing positively, absolutely and without a doubt that our salvation in time as well as for eternity is all of God. How sad it is to know that some have gotten so befogged, if they ever saw the light, that they say Jonah could have gone on to Tarshish if he had chosen to do so. Freewill doctrine pure and simple, and had its origin in the bottomless pit of human reason. Next. Every one who comes to the church of God in a proper manner is caused to come by the Lord. Psalms lxxv. 4: "Blessed is the man whom thou chooseth, and causeth [yes, causeth] to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple." Acts ii. 4. 7: "And the Lord added to the church daily such as should be saved." Again, "The love of God constraineth us." Constrain means to compel. Then his love compels us. "He brought me to his banqueting-house, and his banner over me was love." Again, "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded." I have reserved unto myself a remnant according to an election of grace.

The next proposition was, Every one



who walks uprightly is caused to do so by the Lord. Ezekiel xxxvi. 27: "And I [God] will put my Spirit within you, and cause [yes, cause] you to walk in my statutes, and ye shall keep my judgments, and do them." The truth of God here sweeps away the mistake some are making that we can obey or disobey as we choose. Freewill doctrine again, and never was the doctrine of God. I will now prove why we do not sow to the flesh. (Hebrews xiii. 20, 21.) Speaking of Jesus as the God of peace and great Shepherd of the sheep, Paul says, "Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever." Let us quote it again: "Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight." Brethren, quit teaching freewill doctrine and come back to the old paths. Paul says in the last clause of the above, "to whom be glory for ever and ever." If God causes us to be perfect in every good work to do his will, he deserves the glory, but if it is ourselves that just choose to walk in his statutes, we ought to have the glory, but the Lord says, "My glory will I not give to another, nor my praise to graven images." If we do not sow to the flesh, it is because God makes us perfect to do his will. When God wants to teach us to look to and trust in and depend on him, instead of his causing us to sow to the flesh he just leaves us to ourselves and we are sure to sow to the flesh, as certain as Peter did when he denied the blessed Savior three times before the cock crew. Paul said, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." He went up to Jerusalem, and when the

test came he whimpered like you or I would have done under the same conditions, and acted the lie and hypocrite both. He learned by this his weakness. The last proposition asserted was, If the children of God do not neglect so great salvation it is because they are kept by the power of God. Isaiah xxvi. 12: "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us." 1 Peter 4, 5: "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Yes, kept by the power of God through faith unto salvation. When God does not keep us we are sure to neglect this great salvation, because in us, that is, in our flesh, dwells no good thing. Paul says, Gal. v. 17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." The doctrine that we can obey if we will, causes us to cease to trust in, depend and lean on our wondrous Husband for protection, and deliverance from temptation, and is nothing but the same doctrine as taught by all freewill preachers, only applied to different parties. The prophet says, Thy maker is thine husband; the holy one of Israel, the God of the whole earth shall he be called. "With the breath of his lips shall he stay the wicked." When you have a mind to attack some one for an insult, all your Husband and Protector has to do is to breathe upon your angry mind, and you are quiet; all he had to do was to say, "Peace, be still," and the waves became quiet. Solomon pictured out your Savior and his bride, when he said, "Who is this that cometh up from the wilderness, lean-

ing upon her beloved?"—Song viii. 5. Here is the picture of the King of kings and his lovely bride, washed from her sins in her blessed Husband's blood, after he by his wondrous power had delivered her "from the power of darkness," and had gone out into the wilderness where he found Jacob and led him about and instructed him and kept him as the apple of his eye, and made him to suck honey out of the rock, and oil out of the flinty rock, which flinty rock is the absolute sovereignty of God over all creatures and things, as says the confession of faith which I have that was printed in the year 1806. It says, God "governs and controls all creatures and things, from the greatest even to the least." "The Son of man is come to seek and to save that which was lost." All we like sheep had gone astray. See him coming up from the wilderness with his bride leaning on him, she who was so depraved, debased and degraded, black, filthy, polluted and sinful, and was clothed in filthy rags. All our righteousnesses are as filthy rags. Then our obedience not caused by the Spirit of God is filthy rags. See her now beautified by his grace; see her clothing, wrought gold raiment of needlework, royal apparel; all of which she had no more to do with the manufacture of or making than Rebecca did with the raiment that Abraham's servant gave to her that was brought from Abraham's country. Abraham's servant gave her "presents of gold and presents of silver and raiment." Oh look, brethren, look at this wonderful picture. See the rapturous love beaming from the bride's eyes, as they are always turned toward Him, and no wonder. He was so high, pure, sweet and holy, and she sodegraded, black and sinful; yet he loved her and cleansed her and made her fit to lean on and associate with him; yes, al-

ways turned towards him with that sweet confidence that a loving, virtuous wife has in her husband who has always provided for her in affluence and defended her on all occasions, and now she loves him with the very love he sheds abroad in her heart, having learned by sad experience that she cannot defend or protect herself, nor resist the awful temptations of this world, nor the wiles of the devil, who can talk more love and make more pretensions of love than any hypocrite on earth. Therefore, as she has learned her weakness she leans on him, knowing the power of that arm that encircles her, adores him, rests in his love and trusts herself to his care. "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. iii. 3. Let us quote that again: "Rejoice in Christ Jesus, and have no confidence in the flesh."

Your little weak brother, in hope of mercy,

ISAAC R. GREATHOUSE.

SANTA CRUZ, California.

DEAR EDITORS:—I received a letter from my cousin a few days ago, who is also a member of God's visible church, and before closing it she said, "Many of us are wondering why you never write for the SIGNS any more." The best reasons I can give are that I am much older (was seventy-six last month), and that my mind is not so clear. I know that I love the Lord and his people more and more as the days go by, and if I thought I could write to his glory, and for their good, my pen would not have lain idle so long. I read such good articles in our paper; they tell the old but ever wonderful story so well that I have nothing to add except His continuous goodness to

me. I have been kept by his power so long, and so well, so free from chastisement and affliction of any kind, that the words, "Be still, and know that I am God," are my greatest comfort. As the days of my journey are shortened my vision seems clearer, and I live nearer and nearer to Him who made it possible for us to experience the joy that comes with an unconditional salvation. If any one ever desired to be good, and to do good, it is so with me, but I sin and stumble yet, though nearly three score years have passed since I first believed, since I drank from the fountain of his goodness, mercy and forgiveness. I thought then that the way would be easy, that my burden would be light. I have found it so different, as well as difficult, but have been made to see his wisdom through it all, and have thanked him again and again that his master-mind was the motive power which runs this world, and saves his people; that we had no more to do with it than we had in creating the universe, and who of us, knowing our nature, and the temptations we encounter, would have it otherwise? I was called and set apart by the grace of God (although too unworthy to write of it) to partake of the things of His kingdom while sojourning here, and of the riches of his grace eternally. He found me in a wilderness of pleasure and sin, and taught me the Way, the Truth and the Life. Before that period I had done nothing to commend me to his favor, nor have I done so since. I have desired it, have called to him from the depths of my soul to enable me to live nearer him, to give me words with which to tell his people of my gratitude and thankfulness, but he does his pleasure in earth as in heaven, and I must finish my days according to his plan and purpose.

I so frequently wish that I lived nearer my beloved brethren, but even the isolation may be for my good; it prevents them from knowing me as I know myself; it makes me hunger for that upon which they feed, but I might tire of it as some seem to do who live in their midst. I cannot trust myself. I make promises and break them; I praise him from whom all blessings flow one minute, and the next am entering into a conversation with the ungodly, and as far from my actual desire as the heavenly light is from nature's darkness, and I grieve over it, for His words and works are as firmly fixed in my soul now as in the eternal past, and when the last enemy shall have been conquered I know that I shall see him and be like him, and I shall be amply repaid for every heartache and pain, and for every doubt and fear experienced here. The harder the trials the sweeter the release. My experience, and life since then, differ but slightly from all who have been called to worship him in spirit and in truth. I may have had a sweeter taste of his graciousness than some, but it has only served to make me more humble, more willing to sit at their feet, and to serve them in any capacity. May God forgive me if the foregoing should sound boastful. Thou knowest my leanness, and that I feel it daily, but in thy strength and will I am made to rejoice until my cup runneth over. All of us are as one in him; none to be judged by what we have seen, heard or felt, but because it seemed good in his sight. All have taken sweet counsel together, have walked into the house of God with listening ears to hear of the things of his kingdom, and of the joy and gladness of its inhabitants, and we have rejoiced greatly, believing with all our hearts and souls. How excellent is

thy loving-kindness, O God, therefore thy children put their trust under the shadow of thy wing. Our strength and our hearts may fail, but he is the strength of our hearts, and our portion forever, therefore we will not fear, though the earth be removed and the mountains be cast into the midst of the sea. He is nigh to all who call upon him in truth; he will fulfill the desire of them that fear him; he will hear their cry and save them. Then be joyful, brethren, lift up your heads and be glad, for he hath promised to strengthen and help us in every time of trouble; and more, for he says he will gather his saints unto him, those who have made a covenant with him by sacrifice, and the heavens shall declare his righteousness. He further says, I have put my words in thy mouth, I have covered thee in my hands that I may plant the heavens, and lay the foundation of the earth, and say unto you, Thou art my people. Even down to old age all of them shall prove his sovereign, eternal, unchangeable love. I am assuming and believing, as I write, that he has a chosen and precious people, and that they are those who are known as and called Old School or Primitive Baptists; that you have received a work of grace in your heart; that you understand all that I do, and more; that you have walked in the same paths, have trusted in the same God, and believe in his word. If we are different, and peculiar, it is just as he said we would be, and if we believe that we shall dwell in his house forever and ever it is because he has told us so, and we thank and praise him that there is a better life than this, a land that is fairer than day, where all is love and peace, where all the ransomed shall meet, nevermore to be separated.

I would love to attend the Frying Pan Association, but God has willed it otherwise; yet I will think of all of you, and love you with that love which passeth understanding. I expect to go south again in a few days, and I look forward to the time with pleasure, for there my best friends, my kindred, dwell, and I will again hear his truth proclaimed, and enjoy the great privilege of mingling with my brethren. That God may bless and keep his people, and cause them to walk uprightly before him, is my prayer for Jesus' sake. May the editors of the SIGNS be greatly blessed in their work; may they be given wisdom from on high that they may speak and write to the comfort of his people, and that they may be upheld spiritually and financially, for as the spiritual man requires the same kind of food, so does one in his natural state require that which is necessary for his existence. I have written more for my pleasure than for your profit, as it looks to me, after summing up the above, but I could do no better if I would, so overlook all that is amiss.

Your sister, in hope of that life which God, who cannot lie, promised before the world began,

MARY E. WRIGHT.

HOPEWELL, N. J., Aug. 16, 1923.

DEAR BRETHREN EDITORS:—Inclosed please find check for two dollars for one year's subscription to the SIGNS OF THE TIMES. I feel like expressing a few thoughts to be published in the good old SIGNS, which is just about my age, it having been established in 1832. How good and how pleasant it is for brethren to dwell together in unity, like the oil that ran from Aaron's beard to the skirts of his garments, like the dew of Hermon, like the dew that descended upon the moun-

tains of Zion, where the Lord gave a blessing, even life for evermore. Let brotherly love continue; esteem others better than yourself; be kind; love one another fervently; to gain friends be friendly. We have a Friend that sticketh closer than a brother. Thou only be our leader. The psalmist's words were: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." Thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies. My cup runneth over. Surely goodness and mercy shall follow me all the days of my life. As the hart panteth after the water brooks, so my soul panteth after thee. Whom have we in heaven but thee? There is none we desire beside thee. He speaks and it is done. He says to the north, Give up; to the south, Keep not back. How unsearchable are his judgments and his ways past finding out. Who knoweth the mind of the Lord? or who hath been his counsellor? I will be a hiding-place from the winds, and a refuge from storms. Oh that I could touch the hem of his garment, or dwell under the shadow of his wing. Oh that men would praise him for his wonderful works to the children of men. I love to praise him for the wonderful blessings he has bestowed upon me through my ninety-one years of life. Just about fifty-four years I have been mingling with the saints of the Lord, with a feeling of unworthiness, through all those years thinking that if I could be like the other brethren it would encourage and comfort me. I feel to say as Paul said, By the grace of God I am what I am. I labored more abundantly

than you all; yet not I, but the grace of God that was with me. We are kept by the power of God through faith. Therefore being justified by faith, we have peace with God, in whom we have access by faith through our Lord Jesus Christ. Paul said by Christ, Strengthen me, I can do all things. In him we live, move and have our being; without him we can do nothing. We are like a ship without a compass or rudder in a sinking condition. There is safety in him. At the name of Jesus every knee must bow, and every tongue confess. No weapon formed against thee shall prosper, and every tongue that confesseth against thee shall be condemned. For there is no condemnation to them that are in Christ, that walk not after the flesh, but after the Spirit. I feel to be the least among the brethren, prone to err, Lord, I feel it, prone to leave the God I love. When I would do good, evil is present with me, and the things I ought to do I do not. Job said, I know that my Redeemer liveth. The three he thought were his friends turned out to be his enemies. His last days were his best days. As thy days so shall thy strength be. Blessed are they that do his commandments, for they shall have right to the tree of life, and enter in through the gate to the city. Jesus entered a ship, and passed over to his own city, and they brought to him a man sick with the palsy on a bed. Jesus, seeing their faith, said unto the sick of the palsy, Son, be of cheer, thy sins be forgiven thee. The scribes said among themselves, He is a blasphemer. Jesus, knowing their thoughts, rebuked them. Be still, and know that I am God, and there is none beside me. Art thou not he who dried the Red Sea, and made a way for the ransomed of the Lord to pass through dry shod, which the Egyptians

essayed to do and were swamped, Pharaoh and all his hosts? We are sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things; as unknown, yet well known; as dying, and, behold, we live; as chastened, and not killed. God is love. We love him because he first loved us. All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom and thy power.

May his power dwell among the brethren, is the prayer of an unworthy brother,  
D. L. BLACKWELL.

TEHUACANA, Texas, Oct. 26, 1923.

DEAR BRETHREN EDITORS:—As we have been spared by the mercy of the all-wise heavenly Father to near the close of another year, I feel somewhat disposed to write you a few lines in way of acknowledging to you my appreciation of the favor you have bestowed upon me, a poor, unprofitable dust-worm of the earth, in sending me the SIGNS another year. It has brought me much comfort and joy in my lonely hours, as I am unable to do any work and get out to hear but very little preaching; in fact, there is hardly anything preached in this country that gives God all the praise, honor and glory. I would love to write something to the dear brethren and sisters who contribute to the columns of the SIGNS, if I could write something edifying and encouraging, but I feel too little and weak to edify any one, yet I do hate to be all the time feasting on the good things falling from the Master's table and never do anything or say anything in return to let them that feed me so plentifully know how they have comforted me in my loneliness. When my paper comes I hardly ever sleep until I

have read it from cover to cover, and sometimes I am so rejoiced that my cup runneth over and my eyes fill with tears, so that I have to stop reading and cry within, Glory be to God for his mercies to the children of men. Sometimes when I am reading I feel almost like I was in company with the writers and holding sweet communion together, and would love, if it were the will of God, to grasp the hand of every writer in love and christian fellowship and bid them God speed. This may be my last, as I am nearing my fourscore years. Farewell. May the love and mercies of an all-wise God hover around us during the remainder of our sojourn here in this unfriendly world of sin and trouble, is the prayer of this old sinner, saved by grace, and grace alone, for time and eternity.

JOSEPH H. BOZEMAN.

HENDERSONVILLE, Tennessee.

DEAR EDITORS:—As my subscription expired September 15th, inclosed find money order for renewal of the same. Please pardon delay, as I was visiting associations. I am seventy years of age. It will soon be winter and I will not be able to go to the meetings, for I cannot get out in bad weather. Our church is about extinct, just a few of us left who cling to the old landmarks, and we have had no regular pastor for a long time, therefore I cannot give up the good old paper. I rejoice in my lonely hours to know that the Lord has maintained such a wonderful paper, with staunch advocates of the truth. What a blessed privilege to have three associate editors. I feel the time is not far distant when history will repeat itself, according to the federation of the churches, and all other signs of the terrible things that are coming upon the earth. I will say to each and

every one, Write on, and cheer the hearts of the feeble poor. It is sweet to know there are a few who believe in a God that rules in the army of heaven and among men. I see requests to write personal letters, and I surely feel like writing to many of you. If the Lord wills, and I am spared, when I am shut in from all my people I hope to be able to correspond with many of you. I hope all will keep their subscriptions paid up.

Love to all who love the truth.  
(MRS.) HENRY J. DORRIS.

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**CORRESPONDING LETTERS.**

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*The Lexington-Roxbury Association, now in session with the First Roxbury Church, at Vega, N. Y., September 12th and 13th, 1923, to the associations and churches with which we correspond, sends christian greeting.*

DEARLY BELOVED BRETHREN:—Another year has passed, and through the goodness and mercy of almighty God our unprofitable lives have been spared, and we have been permitted to meet in an association, where we have listened to your messengers, who have come laden with the gospel of our Lord and Savior Jesus Christ, pouring forth out of the great storehouse messages of love and truth as it is in Jesus, and we have been strengthened, edified and built up in our most holy faith. There has been no discord, but one continual flowing together of love and fellowship, and we can indeed say it has been a joyful season in the Lord.

Our next session is appointed to be held with the Second Roxbury Church, at Roxbury, N. Y., Wednesday and Thursday between the second and third Sundays in September, 1924, when we hope to meet your messengers again, the Lord willing. Until then, dear brethren, farewell.

GEORGE RUSTON, Moderator.  
AMASA J. SLAUSON, Clerk.

*The Tygarts Valley River Association of Old School Baptists, now in session with the Leading Creek Church, Randolph Co., W. Va, to the Pocatalico Association of Old School Baptists, with whom we correspond, and to all others of like precious faith who may read this letter.*

DEARLY BELOVED BRETHREN:—We again greet you in love and fellowship. We received your messengers and Minutes with joy. Your preaching with us was sound, good and wholesome in demonstration of the Spirit, and with power. In this letter we also wish to notice the visit with us of Elder H. H. Lefferts, of the Corresponding Meeting of Virginia, who by his kind and lovely disposition, his able preaching, his gifted ministry to us, has endeared himself to us all. May peace and love abound to all who love our Lord Jesus Christ. Amen.

J. B. CROSS, Moderator.  
J. N. BARTLETT, Clerk.  
W. T. CROSS, Assistant Clerk.

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**BOOK NOTICE.**

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CHATSWORTH, Ga., Oct. 15, 1923.

DEAR EDITORS:—Under separate cover I am mailing you a copy of "Verses," a little booklet by my wife's mother, Mrs. Nannie B. Edwards, of La Grange, Ga. Some of her writings have appeared in Primitive Baptist publications. She prepared the copy for this little booklet before her death in March, but it was only recently printed. A number of friends throughout the country had expressed the desire to have some of her writings in book form, and if you think it worthy of notice in your paper I should like to have you say that copies can be gotten from me at fifty cents. This will not cover the cost on the small edition printed.

Sincerely,

J. ROY MCGINTY.

**EDITORIAL.**

MIDDLETOWN, N. Y., NOVEMBER 15, 1923.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

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

Elder George Ruston, Kelly Corners, N. Y.

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

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***I JOHN V. 7.**

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

It may not be amiss that some pronouncement from us at this time on the above subject be forthcoming. It is a very deep matter, and one in which the Scriptures must be our guide, because mere speculation on the nature and character of God amounts to nothing unless supported by the written word of biblical authority. The mystery of godliness is most profound, one in which the mind of man quickly eclipses itself, a matter which cannot be profitably and satisfactorily known, except by revelation from the Spirit to our faith, the faith which is the gift of God. First of all, God is one God, and he is eternal, the Creator of all things, but himself uncreated, always existing, without beginning and without end, utterly incomprehensible and infinite. "Thus saith the Lord, the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God."—Isaiah xlv. 6. "There is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as

there be gods many and lords many,) but to us there is but one God, the Father, of whom are all the things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."—1 Cor. viii. 4-6. These two passages, one from the Old Testament and the other from the New, are sufficient to prove that Jehovah is one God, and that there is no God beside him. The Bible abounds in many substantiating texts, but space forbids us to give them all. We pass, therefore, to the second point. This is that while God is one, he is at the same time three. Finite mind cannot grasp the oneness of God, neither can it grasp the threeness of him; that as truly as God is One, he is at the same time Three. This does not mean that the one God fills three different offices, but that in his divine Being and Personality he comprehends eternally three Persons within himself. We use the word "persons" for lack of a better one, but it is hard to express what is inexpressible. God is Father and God is Son and God is Spirit, or Holy Ghost. In order to be the Son he does not cease to be the Father, nor when he is Spirit does he cease being both Father and Son. He is at one and the same time the Father, the Son and the Holy Ghost, and that eternally. This plurality in the unity of God is shown in Genesis i. 26, "And God said, Let us make man in our image, after our likeness," the pronouns "us" and "our" showing clearly that God was talking with and in himself, and that the formation of man was the result of the communion of the three Persons in the Godhead. God as Father is the Creator of all things, giving to all things their several and individual beings: to the birds their characteristics, to the fish theirs, to the animals theirs, and to man his being and personality. As



the Father God is the Provider, furnishing the whole universe with all things essential to the developing and maturing of all things within it. This same God who is the Father is also the Word, or the Son. The Word and the Son are identical. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John i. 1-3, 14. This text proves that the same Word made flesh, which was Jesus, was in the beginning with God, and not only was with God, but was God. Therefore, the Son and the Father are one, and the Son is eternally the Son just as much as the Father is eternally the Father. Jesus was born of the virgin Mary during the reign of Cæsar Augustus, but this entrance of Jesus into the world was not the beginning of his being the Son of God. He was God's Son eternally. His appearing in the earth had a beginning, but his Sonship had no beginning. The prophet Micah, in forecasting the city of Bethlehem as the city of Jesus' birth, said, "Out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Thus proving that though Jesus was to be born in Bethlehem such birth was not the beginning of his being, but that he had always been going forth, even from everlasting. God as the Son had a special work to do. This was the work of redemption and of justification. He took upon himself the seed of Abraham, because the suffering of death was for him necessary in order to redeem his people from their sins. He who was to perform the work of sanctification was of God, and those whom he was to sanctify

were also of God, therefore the Son was not ashamed to call them brethren whom the Father had chosen in him before the foundation of the world. Therefore, God in the person of his Son took part of flesh and blood and became a man, took upon himself the form of a servant, and became obedient unto the shameful death of the cross in order to redeem his people from their sins, was raised from the dead for their justification, and ascended up on high to give repentance unto Israel, and to give gifts unto men. There, at the right hand of God, the Son must reign until he has put all enemies under his feet. The heaven must receive him until the times of restitution of all things, until all things spoken of by all his holy prophets since the world began be fulfilled. (Acts. iii. 21.) Then he will come again the second time without sin unto salvation. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. iv. 16, 17. This is to take place at the time of the restitution of all things. This shall be the end of the office-work of the Son. After this he will deliver up the kingdom of the Father. (1 Cor. xv. 24.) "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—1 Cor. xv. 28. This means not that the Son will cease to be the Son, but that having done all the work which the Father gave him to do he will cease from that work and forever rest from all of it, even as the Father rested from all his labors at the conclusion of the six days of creation. God did not cease to be God when creation ended, neither will the Son cease to be the Son

when his work culminates in having put all things under him and in having surrendered the kingdom to the Father. Now, our last point is that God is eternally the Holy Ghost, just as he is eternally the Father and eternally the Son. He is eternally Spirit. This Holy Ghost has its special work, just as the Son has his special work. This work before the coming of Christ the Son was to move holy men of old to prophecy beforehand of the coming of Christ, and of the glory that should follow that coming. Also, it was the work of the Holy Ghost to inspire the sacred writings of holy Scripture, else the Bible would never have been written. Now, after the coming of Christ, and after his death, resurrection and ascension, the Holy Ghost in this present time is not writing Scripture, but it is expounding it, it is taking of the things of Jesus and showing them to the saints. Further, the Holy Ghost is going throughout all the world quickening and regenerating those whom God has ordained to eternal life, and bringing them under the effectual call of sovereign grace to the knowledge of the Way, the Truth and the Life, and when the Holy Ghost shall have called out from the world and brought into the kingdom all God's elect among the Gentiles, then shall the Holy Ghost do the same for God's elect among the Jews, and so all Israel shall be saved, and all God's people, whether Gentile or Jew, shall have it revealed in them that salvation is all of grace, and not of works. This is the special work of the third Person in the three-one God, but be it remembered that this Spirit was eternally with God, and was and is God, just as the Son was eternally God and is God, and just as the Father was God, and is yet God, and shall forever be God.

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## CIRCULAR LETTERS.

(Written by Elder George Ruston.)

*The Lexington-Roxbury Association, in session with the First Roxbury Church, Vega, N. Y., Wednesday and Thursday, September 12th and 13th, 1923, to the churches composing the same, and to the associations with which we correspond.*

BELOVED IN THE LORD:—We as a church are known as the Old School or Primitive Baptist Church, and it is well for us to consider carefully and prayerfully whether we stand according to the doctrine and order professed and practiced by the church as it was founded. This is a question that should not be treated lightly, but it rather behooves us all to examine ourselves by the word of God, for there have been a number of churches in the past that did run well, where the sound of the gospel in its purity found a place in the hearts of the brethren, and their voices with one accord were raised in harmonious praise unto the Lord, but through apostasy they have become the habitations of the dead, or have disappeared entirely. To quite a number of us there has been a fearfulness that we, too, might in some way lose our identity. When we consider the conditions under which we live it would seem that never was there a time more favorable to the church of God than now. There is no outward persecution, and the facilities for getting to meetings are many more than those enjoyed by saints of old, and it is fashionable with the world at large to have some kind of religion, but let us not be deceived, the religion that is most fashionable to-day is that which is but a covering under which men group for worldly benefits. When we refer to the worldly religions as a veneer we would not lose sight of the fact that there is a

possibility of a similar condition prevailing among us. Truly "the ways of Zion do mourn," and comparatively few seem to care any more for her solemn feasts, yet where on earth is there a place so full of beauty and glory as the Zion of our God, and what table can the kings of the earth show that is comparable to the table of our precious and adorable Lord? "Peace be within thy walls, and prosperity within thy palaces." But let us examine conditions around us. Is it not alarming and distressing at times to notice the apparent indifference and lifeless course of many who are known as brethren? Worldly-mindedness, covetousness and love of pleasure find room in the hearts and lives of brethren in these days, so that the word of God is choked and becomes unprofitable. So little are the privileges of the gospel cared for or sought that it seems a wonder at times that the Lord does not withdraw himself from us. There is also an indifference to the commands and precepts of the gospel in many professors of the truth, and little care for the order of God's house. Instead of esteeming others better than self many are filled with self-esteem, and should one through a tender conscience towards God speak or write against such things he is considered weak in the faith. We would here say that a faith that is so strong it will wink at the worldly purposes and intents of the heart and consider them among the "all things," without self-loathing and self-condemnation on account of them, is not the faith once delivered unto the saints. Where the grace of God has come it teaches the denying of ungodliness and worldly lust. We take it for granted that any and every member of the church has professed that it is by grace they are saved through faith. Paul tells us that this very grace

of God teaches (we do not have to teach each other), for "they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord." No, for the grace of God that bringeth salvation hath appeared to all men. "Teaching us, [think of it, brethren,] that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Regarding worldly-mindedness the apostle says, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good, and acceptable, and perfect, will of God." Too many, we fear, to-day are led more by worldly desires than by that which is spiritual. To such we would say, "Be sure your sin will find you out," they that sow to the flesh shall of the flesh reap corruption. We may by our desire to save this, or make that, neglect our meetings, and deny ourselves the company of God's saints, but such gain will not be of much profit at the swellings of Jordan; and how often, too, we see the most trivial thing will hinder some from being in their place at meeting. Dear brethren, the Lord sees such things; he cannot be deceived. The Lord in his providence has appointed us a day in which we should assemble whenever possible. It is the day on which our Lord rose from the dead, and surely his followers should be thankful to God for his mercies that he has in this world of wickedness given them one day in every seven when they can publicly assemble for his worship. With six days for our work,

cares and pleasures, let us not cast away the one that we should use for public worship of God to pleasure and company. Remember there is no company like our Lord Jesus Christ and his saints, and no pleasure like the joys of his salvation. Be not deceived with the idea prevalent that prosperity and wealth are the chief things to seek in this life. No, seek first the kingdom of heaven, and if riches increase set not thine heart on them. How many have their hearts set on riches today so that their life in the church is warped. The Lord have mercy upon us. He has said he will try her as silver is tried, and purify her as gold is purified. We sometimes dread to ask for the trial of fire, but as we consider Zion in her low estate let us unitedly cry, Lord, for Zion's sake cause thy word to be once more like a fire, and burn thou up all that is in us contrary to thy truth, for Jesus' sake.

GEORGE RUSTON, Moderator.

AMASA J. SLAWSON, Clerk.

### MARRIAGES.

By Elder R. Lester Dodson, at his home in Rutherford, N. J., October 19th, 1923, Peter Northrup, of Dover, N. J., and Elvira Tuthill Koebig, of Binghamton, N. Y.

### OBITUARY NOTICES.

**Sarah E. Slawson** died September 27th, 1923, aged eighty-two years, at the home of her eldest daughter, Mrs. Oscar Woodruff at Hartsdale, N. Y. She was the widow of Daniel S. Slawson, and their home for many years was in New York city, where their family of five children, two daughters and three sons, was raised. Our dear sister sustained a serious fracture of the hip on August 2nd, and with the tenderest care seemed to be doing well, when she was stricken with what is termed embolism, or obstructed circulation. She said, "I feel very sick," and in forty-five minutes she had entered her eternal rest. Sister Slawson was received into the fellowship of the Ebenezer Baptist Church (Old School), of New York city, May 15th, 1870, and baptized the following month, June 5th. I believe none are now living of those who were then members. She was a devoted, loyal member of the church until the end of her life,

and many can testify to her faithfulness and many excellent traits of character, and to the pleasant hospitality of the Slawson home for so many years. She was an exceptional mother in her loving interest and watchcare over her family, and her dear bereft children treasure her memory. Indeed, the memory of her in her family and in the church is a rich possession. She was sympathetic and helpful, and all of us who have enjoyed association with her feel to have met with a deep loss in her death. At the funeral services a prayer was offered by a minister, a friend of the family, and her pastor, brother R. Lester Dodson, conducted the remainder of the service, by reading the twenty-third Psalm, reading hymn 613, making brief but suitable remarks, and speaking in prayer. Sister Slawson knew the plague of her own heart, had no confidence in the flesh in the matter of attaining to the things of grace and truth. She loved the righteousness that is by faith, and the assemblies of the saints, and was dependable in her walk in life. We miss her sadly.

WATIE A. BEARD.

**Mrs. Hettie Lawrence**, daughter of Ira and Mary Slawson, was born November 23rd, 1875, and departed this life February 17th, 1923, at her home at Cold Spring, near Roxbury, New York. She leaves to mourn their loss, her husband, Mr. Edward Lawrence, one son, Marvin, and a daughter, Mary, also one sister, Mrs. Walter Harrington, and a brother, Sylvanus Slawson, both of Halcottville, New York. Sister Hettie was a dear child of God, so, though it was with deep sorrow that we laid her body away, yet we sorrow not as those without hope, for she gave abundant evidence that she had been with Jesus and learned of Him. She had a meek and quiet spirit, and loved the brethren. She patiently endured unto the end and now she is at rest.

ALSO,

**Roy Lawrence**, aged 16 years, son of the above, died February 17th, 1923, two hours before his mother. Roy was an ambitious boy, and was working some miles away from home. While at his work he was taken sick, but felt he must go home to his mother. Soon after he arrived home he developed pneumonia, and shortly afterwards his mother was taken sick with the same disease. They both passed away the same day, and were laid side by side in the same grave. May the dear Lord give us all patience and resignation to his will.

GEORGE RUSTON.

Sister **Olevia A. Hastings**, wife of Deacon Levin Hastings, died at her home in Delmar, Del., August 3rd, 1923, aged 74 years. She had been in failing health for several months, but was confined to her bed only four days. She lost her only living daughter, Mrs. Susie Yingling, last winter, and never re-

covered from the shock. Sister Hastings was a devoted member of the Little Creek Church, of Sussex Co., Del., faithful in all the walks of life. She was a woman of few words, but her acts of kindness and faithfulness were many. Seldom was she absent from her church services, even when so feeble as to be compelled to walk with a cane. She loved the house of God, and her faith was strong in the Lord. Nothing gave her more pleasure than to entertain those she loved for the truth's sake, and the Hastings' home had long been a pleasant resting-place. She is survived by her husband, brother Levin Hastings, and two sons: Theodore and Chauncey, all of Delmar, Del., together with one brother and three sisters. Sister Hastings is much missed by us all, but most of all by her lonely husband in his declining years, who, together with the sons and relatives, have our deepest sympathy.

The funeral services were conducted by the writer in the Old Baptist meeting-house in Delmar. Many gathered to pay the last tribute of respect to the dear woman. Interment took place in the Delmar Cemetery. May grace sustain us all.

By request.

H. C. KER.

## MEMORIALS.

WHEREAS, it has pleased God in his infinite wisdom to remove by death his servant, **Elder John Clark**, who for many years served the churches of the Lexington Association, and witnessed the uniting of the Lexington and Roxbury Associations with joy, we, the Lexington-Roxbury Association mourn our loss.

RESOLVED, that we do deeply sympathize with our brethren and kindred in Christ composing the churches he served as a faithful pastor.

RESOLVED, that these resolutions be published with the Minutes of the Association, and in the "Signs of the Times," also that a copy be sent to our beloved sister Clark, and may she find a merciful and gracious God sustaining her in her bereavement.

ALSO,

WHEREAS, it has pleased God in his all-wise providence to remove by death from the field of his labor our dearly beloved brother, **Elder B. F. Coulter**, therefore be it

RESOLVED, that we, the churches composing the Lexington-Roxbury Old School Baptist Association, mourn our loss in being no longer blessed with his visits among us. Be it also

RESOLVED, that we do deeply sympathize with our kindred in Christ composing the Salem and Snow Hill churches, in the loss of their dearly loved and devoted pastor, praying that the Lord will bestow upon them his especial care.

RESOLVED, that these resolutions form part of, and be published with the Minutes of this session of

the Association, and in the "Signs of the Times." Be it further

RESOLVED, that a copy be sent to our dearly beloved sister Coulter, and may the God of all grace sustain her in her great loss.

GEORGE RUSTON, Moderator.

AMASA J. SLAUSON, Clerk.

## MEETINGS.

### EBENEZER OLD SCHOOL BAPTIST CHURCH,

IN

NEW YORK CITY.

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

11:00 A. M.

2:00 P. M.

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

### SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA

Meeting every Sunday 10:30 a. m.

ALL WELCOME

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

S. B. MOFFITT, Pastor.

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

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

A. S. ROWE, Church Clerk.

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

Little Flock Church will no longer hold meetings at Park and 5th Streets, but for the present will hold them at the home of brother J. W. Haynes, 494 East 10th Street, Riverside, California. We hope to have a place again soon, and when we do we will appreciate having our notice with you.

OLIVER P. SPEIRS, Church Clerk.

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

JOSHUA T. ROWE, Pastor.

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

S. B. MOFFITT, Pastor.

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

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

#### HYMN AND TUNE BOOK.

Compiled by Silas H. Durand and P. G. Lester. \$1.00 per single copy, \$10.00 per dozen. Send orders to Mildred Durand Gordy, 1011 Vaughn Street, Ann Arbor, Mich., or Elder P. G. Lester, 826 Virginia Ave., Roanoke, Va.

#### DROPSY REMEDY.

Dropsy remedy, purely vegetable, removes from one to two gallons of water in a day. Shortness of breath quickly relieved. Cures the worst cases of Dropsy in all its forms, and after being given up by the best doctors to die. Specially efficacious in Dropsy of the Heart. Best and cheapest known remedy, only \$1.00 a package, six packages \$5.00 by mail postpaid, and free to very poor people who are really unable to pay. Trial package free to any address when name, age, address and symptoms of patient are given, with ten one-cent stamps.

ELDER C. W. ANDERSON.

WITTER, Madison Co., Ark.

I know from my own observation that this is an effective remedy for dropsy, and I take pleasure in recommending it to physicians and patients.

ELDER S. HASSELL.

### 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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### EDITOR :

Elder H. H. Lefferts, Leesburg, Va.

### ASSOCIATE EDITORS:

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

# SIGNS OF THE TIMES.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

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“THE SWORD OF THE LORD AND OF GIDEON.”

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VOL. 91. MIDDLETOWN, N. Y., DECEMBER 1, 1923. NO. 23.

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## CORRESPONDENCE.

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CASTLEWOOD, Va., July 10, 1923.

DEAR EDITORS:—Find inclosed money order for two dollars, which please place to my credit for the SIGNS OF THE TIMES. If I am blessed with a fruitful mind I will express a few thoughts upon the words recorded in Psalms cxxv. 2: “As the mountains are round about Jerusalem, so the Lord is round about his people.” I feel it is not in or of me while encumbered with a natural mind to reach the true import of the words, also believing there are but two kinds of writing and preaching, one is by revelation and the other vain imagination. I truly hope what I may write will be altogether free from natural views and egotism. I confess the words under consideration are too deep for me, and while this is true, it is also true that I have some ideas or views on the Scripture, that I am willing to hand out to my brethren, to be tried by the search-light of divine truth. That these chosen people are the generation of Jesus Christ, and of their mother, Jerusalem, the church, no one will doubt. In speaking of this Jerusalem, or church, it is said, “Before the mountains were set-

tled, before the hills was I brought forth.” There we have the whole family of God in one body as the manifestation of the sons of God. The manifestation of a thing is not its beginning, but clearly reveals its identity. The Lord says by the mouth of the prophet, “Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously.” When John saw the bride, or church, he said, “And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.” Yes, continually descending, and will continue until the last heir of God is manifested in the flesh, and being thus continually manifested, does not make them any less the sons of God, or change the divine purpose of God. Isaiah says, “As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.” This is the mother’s voice to her beloved little ones. Paul says, “Jerusalem which is above is free, which is the mother of us all.” Yes, she is a free mother indeed, and all her children are free, and not one of them

born out of true wedlock. Again, in Psalms it seems the whole matter is covered by the saying, "Praise the Lord, O Jerusalem; praise thy God, O Zion. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee." In fact, it is the great Head and Father, and the mother and children. Again, John says concerning this blessed bride, "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." The prophet says, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." In tracing this eternal relationship of Christ and the church Jude speaks very plainly and covers the whole matter, and says, "To them that are sanctified by God the Father, and preserved in Jesus Christ." Here we find the chosen people of God given in a covenant of grace to the Son, and thus preserved in him, their great and eternal head. The inspired poet has well said,

"Her Founder's love has ever proved  
Like Salem's mount, which ne'er was moved;  
'Tis fixed on this eternal base,  
The grace of God and gift by grace."

Some of our Arminian friends say we should not go back so far. If they do not want to hear us go so far back they should not ask of us the reason of our hope, and when they make this request of us, we have just to turn back to the Father's will to this chosen bride. There we find the right and title, and then the survey can easily be made, and the lines followed. We cannot blame them for not wanting to go so far back, because they have neither right nor title to the will. As I see it, these sanctified people, by God the Father, were before the morning of time, or ever the earth was, and were preserved in Jesus Christ, and called.

David says, "Thine eyes did see my substance, yet being imperfect [that is, unmanifested]; and in thy book all my members were written." John saw these members, as new Jerusalem, coming down from God out of heaven. Her name also came from the same country. The prophet Isaiah says, "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name." I feel sure it is the same name and faith that would now be called Primitive or Old School Baptist. David says, "Sing praises to the Lord which dwelleth in Zion." Thanks to his name, he is ever round about this chosen people as their great and eternal head and Father. David again says, concerning the church, Praise thy God, O Jerusalem; praise thy God, O Zion. The Lord says by the mouth of the prophet, "Zion shall be redeemed with judgment, and her converts with righteousness." When God's chosen people fell under the curse of a violated law it did not destroy or make the eternal purpose of God of no effect. Jesus says, To this end was I born, and for this cause came I into the world. The Lord speaks again to this ever-blessed and chosen bride in loving-kindness, reminding her of the sacred and eternal union thus, "Turn, O backsliding children, saith the Lord; for I am married unto you." The word "children," and new creatures in Christ, does not destroy the doctrine I have here in a weak and imperfect way tried to present, nor the eternal purpose and salvation of God's people, because they are of the generation of Jesus Christ that is spoken of in Matthew. The first therefore had no earthly beginning, because Isaiah says, "For as soon as Zion travailed she brought forth her children." When were



these children brought forth? Let us refer to Prov. viii. 22, 25: "The Lord possessed me in the beginning of his way, before his works of old." He does not say, "ways," but "way," and again, as I have quoted, saying, "Before the hills was I brought forth." Here is the bringing forth of that generation, as children, of God, and therefore could not have had any timely or earthly beginning. As to the "new creature in Christ," it brings joy to all of God's children, because it drops experimentally to them. As I see it, this new creature is a unit of God's people, or of that generation I have been speaking about, and was made partaker of flesh and blood, and as I see it while kept by that strong man armed he is as "Thy dead men shall live." The time for this quickening, or living, is recorded in Deut. xxxii. 9, 11: "For the Lord's portion is his people; Jacob is the lot of his inheritance." "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings." Dear little one, how was it with you when this stirring up took place? Had not the stronger than the strong man come and taken from him all his armor? Did you not think yourself to be the worst sinner on earth? Did not this fluttering follow you up? Was it not mother's voice telling that all was not right with you in the sight of God? You tried all your good performances, which seemed to do you no good; did not these flutterings, or awful feelings, follow you until you cried in bitterness of soul, Lord, have mercy upon me, a poor sinner, condemned to die, and at a time unexpected to you, God spoke peace to your soul? Then all was well, while your soul was overflowing with joy you thought your troubles were over here on earth, and forever. Here

mother and children are satisfied; then mother spreadeth abroad her wings, taketh them, beareth them on her wings. As the poet says, On the wings of his love I was carried above. Were you not a new creature in Christ in deed and in truth? Did you not feel to be new? Yes, you were at mother's house, with a feast of fat things; old things were passed away, behold, all things had become new. As I see it, notwithstanding the new creature was a unit of that eternal generation, he was also a new creature in Christ in the manifestation and pardon of his sins, because, as I have here quoted, old things are passed away, behold, all things are become new. I would love to speak at length of these "all things are become new," and the love, the comfort of mother to all her little ones, but time and space would fail me. Therefore in this sense they are new creatures in Christ. The nest is one thing, and the young is another, and answers to the me, the I and the we, the indweller of the house. The child is not born to make it a child, but because it is a child, and is only a change of element. Being manifested in the nest did not make them any more or less the sons of God, or young, but as I have here said, clearly manifested their identity. Let us note the fact the mother did not bear away the nest, but the young that were in the nest. John iii. 29, shows the unity as one with Christ and the church: "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." The young that were borne away on mother's wings must have been here under consideration. Again, John says, I will shew thee the bride, the lamb's wife. Paul says, "For the husband is the head of the wife, even as

Christ is the head of the church: and he is the savior of the body." Here the apostle was given wisdom to show this relationship with Christ and the church, and join both body and Head together, with all their children, as one complete body. Therefore I cannot tell my readers there is an eternal head without an eternal body also, and to destroy one it seems to me would be to destroy both head and body. The inspired poet has well said,

"One in the tomb, one when he rose,  
One when he triumphed o'er his foes,  
One in heaven when he took his seat,  
While seraphs sung all hell's defeat."

Paul says in Colossians, "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell." Jesus says, That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us. To know and believe these things is to love them. When the love of God is shed abroad in our hearts, and we are visited with that true love to God and his people, we can then in this revealed light view and trace this relationship with a joy that this proved. The world knows nothing of such joy and love. With these blessed and chosen people, the Primitive or Old School Baptist Church, I have had my home, though unworthy I be, for a great many years, and hope I may live with them in sweet fellowship until my work is done here, then if I am what I sometimes hope I am I will fall asleep in Jesus, and when I awake with the likeness of Jesus, the great head of the church, I shall be satisfied.

W. L. EDWARDS.

#### MATTHEW XII. 33.

"For the tree is known by his fruit."

Christ said, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." This Scripture is often used by ministers of the gospel. Being but a little child in the household of faith, my views may not be of much value, but it may be our fathers in Israel can sift the chaff from the wheat and find a few kernels.

"The tree is known by his fruit."

Christ used many parables to illustrate the nature and acts of men. As the fruit of a tree depends upon the kind or nature of the tree, so man's thoughts and actions depend upon the nature of the man from whom they flow. In Matthew vii. 18, Christ said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." A corrupt fountain sendeth forth a corrupt stream, and a pure fountain a pure stream. All fruit is like the source from which it comes. It cannot be otherwise. The term "good tree" does not mean large tree, for a small tree will bear fruit like the large tree, but not so much fruit. It does not mean an apple tree, for a peach or a pear tree will bear good fruit of its kind. Neither does it have reference to the tree's physical perfections, for if a tree is able to bear any fruit at all it will bear fruit true to the kind or nature of the tree. The term "corrupt tree" does not mean small, weak or defective tree physically, for a large, or a strong, or physically perfect tree would bear corrupt fruit if it had a corrupt nature or source to bear from. So all trees, either good or corrupt, bear fruit true to their nature. Matthew vii. 16: "Do men gather grapes of thorns, or figs of thistles?" The fruit of an apple-tree must

be apples, the fruit of a fig-tree must be figs, the fruit of a nut-tree must be nuts, of an oak-tree must be acorns. A neglected tree may bear no fruit, or fruit of a poor quality, but all the fruit it bears will be true to the nature of that tree. Wicked people bear fruit in thoughts, desires and actions true to human nature, and can bear no other fruits, but circumstances may determine something as to the quality of their natural fruits, but the kind is the same. A man may be a thief, but when he is put in jail for stealing his corrupt fruit may be limited for a time, but his evil nature still remains. Care, cultivation, seasons and climate affect the crops of fruit trees, but do not change the kind of fruit they bear. Man's environments as to race, climate, nation and parents will affect his thoughts, acts and desires, which are the fruit crops of his nature. When Adam and Eve sinned, and when they bore fruit (Cain), it was from a corrupt source or fountain, therefore it was a corrupt fruit. Could they bear any other kind? Surely not. Now what are the fruits of our old Adam nature? We are generated from Adam in the flesh, and Paul tells us in Galatians *v* 19-23: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred," &c. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Christ tells us a corrupt tree cannot bear good fruit. Then Paul tells us that the fruits of the flesh are evil. Unless we are born of the Spirit we have no source but the flesh, then what will our fruit be? Surely like the tree that bears it. Can the Ethiopian change his skin, or the leopard his spots? Man is somewhat like a tree in his en-

vironments and culture. Two trees of the same kind, or nature, may be treated differently, as to soil, climate, pruning, cultivation, &c., and bear the same kind of fruit in very different quantities and grades, but it will be the same fruit. Two persons having the same natural or spiritual natures may bear fruits of different quantities and grades, but of the same kind. A heathen with spiritual life may not bear as much good fruit in China as John with the same nature in a christian community, but the fruits of the Spirit are the same everywhere: love, joy, peace, longsuffering, &c., against such there is no law. "But if ye be led of the Spirit, ye are not under the law." People do not make laws against the fruits of the Spirit (no need to); but the fruits of the flesh are under the law of sin and death. Our many, many laws are made against the fruits of the flesh. We inherit our sinful natures from our corrupt origin. We cannot change our origin or nature any easier than a tree can. We cannot bear fruit from a nature we do not have, neither can a tree. The Spirit warreth against the flesh and the flesh warreth against the Spirit. Each nature has certain traits, and bears its fruits. All our traits of both natures are affected by our race, nationality locality, health and parents, but all are true to their source. My prayer is that each one of God's chosen people, whether in heathen or civilized lands, be given power in regeneration by which he may bear more fruits of the Spirit than of the flesh. This is a distinguishing mark of the christian. Is it yours? Do you bear two kinds of fruits? Are you without sin? Are you in the flesh? You surely bear one kind, and christians bear two kinds. Now may God's grace, which was sufficient for Paul, be given us in such

abundance that we may bear more spiritual fruits. "For the tree is known by his fruits."

M. N. WEBB.

WEISER, Idaho.

HARDING, W. Va., September 10, 1923.

DEAR EDITORS:—I thought when last I wrote for publication I could not try to write again, but since the Association at the Leading Creek Church, in Randolph Co., W. Va., my mind has been continually dwelling on the wonderful truths of God which were so ably set forth by our ministering brethren, and will not let me rest until I write. May the Lord help me. There were four visiting ministers with us, namely, H. H. Lefferts, Leesburg, Va., J. W. McOlanahan, G. B. McOlanahan and Del Smith, all of Poca, W. Va. Those from Poca were all members of the Pocatatico Association. These ministers and the members of this Association had a great desire to have Elder Lefferts (editor of the SIGNS OF THE TIMES) come among us. He told us he also had a desire to come. We believe if the church needs a special gift the Lord will provide a way for that gift to be manifested among them, for all the gifts that are necessary for the upbuilding of his church are bestowed somewhere, and he will send them where they are needed. "Wherefore he saith, When he ascended upon high, he led captivity captive, and gave gifts unto men."—Eph. iv. 8. "And he gave some, apostles; and some, prophets; and some evangelists."—Verse 11. Then he goes on to tell us why he gave them: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature

of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." The ministers of our Association have been called upon to visit churches and associations in other states; they realized that their preaching was received with gladness, which leads us to believe their gifts, too, were needed in other churches outside those they served as pastors. The sermons were impressive, and we felt a solemn awe as we followed them into the depths and heights of God's wonderful knowledge and plan of salvation, which was carried out by the sufferings, death and resurrection of his own dear Son and made manifest to his people by his Holy Spirit, and so ably set forth by his ministers whom he had called and qualified. We, like the woman of Samaria at the well, felt that Jesus, by them, was telling us all things that ever we did, namely, our feeling of condemnation when we were called before the judgment-seat of Christ, our cries to him for mercy and our deliverance from sin. As we by faith beheld this righteous Judge in all his glory, we thought of his words when he said, "The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here." When this queen had heard and seen all the wonderful things that Solomon by his wisdom had said and done there was no more spirit left in her. Like her, when we by faith behold the depths of the wisdom and riches of Christ, we have no spirit (of opposition) left in us, and we fall at his feet and crown Him Lord of all. When those

gifted ministers are so wonderfully blessed with revelations from Christ and enabled to hold him up before his people as such a complete Redeemer and Savior, we are reminded of the apostle Paul, how after he had been so greatly blessed with revelations and even caught up into the third heaven, was given a thorn in the flesh to buffet him, lest he be exalted above measure. Paul said the thorn was given in the flesh, we therefore conclude that only the flesh or carnal mind was in danger of undue exaltation. We realize that those wonderful gifts are bestowed on the church in earthen vessels, and when we hear ministers asking God for strength to stand, lest after preaching to others they become castaways, our heart cries out, Amen! When we hear God's foreknowledge, predestination, election, special atonement, salvation by grace and the final preservation of the saints to glory set forth we feel that the carnal mind ever has and ever will call that a hard doctrine, and we recall our own experience concerning these truths. A few months after I had received a hope in Christ I was very much troubled and could not comprehend it, but Luke x. 21, "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight," came to me with such sweetness and force it made me willing to leave it all with the Lord of heaven and earth. Dear reader, when you hear the doctrine preached that you call hard, remember that it is the gospel of the Son of God, and is the power of God unto salvation, and no other power can save you. If you feel that election and special atone-

ment leave you out or shut you off from God, remember that Christ died to save his people, and that includes all that ever has or ever will believe on him, no difference who they are or where they may be; and when John the revelator beheld them he saw there a great multitude which no man can number of all nations and kindred and people and tongues. When you hear that salvation is by the grace of God alone, you may feel that such a salvation cannot reach you, that you are not willing to be saved, and perhaps have heard some professor say, "You will not let God save you." Poor sinner, God is able to save you from yourself. The prophet Jeremiah said, "The heart is deceitful above all things, and desperately wicked." God has all power in heaven and earth; if he is not able to save a sinner from that deceitful and wicked heart, what power is there to save him? The word teaches us, The blood of Christ cleanses from all sin. According to God's word and the experience of his people a ray of light from his Holy Spirit can cause you to feel that your heart, which you thought was smooth and peaceful before, is full of rugged mountains of sin and confusion. The longer that light shines there the more you will see of your own sinfulness, and will tremble before God and cry for mercy. That cry is a confession of your guilt. Instead of Christ begging you to be saved, as the world teaches now, you are begging him to save you. The word teaches us that his people shall be a willing people in the day of his power. You have now felt his power, and are willing to cry to him for help. When he has brought you to realize that he is all power and you are all weakness, he will manifest himself unto you as your Savior and strength. O glorious moment, O blessed thought, Christ is now in you the hope of glory.

He says, "No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house."—Mark iii. 27. Christ has now bound that strong man and spoiled his house, he can no longer reign there. Although he is bound and subdued he is not destroyed. He is that flesh, or carnal mind, that lusts against the spirit of God's people, and may cause you many uneasy moments. He may tell you that work in your heart was not of the Holy Spirit, that you are deceived; he may also tell you that you are not yet worthy to come into the church and walk in full fellowship with the people who have been taught by the same Spirit that taught you. Dear child of God, he may tell you those people who preach what you now believe are "old-fashioned" and ignorant, and so different from the world you could hardly fellowship them. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, [in the wisdom of this world] they marvelled; and they took knowledge of them, that they had been with Jesus."—Acts iv. 13. Like them, the servants of God in our day have been taught of Jesus, and that is the highest school and the greatest teacher that ever has been or ever can be in the world. Trust in the Lord and ask him to show you the right way. The same power that brought the children of Israel out of Egypt and went before them during the day in a pillar of cloud and at night in a pillar of fire, can lead you, and when it stands between you and your enemies it will be light and life to you, but darkness and destruction to them.

Before closing, I must say to the readers of the SIGNS, perhaps many of you have heard the editor, Elder H. H.

Lefferts, preach, but there are hundreds who have not had that privilege. We recognized his gift in his editorial writings, but since he visited our Association and we heard him preach and talk we feel that the Lord has indeed bestowed a wonderful gift on the church through him for the upbuilding and strengthening of his people. He stands fearlessly up on the walls of Zion and shuns not to declare the whole counsel of God, and hews straight to the line, using God's word for a plummet, proclaiming the truth of God which the SIGNS has always upheld, and we feel that our family paper is blessed in having such able and well qualified associate editors, and that the doctrine of God will still be placed before its readers in all its purity. May God bless and sustain all the writers and publishers, and enable those who have been "appealed to" to help bear the financial burden of the paper, for Jesus' sake.

(MRS.) E. E. WORKMAN.

SALISBURY, Md., Oct. 14, 1923.

DEAR BROTHER DODSON:—You will doubtless be surprised to receive this letter, and it may be that you have entirely forgotten the writer, but I have a desire to write to you which I cannot seem to get rid of. If the desire is of the Lord, or not, you will have to judge as you read. I feel to be so ignorant concerning the things of God and his righteousness that I cannot rightly judge. I have had such sweet meditations since our meeting at Nassaongo that I would like to tell you what a joy and comfort it was to me. It is always with sadness that I see the meetings come to an end and go back to the temporal things of this life. This week, however, I have been on the mountaintop, and everything is beautiful and joyous. The words, O God, my God, the

God of salvation, have been constantly with me since Sunday, and I find myself saying them over and over, and somehow there is not a doubt in my heart but that he is my God, and I am His. The hymn number 406, "My God, the spring of all my joys," &c., I have sung over and over, and every word is more precious than pearls, for they are above price. God has surely prepared a table for me in the presence of mine enemies, those of our own household, and what a feast I have enjoyed. Having to be content with crumbs which fall from our Master's table, what unspeakable joy when we are given a feast of fat things for our portion. Do you think our feast would become stale and undesirable could we have it before us always? When we are given a little glimpse of the joys, we hope, that are stored up for us how we cry for more and more, and for a continuance of the manifestation of his love to us. Do you think we would ever tire of all this? It is so seldom that I have a season of joy and gladness, and I try so hard to hold fast to that joy, but it is soon gone, and I know not where to find him whom my soul loveth. The Song of Solomon is the most beautiful love story ever written, and when our understanding is enlightened a little to see the beauty of it, oh the joy and sweetness in reading and thinking of it. Surely, my dear brother, it is God's work that we love so deeply those whom we firmly believe are his precious little ones. We love God and his Son Christ Jesus, because he first loved us and drew us to him by the cords of his love and his sweet resistless grace. Therefore we love him wherever we see him manifest; it is the love of God shed abroad in our heart by the Holy Ghost.

When I had written this far I was

made to stop, because I had no more to write; my mind just left those things; I was shut up. Now, after days have passed, I will attempt to finish it. My season of rejoicing is over long ago, and I am right back where I was, so sick of self, and seeing there such a wicked and deceitful heart, hating sin, yet sinning daily, hourly. I cannot even think one good thought. If I do have a thought I enjoy, before it is scarcely formed dozens of evil ones crowd it out, and it is gone. I am afraid to write or speak of these things God's children love, for fear I will expose my utter ignorance and the brethren will find me out and have no further use for me, or fellowship for me. I see so much of the hypocrite in me; deceit is mixed with everything I do or say. This disgusting old man, flesh, is always in evidence. I am so helpless, and so vile and sinful, that it is only through the abundant mercy of God I am not cast off by the church. Oh how wonderful, how glorious, that we have such a kind and loving Savior. I know he is able to save unto the uttermost all who come unto him; but have I come unto him? Have I been brought into his banqueting-house? Is his banner over me? I know if I had to stand before him in my own righteousness there would not be the faintest glimmer of hope for me, but if our dear Jesus (how sweet that name) died for me, the pure and holy for such a miserable, polluted worm of the dust as I am, then I have a good hope, through this precious Jesus, that I am one of the body of Christ. But these doubts and fears are almost always with me. I think it must be because I am so proud and so easily puffed up. If I had many seasons of rejoicing I would get high-minded I fear.

There is a great struggle in my heart

and mind over sending this letter. One spirit says it is like the writer, deceitful and vain, another something urges that it be sent, to tell you how we all enjoyed your visit here. The thought that it may be a tiny bit of comfort to you to know we did enjoy the meeting at Nassaugo so much is the only reason I do not burn it all up. We feel richly blessed down here to have Elder Mellott as our pastor. He is a splendid preacher, also a lovely man.

I will now close, hoping you may be able to judge the writer leniently, and yet not be deceived.

Your very unworthy sister, if one at all,  
EFFIE F. GIVAN.

MT. ZION, Ill., Sept. 24, 1923.

DEAR FRIENDS:—I am sorry to have been so negligent in the matter of my subscription to the SIGNS. I presume it is part of our nature to be this way. The SIGNS has been coming to some member of our family for many years, perhaps sixty. I seldom hear the truth preached, and what I get is through your paper, so far as preaching goes. While I have never united with any church, it is comforting to me to be able to enjoy the doctrine as outlined in the SIGNS. When I try to comprehend the greatness of the Almighty in the creation of the universe, and all that pertains to it, I become bewildered in the wonders of it all, and feel that man is too insignificant to be worthy of much consideration, and yet when we know that God in his infinite mercy sent his Son to this world to suffer and die, it was for some purpose, and that was to redeem his people from their sins. So, after all through this mercy man is given some hope of life hereafter; but in no other way, it seems to me.

I am inclosing ten dollars. Four to

apply on my subscription, and six dollars for some others who may be in arrears.

With affectionate regards, I am sincerely your friend,

GEO. B. SPITLER.

LAMAR, Colo., Nov. 29, 1923.

DEAR BRETHREN:—I see my subscription for the SIGNS will expire in December, so am inclosing money order for two dollars to renew for 1924. I would like to write and tell the brethren what comfort I receive from their writings, but the Lord withholds from me the gift of writing, and no doubt he has a purpose in it, for he worketh all things after the counsel of his own will, and none can stay his hand, or say unto him, What doest thou? The comfort I receive from their writings cannot be told in words. My prayer is, if it is the Lord's will, they may live long and ever contend for the faith once delivered unto the saints, for this is the only doctrine that will ever save a poor sinner like me.

Your brother in a little hope,

A. H. CRAWFORD.

#### 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?

#### NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, 452 Main St., Woburn, Mass., the fifth Sunday in December (30th). All are welcome.  
L. B. FORD.



**EDITORIAL.**

MIDDLETOWN, N. Y., DECEMBER 1, 1923.

**EDITOR**

Elder H. H. Lefferts, Leesburg, Va.

**ASSOCIATE EDITORS**

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

Elder George Ruston, Kelly Corners, N. Y.

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

*All letters for this paper should be addressed, and money orders made payable, to***J. E. BEEBE & CO.,***Middletown, Orange Co., N. Y.***I CHRONICLES IV. 10.**

"AND Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested."

There is but little left on record concerning Jabez, yet what is written is sufficient to establish Jabez's standing as an eminent saint of the Most High. There were gods many, and lords many then, even as there are now, and Israel frequently went whoring after strange gods, but here was one man, more honorable than his brethren, calling on the God of Israel. How blessed to call on the living and only true God. Men in trouble and distress call upon their gods, as one of old said, "Every man unto his god," but we find Jonah did not call upon his God, even when the captain said, "What meanest thou, O sleeper? arise, call upon thy God." Thus we see that one does not call upon God, the living God, by the wish or command of others. Jonah must come to the belly of hell ere he cries unto the Lord. Jabez, also, from his prayer shows that he had got to a place where he was in need of a substantial blessing. Among the many gods of the earth,

why should he call on the God of Israel? He was led, just as holy men of old wrote, as they were moved by the Holy Ghost. He was inspired by God to call upon God. Isaiah says, "O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name." Yes, it is by God, the Holy Spirit, that we make mention of his blessed and holy name. He called on Israel's God, and said, "Oh that thou wouldest bless me indeed." He was in need, could not help himself and could say,

"No help in self I find,  
And yet have sought it well;  
The native treasure of my mind  
Is sin, and death, and hell."

Out of dire necessity he cries, "Oh that thou wouldest bless me indeed." He wanted a like blessing to what all true Israelites have had at the hand of their God. It was an "indeed" blessing that Jacob had, though he limped ever afterwards, and many others, too numerous to mention, were recipients of blessings "indeed." Jabez could not be content in just hearing reports of others who had obtained the blessings, he was in earnest. What a blessed trait to be in earnest, to have a fixed desire. It is from a heart-felt desire for an "indeed" blessing that we are writing on this subject. Perhaps there are many readers of the SIGNS who have similar longings. You know that Israel is saved with an everlasting salvation, and you know also that you are sinners, and that the Scripture saith, Jesus came to save sinners, but you cannot be content with just reading and assenting to it. You want it written in your hearts. In other words, you want a "Thus saith the Lord;" a word from his mouth. It is so much in your mind and heart that you cannot help but cry, Oh that thou, the living God, wouldest bless

me, even me, chiefest of sinners, unworthy to call upon thy holy name, but as Peter said, "Lord, to whom shall we go? thou hast the words of eternal life." Such an exercise, dear soul, makes business and pleasure take a lower seat, and God, God's word, God's people, are with us in our hearts, and we know now that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." What is an "indeed" blessing to you? Is it not to have your sins forgiven, to be freed from the bondage of the law, and to be brought into the glorious liberty of the children of God; to be sealed by God, the Holy Spirit, as an heir of heaven; to be blessed with the spirit of adoption, which enables you to cry, "Abba, Father?"

"Oh that Thou wouldest bless me indeed, and enlarge my coast." When God's saints are in the belly of hell, at the bottoms of the mountains, the waves and billows roll over them, they have no coast. The judicial wrath of the law is like an angry sea, upon and in which a poor sinner is tossed; he finds no resting-place there for the sole of his foot. Jesus calms the sea, and we immediately see the rock in which we are secure; like Jonah, cast upon the dry land, we can say, Salvation is of the Lord. Christ is that dry land, and we are free from the law by the body of Christ. Now that we have some evidence upon which we can stand, it is our desire for more knowledge of what in the purpose of God is ours. We would be directed into the love of God, his election and predestination. We would enter into and enjoy the blessings of the land, and have sweet fellowship with Abraham, Isaac and Jacob. We would walk with David, and run with Habakkuk. To have our coast enlarged is to be directed by the Comforter to that

covenant ordered in all things and sure and to know where we set our foot in this heavenly land it is ours by the will of our God, to know that our cross and our crown are both willed by Him. We thought that darkness of mind, sorrows, crosses and an absent God were all proofs of our being out of the secret, and said, "All these things are against me," but the Lord enlarges our coast, and we see love inscribed upon them all. What a wonderful height, depth, length and breadth there is to the love of God, and we live, move and have our being in love, and God is love. What a blessing it is, then, to have our coast enlarged from the narrows of self to the vastness of God.

"And that thine hand might be with me." The hand of the Lord is the power, or might of the Lord. Do we not need this at all times, that it might be with us? The hand of the Lord is ever with his saints, for like the potter who commences a piece of work on the wheel, and does not take his hand from the vessel until it is finished, so the Lord continues the work he has begun; but we would see his hand with us. So often it seems to be against us, and, like Jeremiah, we say, "Surely against me is he turned; he turneth his hand against me all the day." He turneth his hand upon the little ones. It is good to look to the hand of the Lord for temporal blessings, but let us remember "he gave them their request; but sent leanness into their soul." Many have their hearts set on certain things which are contrary to God's word, and when they see that what seems to be a providence turn up in their favor they are positive the hand of the Lord is with them, and they persist often to their own undoing and destruction of Zion's peace. Thus a rebelling Jonah found a ship waiting to take him to Tarshish.

He also happened to have his fare, and whilst the storm was brewing he went down to the ship's sides and fell asleep. Paul says, "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." So it is with all who trust in themselves, self-satisfied, they fall asleep in that treacherous calm of carnal security; they know not that a storm is coming that will ultimately find them overboard in the perilous deep. All this time the hand of the Lord is with them. It was with Jonah, for Jonah must preach to Nineveh, though he goes by way of the belly of hell, and when on dry land he knew the hand of the Lord had been with him. It is this hand which Peter calls "the mighty hand of God," and it is a mighty hand that can make all things work together for good to them that love God, to them who are the called according to his purpose. Jabez prayed also to be delivered from evil, that it might not grieve him. Oh, what a blessing to have a tender conscience towards God and man, and to be delivered from every imagination and thought of the heart. Genesis vi. 5, says, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Man is no better to-day, vice is rampant as ever, and with many professors there is much spiritual wickedness in high places. There is a limiting of the Holy One of Israel in his sovereignty on the one hand, and a hiding behind predestination on the other. There is a lightness in walk and conversation which is an evil in this day, and those who walk thus do it, if they are true Israelites, to their own grief. Wherever there is walking in the flesh there will be grief sooner or later, therefore how fitting

is such a prayer to poor sinners. Jesus taught his disciples to pray, "Deliver us from evil," and will he not yet teach them? Are there any who can make a sweet morsel of sin? God forbid. All who have wept for the afflictions of Joseph will groan under sin, and hate evil, and will pray, "Keep me from evil, that it may not grieve me."

"And God granted him that which he requested." That the Lord answered him is proof that it was true prayer. Oh, how many prayers are "talked" in these days, yet God has promised the very blessing embodied in Jabez's prayer, and his promises are yea and amen in Christ Jesus. Therefore if God be true his saints in Christ shall ask and receive, shall seek and shall find. They shall have all their needs supplied according to his riches in glory by Christ Jesus.

G. R.

#### TIMELY SUGGESTIONS.

DESIRING to see the usefulness of the SIGNS extended, both on account of those who may read, and the publishers, two suggestions are offered whereby the subscription list can be enlarged:

1. Let every present subscriber obtain and send in one new subscription. This will mean an immediate increase of one hundred per cent. Can any lover of the truth spend two dollars during the year to better advantage?

2. There are a number scattered over the country who would enjoy reading the paper, who cannot afford to pay for it. On the other hand, there are many who can well afford to send it for one year to those less fortunate. Can those in the latter class do better, in sending Christmas remembrances, than to have the SIGNS greet their friends throughout the coming year?

If either of the above suggestions make an appeal to you, remember action is what counts.

R. L. D.

THE foregoing suggestions from Elder Dodson are very timely, and if each of our subscribers would do what they could toward helping increase the circulation of the SIGNS it would be a great help to us in publishing the paper. Do not feel your help is not worth the effort, that you could only do a little, for the little that each one can do when added together would mean a grand total to the publishers.

J. E. B. & CO.

### CIRCULAR LETTERS.

(Written by George R. Tedford.)

*The Maine Old School Baptist Association, in session with the Bowdoinham Church, September 8th, 9th and 10th, 1922, sends greetings in the Lord to the churches of which she is composed, and to the associations with which she corresponds.*

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 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.

Brethren, let us look at Romans viii. 9: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." In Galatians v. 16, we read, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." If we do walk in the Spirit then we shall love one another, and if we are blessed with the Spirit of Christ our meeting will be one long to be remembered, and it

seems to me that if we walk as we are here directed there will be nothing but joy and peace among us. But the flesh is weak, and doubts and fears assail us, and we must ever look unto Jesus, the author and finisher of our faith. He is the complete redemption and salvation of his people. The children of God suffer, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." "Christ also hath once suffered for our sins, the just for the unjust, that he might bring us to God." "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." So then it is written, Let him that glorieth glory in the Lord. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Our hope is that we are not forsaken. He who was rich became poor that we through his poverty might be rich. So poor was he that he had not where to lay his head. He paid our debts, made satisfaction for our sins and freely justified us by his blood. Now, "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."

J. C. CLARK, Moderator.

GEORGE R. TEDFORD, Clerk.

### CHANGE OF ADDRESS.

ELDER J. B. Bowden wishes to announce that his present address is Ingram, Texas, Box 85.

MEMORIALS.

WHEREAS, it has pleased almighty God to remove by death from this time-state, our dearly beloved brother, **Elder B. F. Coulter**, we the Particular Covenanted Baptist Church in Canada, do bow in humble submission to the will of God, and desiring hereby to extend by the unanimous voice of the church, an expression of our sorrow and deep sympathy with dear sister Coulter and family in their great loss,

RESOLVED, that we spread this resolution on our Minutes, and send a copy to sister Coulter, and a copy to the SIGNS OF THE TIMES for publication.

J. B. SLAUSON, Moderator.

JOHN T. KERR, Clerk.

OBITUARY NOTICES.

**Margaret Ann Kelter Bales** was born May 18th, 1831, in Hampshire County, Virginia, and departed this life November 9th, 1923, aged 92 years, 5 months and 21 days. At the age of three years she came with her parents to Greene County, Ohio. Mrs. Bales was the daughter of Frederick and Mary Keiter, and was one of a family of twelve children, of whom five are left to mourn the loss of a kind and loving sister: Mrs. Susan Beam, of the Zoar neighborhood; Mrs. Jane Buckwalter, of Needmore; Mrs. Katherine Haines, of near Paintersville; Edward Keiter, of Lumberton, and James Keiter, of California. April 15th, 1852, she was united in marriage to Elisha Bales, who preceded her to the heavenly home a little more than nineteen years ago. As a result of this union six children were born: Susan Maria, William Harrison, Mary E., Silas Raper, Frederick Keiter and Sarah Emma. Of these two are still living: Silas Raper and Sarah Emma Girard, on the home farm. Besides these she leaves to mourn their loss seventeen grandchildren and fifteen great-grandchildren. She was not a member of any church, but held rather closely to the belief of the Baptists. Her life was one of tenderness and uprightness, and she was loved because of her kind disposition, amiability and unselfishness. "Aunt Margaret," as we all called her, was known for her integrity and purity of personal character, and the many kind and generous qualities of heart that so endeared her to her family, neighbors and friends. As a neighbor she was loved and respected by all, and her passing away is not only a loss to the family, but also to the entire community.

I will add to the above, that on the 12th I was called from Delaware to conduct the funeral service at the home, where many relatives and friends were gathered, showing she was esteemed highly. I have known her all my life. She was a good woman, and our hope is, one of the ransomed of the Lord.

After service at the home she was laid to rest at

Jamestown, Ohio, to await the summons from on high. May we all be enabled by the grace of God to be reconciled to his will.

L. E. STEPHENS.

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

W. H. Burford, Ark., \$2.00; J. T. Burford, Jr., Ark., \$1.00; Mrs. E. J. Bolton, Ark., \$1.00; John W. Rockafellow, N. Y., \$8.00.

MEETINGS.

EBENEZER OLD SCHOOL BAPTIST CHURCH, IN NEW YORK CITY.

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

11:00 A. M.

2:00 P. M.

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

SALEM OLD SCHOOL BAPTIST CHURCH,

1315 Columbia Avenue

(Park Avenue Hall)

PHILADELPHIA, PA

Meeting every Sunday 10:30 a. m.

ALL WELCOME

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

S. B. MOFFITT, Pastor.

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

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

Little Flock Church will no longer hold meetings at Park and 5th Streets, but for the present will hold them at the home of brother J. W. Haynes, 494 East 10th Street, Riverside, California. We hope to have a place again soon, and when we do we will appreciate having our notice with you.

OLIVER P. SPEIRS, Church Clerk.

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

JOSHUA T. ROWE, Pastor.

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

S. B. MOFFITT, Pastor.

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

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

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I know from my own observation that this is an effective remedy for dropsy, and I take pleasure in recommending it to physicians and patients.

ELDER S. HASSELL.

### 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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### EDITOR :

Elder H. H. Lefferts, Leesburg, Va.

### ASSOCIATE EDITORS:

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

# 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. 91. MIDDLETOWN, N. Y., DECEMBER 15, 1923. NO. 24.

## POETRY.

### DEITY.

THE great all-seeing and unseen,  
With power supreme is fraught;  
Created all that e'er has been,  
Will be, or is, from naught.

Whose reign, unmarked by fleeting years,  
Endures when time has fled;  
Above all judgment, doubts and fears,  
No law above his head.

No object, whether small or great,  
Is hidden from his sight;  
He knows, and holds the keys of fate,  
And all he does is right.

There is no creature anywhere  
But he has given birth,  
And all, without his tender care,  
Would perish from the earth.

His power the universe upholds,  
Even heaven's jeweled dome;  
While he the book of life unfolds,  
As centuries go and come.

The face of every lily fair  
Was painted by his brush;  
And 'twas his love for beauty rare  
That caused the rose to blush.

He knows all things that were and are,  
And which are not yet done;  
Ordained them from his throne afar,  
Before time had begun.

And though he hath his face concealed,  
No power from us can sever  
The matchless love he hath revealed,  
Which shall endure forever.

He speaks, and countless worlds roll on,  
Or cease at his decree;  
High Priest and Lord, the great Three-One,  
The infinite Deity.

ALFRED E. TITUS.

TRENTON, New Jersey.

DEAR EDITORS:—The following verses were composed by the invalid sister while she was very low in a hospital, and were sent to her brother, G. D. Holland, and by his consent are at your disposal.

J. A. PRESTON.

LIFE—What is it?

A stirring within the nut-brown shell,  
A plant springs forth in the light to dwell,  
A tendril clings with its baby hands,  
While a green bud bursts its circling bands;  
Softly the silken petals unfold,  
Till perfume flows from the heart of gold.

LIGHT—What is it?

A soul dwelt midst the darkness of sin,  
That would not let a gleam shine in,  
A mere spark, that soul, in its house of clay,  
Like a tiny star so far away;  
But lo, it twinkled, expanded, grew,  
And darkness receded, the rays shown through.

LOVE—What is it?

A tiny babe in a stall was laid,  
Helpless, midst perils, yet unafraid;  
Over him shown a protecting star,  
Guardian angels watched near and far;  
Untouched by sin, the earth he trod,  
Overcame death, abides with God.

A flutter of wings, a burst of song,  
There's life everywhere, the whole day long;  
A rosy-hued dawn, a silvery moon,  
A glimmer of light and night is noon.  
What does yon bird sing to its mate?  
LIFE, LIGHT, LOVE, they are God's incarnate.

LOLA LEE HOLLAND.

## CORRESPONDENCE.

## JAMES I. 27.

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

Perhaps religion is one of the most common subjects of the world to-day, and in all probability no subject discussed is as little understood. Men of master minds, women of intelligence and children of all ages deal with what they call religion. Many of all classes are sincere, believing they understand exactly what they preach, write and talk concerning this most important subject. Thousands verily believe they are doing God service in sacrificing worldly matters in order to give their time and devote their lives to the kingdom of God, but in reality few in all the world understand what religion is. There is in this day more progress in "church union" than at any time in church history. Thousands, yes, millions, are identified with different organizations called by various names, all supposed to have the Lord's seal of approval. All believe they are doing that which is pleasing in the Lord's sight, and verily expect to receive eternal blessedness for what they do. But, after all, is it not more for show, pomp, social, financial and political gain than for the poor and needy, or to the praise of God? Most all simplicity, both in preaching and worship, has taken wings of the morning. The greater talents among men in the ministry have left the simple principles of the gospel and have plunged into science headlong, without considering that God is before all things, and that by him all things consist. It seems, too, that the more they flounder and drown in such waters the more followers they have. This is but the fulfillment of the word of the Lord:

Men shall wax worse and worse, deceiving and being deceived, and were it possible would deceive the very elect. Two blessed points are here set forth: There is an elect people; and that people cannot be deceived by the cunning craftiness of men; no, not with all their scientific ideas and notions. Pure religion and undefiled before God is in no sense scientific, but rather the very essence of simplicity. The wayfaring man, though a fool, cannot err therein. Thousands of sermons, so called, are delivered Sunday after Sunday without the slightest reference to Jesus Christ, and him crucified. Darkness shall cover the earth, and gross darkness the people, says the word of the Lord. Never, since the resurrection and ascension of Jesus, has there been more darkness, ignorance, superstition, gaudy show and lack of sincerity than now, yet it is all called religion. How few of all this world have the fear of God before their eyes. Those who have such fear, and know what religion is, are the most deluded, the most ignorant and most behind the times, in the minds of the "wise and prudent," of all people on earth. The religion of Christ, they are often told, would do for that age of the world, but not for this progressive period. It really is wonderful how vain man, made of the dust of the ground, has advanced and progressed, until he is wiser and far ahead of the Creator. Lord, save thy people from such delusion: the snares of death. Three kinds of religion are spoken of in the New Testament, viz.: pure religion and undefiled before God and the Father; Jews' religion and vain religion. The same three kinds are in the world to-day. The first named above is known and experienced by the Lord's people, regardless of who or where they are. The second mentioned is still with the Jews in their



worship of God, supposedly, without Christ in it. The third is abroad in the land. The first is pure and undefiled. No show; no pomp; no partiality; no greed; no covetousness; no slander; no backbiting; no high-mindedness. The poor are equal with the rich, the rich on an equal plane with the poor; the rich brought low and the poor exalted. No such thing as preference for the man with good apparel and the gold ring. No sitting of the poor under the footstool of the rich. Is such true among the progressive denominations to-day? No place is found for the poor and needy; really that class is not wanted in such places, but rich men and women of importance are sought everywhere. Has money become the god of the earth? Is it worth more than a broken and contrite heart? Is it worth more than honesty and integrity? Even in church relationship, which should be union, every class of society must stand by itself. It is sometimes wondered if the thought ever enters the mind of those who belong to the "400" class that God is the Father of the poor as well as the rich. In this matter all are alike, heirs of God and joint-heirs with Christ. It seems that in the days of Jesus the Father had even more respect for the poor than for the rich. The poor publican was justified rather than the rich Pharisee; Lazarus the beggar rather than the rich man who fared sumptuously every day; the poor widow who cast in her mite, all she had, rather than the rich who cast in of their abundance; the poor man of the tombs rather than the arrogant of the land. Indeed it was Christ's pleasure to eat and drink with sinners and be called their friend. When religion puts on the aspect of pride immediately it becomes "vain religion." High seats and gaudy dress

often separate between the precious and the vile, between those who are the Lord's children and those who are not manifestly such. In pure and undefiled religion there is no difference shown between classes of society in the church. This is the very lesson taught by the text at the head of this article. There is neither rich nor poor, neither high nor low, neither male nor female, but all are one in Christ. The tie (love) that binds happy souls together is pure and undefiled; it could not be otherwise, since it is the love of God and passeth understanding, in the sense of union.

The mighty angel that John saw come down from heaven stood with one foot upon the sea and the other foot upon the earth, and cried with a loud voice that time should be no longer, signifying the end of all temple worship, including all forms, rites and ceremonies. Under the Mosaic dispensation there was a time prescribed by the law for everything: holy moons, sabbath days, offerings, sacrifices, circumcision, &c., but with the coming of the gospel, and to the end of all earthly things, such shadows shall never exist again, because of the absence of the body (Christ) which caused them. Now God is worshipped in spirit and in truth, and he seeketh such as thus worship him; that is, none so worship him except first sought and spiritually prepared by him to render spiritual service. What, therefore, is there in the sight of God and the Father in forms, rites and ceremonies? God had no pleasure in such things in the days of old, and surely there can be no pleasure in them to him in the gospel day. Pure religion and undefiled, therefore, is to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. In making reports some ministers state how many calls they make

during the year, and in all probability not one call is made by them upon the fatherless and widows, in the sense of the text chosen for this article. When destitute and sore afflicted it is a small and easy matter to call at the homes of the fatherless and widows and express sympathy in word; not difficult to say, I am very sorry for you in your distress, but the apostle James says, If one is destitute of food and clothing, and you say to such an one, Be ye fed and be ye clothed, notwithstanding you give them not the things necessary, where is your faith? In reality, what service has been rendered? None whatever. Is this the kind of visit to pay the fatherless and widows in their destitution? The answer is, No. If destitute of bread, the visit means a barrel of flour; if destitute of clothing, it means to supply their need; if destitute of fuel, it means wood and coal. Just here we want to emphasize the fact that such visits of kindness are not by any means confined to ministers, but such kindness, pure religion and undefiled, should be ministered by all the household of faith. The children of God are commanded to be doers of the word, and not hearers only. In such religion there is no form, no show, no hypocrisy, no partiality. Such was the life of Christ in the flesh. He ministered to the poor and needy, and said that should his followers give a cup of cold water to a disciple they should not lose their reward. There is, therefore, work to be done by those called unto glory and virtue. When I was hungry ye fed me; when I was naked ye clothed me, and when sick and in prison ye visited me, said Jesus. How much better such service than the pride, pomp and vanity of the world.

To keep oneself unspotted from the world is clearly seen in the foregoing.

Most every one in this day is in some way associated with worldly matters, business of everyday life. There is not the slightest shadow set forth in the New Testament that men should be indolent, but rather that they should work with their own hands to provide for those dependent upon them. Hence to keep himself unspotted from the world means right living, right dealing, having no part in the unfruitful works of darkness, not carried about with every wind of doctrine, but rather stand fast in the liberty wherewith Christ hath made us free, and be not again entangled with the weak and beggarly elements of the world. All forms, rites and ceremonies perished with the using, hence touch not, taste not, handle not. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

H. C. KER.

#### THINK.

"THEN they that feareth the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. iii. 16.

There are times when this Scripture has afforded me some comfort, especially the very last clause, for that seems to embrace or include me. Yes, even me, who am not able to speak as others do, but feel that I am made to think upon his name, that name which has all power in heaven and on earth. I might also say under earth, for is there any place that he is not, to whom alone might dominion and power be ascribed? Surely there are times when it is most sweet when enabled to meditate upon these things and to have a view (although in small degree) of his might and majesty, to know something of his most holy character and

glorious attributes, but these things are only known as he is pleased by the light of his Spirit shining in the heart to reveal to us, and that same light that makes known unto us something of his holy character and divine perfection also shows us something of our own vileness and imperfection; and oh what a contrast, how infinitely great the difference, even to the limited view we have of these things. But I trust my God has made known to me that I am altogether vile, and have been made to cry out, Unclean, unclean! and have no power to cleanse myself. This truth we never want to lose sight of, nor to forget the hole of the pit from whence we were digged, but we know that our own heart is treacherous and deceitful and desperately wicked, and it will not do to depend upon, but if kept it will not be by our own strength, which is only weakness, but it must be alone by the power of God, which we know to be sufficient. He alone can keep us from idolatry (giving to the creature that which belongs to the Creator, which we all are naturally inclined to do), but let this be our desire, that he keep us from denying him and claiming that for ourselves which does not belong to us; that is, the ability to do or not do, which my own experience teaches me is untrue, and my understanding of the Scripture the same. I can do that which is good and well-pleasing in my Master's sight only as he is pleased to work in me. If I have ever done one truly good, unselfish act it was only as the love of Christ constrained me, and the only cause I know of that I have not gone to the same excess in sin as some other have, is because of restraining grace. If there is any difference in my nature from others, I do not know it, all being children of wrath. The only difference is what grace makes them; to grace

all the glory belongs. Then, knowing these things, how very wicked it would be on my part to claim for myself that which I know does not belong to me (power to do good if I see fit and proper to do it), thereby robbing God of his glory. Will a man rob God? The question is asked and answered by God himself. (See Mal. iii. 8.) But God is not mocked. If we sow to the flesh we shall of the flesh reap corruption, and when we undertake to walk by the light of the spark of the fire of our own kindling this shall we have at God's hand: we shall lie down in sorrow. Then how vain to claim anything of ourselves, who are nothing, less than nothing, and vanity. But how good it is when our minds are led away from the vanity of the flesh, and the utter vileness and weakness of the same, and look alone to that God who has all power, and has created all things for his own glory, who is the only all-wise Creator, and supreme Ruler of the universe, controlling and governing all things after the counsel of his own will, working in his people that which is good and well-pleasing in his sight. He works and none can hinder, and I know that unless he works in me all is vain, for without him I cannot do anything. This truth I never want to lose sight of, that he alone can keep me, and that he alone is my Savior, now, henceforth and forever. I love to think of him, and rejoice in him, having no confidence in the flesh, knowing that if we live after the flesh we die, but if through the Spirit we do mortify the deeds of the body we live. Let us not forget that it is through or by the Spirit that this is done. Then to God, the Spirit, all praise is due, and I love to think of it this way, and right here I want to quote from the apostle Paul to his beloved brethren at Philippi that which has appeared beautiful to me:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, 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." But this I can only do as I am enabled by him whose thoughts and ways are as far above my thoughts and ways as the heavens are above the earth.

Brother Dodson, I will mail what I have written to you, not for the purpose of it being published in the SIGNS OF THE TIMES, of which you are an associate editor, for I consider that the limited space in the paper should be taken up with the writings of those who are better enabled to write of the honor of our King than I am, and also to the good and comfort of his subjects, so this is for your perusal. I have written to ease my own mind, with hope that it may not be a burden to you to read my imperfect writing; you being my beloved pastor, and knowing my weakness as you do, I feel assured of the charity you possess, and I make free to you some of my mind and thoughts.

From one who trusts he has been made to love the Lord, and to be a lover of good men, made good only as the love of God has been shed abroad in their hearts by the Holy Spirit that has been given unto them.

Your little brother,

MARTIN D. FISHER.

EAST POINT, Ga., November, 1923.

BRETHREN EDITORS:—Though I feel little and unworthy to thus address you, yet I want to let you know I am still alive, but no better. I am suffering more, and am never easy, still I get around on crutch and stick.

Dear brethren, I want to thank you for

still sending me the SIGNS. The many good letters in them have been very comforting to me in my lonely hours of suffering. Dear editors, brethren and sisters, write on as God gives you light and liberty, for your articles comfort many of God's little children who are on beds of affliction, also many who are far from any place of true worship. Although we believe that our God is everywhere present, and nowhere absent, and can and will comfort his people, yet we, as his, are commanded to comfort one another, and through this medium we can and do comfort each other. We read of their travels, ups and downs, doubts and fears, and are built up and strengthened while traveling through these low grounds of sorrow. It is said in holy writ that it is through great tribulation ye shall enter the kingdom, and that many are the afflictions of the children of God, and, dear friends, I can realize this, whether I am one of the redeemed of the Lord or not. I often think that if I were one of the redeemed I would not be in the dark so much, or have so many doubts and fears. There is one thing I do know: I love the Primitive Baptists with a different love than I have for others, and I feel to hope it is the love of God in my poor heart that makes me love them. God is love, and he chooses such to worship him as worship him in spirit and in truth. John says, "We know that we have passed from death unto life, because we love the brethren." I do believe he that loveth in deed and in truth is born of God, and I believe the whole family of God was chosen in Christ before the foundation of the world. Yes, when the appointed time of the Father arrived he (Christ) came into this world to save his people from their sins. He suffered, bled and died, paid whatever his people owed, can-

celed all their debt, and cried on the cross, "It is finished." Then and there the whole family, or church, of God was eternally saved, redeemed by the goodness and mercy of God, saved by grace through faith, and that not of themselves, it is the gift of God; not of works, lest any man should boast. Yes, dear brethren, it is of the good Lord from first to last. He hath saved his people with an everlasting salvation, and when the time appointed of the Father comes he sends forth the image of his Son in their heart crying, Abba, Father, then they are made to see their sinful and wretched condition, and when they are delivered they love the brethren. Yes, he is a full and complete Savior. Oh how thankful we ought to be, and love and serve him, and one another, while we sojourn here. I feel I am near my journey's end, and ask an interest in the prayers of God's people.

Dear editors, may the good Lord long spare you to comfort his children, as you have in the past, and may you ever contend for the faith once delivered unto the saints. While I love dearly to read the SIGNS, and it is a great comfort to me in my condition, still if you have to go down into your pockets for the money do not send it, for I do not want to be burdensome. If I had the money, or was able to work, I would gladly pay for it. Pray for me, that I may be reconciled to my lot.

Thanking you for past favors, I am your poor, little, afflicted brother,

G. W. ALMAND.

GRAYSON, La., Nov. 18, 1923.

DEAR EDITORS:—I am sending money order for two dollars to renew my subscription to the dear old SIGNS OF THE TIMES, which expired August 15th, 1923, and please pardon my negligence in

waiting so long to renew. If I am not mistaken in what I believe, I can truly say that I do heartily indorse the doctrine set forth, and so earnestly contended for by the editors and writers of the SIGNS.

Our little church, Mount Pleasant, is composed of a little band of faithful brethren and sisters, who believe in the personal unconditional election of all whom the Father gave to the Son, and that all things that take place or come to pass are in accord with his will and purpose. We have two ordained Elders, to wit, J. S. Gordy and J. E. Smith. Elder Gordy is our pastor, and we esteem him very highly for the truth's sake.

Will brother Lefferts give his views on Songs of Solomon viii. 8?

With love to all, I am your little brother in hope,

J. W. VALENTINE.

HERNDON, Va., Nov. 26, 1923.

DEAR EDITORS:—Inclosed please find check for three dollars to extend my subscription to the SIGNS from December 1st, 1923, to December 1st, 1924, the extra dollar can be applied to the fund of "The Poor of the Flock," who are poor financially, but rich in the Spirit and in the things of the kingdom of God's dear Son. The older I get the more I feel to be dead to spiritual things, and I often question myself whether or not I have ever been taught spiritual things. God only knows, if I do not. My desire is that I shall be made able to hope on to the end of my pilgrimage here below, and that will not be very long, for I am getting to be an old man with tottering steps.

In love and fond fellowship, your brother, I hope,

JOHN F. OLIVER.

LYLES, Tenn., Nov. 13, 1923.

DEAR BRETHREN:—You will please change my address from McEwen, Tenn., to Lyles, Tenn. I inclose a money order for two dollars to continue the paper another year.

I wish to say to the many good brethren who have written me since I lost my sainted wife on January 2nd, 1923, that I certainly appreciated their sympathy, and was much comforted of God in reading their letters.

Your very unworthy brother, if one at all,  
J. R. HATCHER.

— — — — —  
CEDAR RAPIDS, Iowa, Nov. 10, 1923.

DEAR BRETHREN:—As I am sending my remittance for another year I want to say I think the first article in the November 15th issue is very soul-cheering. I read every word of it, and it is Bible doctrine. I am eighty years of age, and cannot go out to hear preaching in the winter, and the SIGNS is all the preaching I get, so it is a very welcome messenger. There is plenty of "do and live" doctrine preached, but it is no food for me.

RAQUEL OWENS.

— — — — —  
LEVELLAND, Texas, Aug. 18, 1923.

DEAR EDITORS:—You will find inclosed check to pay for the SIGNS another year. Wife and I are always glad when the SIGNS come, as it is always full of good letters, and advocates the truth as we understand it. We have heard but one Primitive Baptist sermon preached at this place since we came here two years ago, which was preached by our beloved brother Jim Rutledge. We hope though that the time is not far distant when this country will be filled with people of our faith and order, and right here I would like to say to those who read the SIGNS OF THE TIMES, that this is a new country, and is just beginning to settle, and there is a chance to get located right now if you come in time, as there is not much land sold yet.

Your brother in hope,

T. W. BOWERS.

## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1923.

### EDITOR

Elder H. H. Lefferts, Leesburg, Va.

### ASSOCIATE EDITORS

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

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

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### ABSOLUTE PREDESTINATION—SIN.

IN the September issue of the SIGNS, on page 266, a request is made of the editors, by sister M. F. Stokes, Ruston, La., to tell her what is meant by "absolute predestination," and who created sin. We have waited to see if some one of the other three editors would respond to her request, but so far only a slight reference by Elder C. W. Vaughn has appeared, and now that we are asked to prepare another article, it shall be our purpose to present some thoughts for the consideration of our sister, and the other readers, along the lines requested, notwithstanding our feeling that we are the least qualified of the four to write upon such profound mysteries.

In taking up the first part of the request, it may be well in the outset to refresh our memories as to the meaning of words. Turning to the edition of Webster's on our desk, the definition given of the word "absolute" is: "Free as to condition; perfect in itself; unlimited in power; fixed; irrevocable; despotic; positive; the will or power of the Almighty." "Predestination" is defined as follows: "The act of foreordaining; the doctrine that God has from all eternity decreed

whatever comes to pass, especially, by an unchangeable purpose, the eternal life or death of man." So far as we know, the word "absolute" is not to be found in the Bible, and because of this some have objected to its use in connection with the word "predestination." On the same ground "predestination" could be objected to, since nowhere does the word appear in all the annals of Holy Writ. The words "predestinate" and "predestinated" are found only a few times, and yet the meaning of all these words is as the "scarlet thread" that runs through all the pages of the sacred Book. In the ordinary use of language it sometimes becomes necessary, in order to establish definitely and without qualifications or conditions, to use some such word as "absolutely" or "positively" to dispel any and all doubt in the mind of a questioner. Without a question being raised, there would be no occasion for emphasis, and if all who professed to believe predestination really believed that it means "the act of foreordaining; the doctrine that God has for all eternity decreed whatever comes to pass," there would be no need for using the word "absolute" to make it clear that what is meant is that it is "free as to condition; perfect in itself; irrevocable and positive." It has not been our custom to use publicly the expression "absolute predestination," but in speaking of predestination we have invariably meant that it was "free as to condition," and should it become necessary to use the expression in order that we might be distinguished from those who do not believe in the sovereignty of God, in the predestination of God, in God as the Alpha and Omega, the first and the last, the beginning and the end, we shall gladly carry such a banner. While it is good to have the authority of wise

men as to the literal meaning of words, all who seek God in sincerity and in truth know that the wisdom of the world is foolishness with God. We want God to speak, and turning to the fifteenth chapter of Genesis, thirteenth and fourteenth verses, we find recorded what he said to Abram: "Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years: and also that nation, whom they shall serve, will I judge: and afterward they shall come out with great substance." This language is far-reaching and all-embracing. God spake concerning the sojourn of Israel in the land of Egyptian bondage, and her deliverance from the land of Pharaoh. At that time Abram had no seed, and he well could inquire of the Lord with regard to the matter, How could such things be? he himself being old and Sarah, his wife, having passed the age of bearing, but God brought him forth, and said, "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." Bible students are familiar with the manner in which Isaac was born; he in turn was to beget Jacob, and Jacob was to have twelve sons, and among them was to be Joseph, who was to dream a dream which was to cause a conspiracy among his brethren to destroy him. Their plot to kill him was to be thwarted, and they were to compromise by selling him into Egypt, the very place where God had said to Abram his seed should go, and what a mercy it proved to be that Joseph should go down before and prepare a place for them. Joseph's life was one of continued hardship; he was falsely accused and cast into the dungeon, but not to remain. Somehow (or was it just that

way?) the king had a dream, and he was in great trouble; his sleep went from him, and there was no rest for him. He called together all his wise men and magicians, but there was none that could interpret the dream unto Pharaoh. At that juncture the chief butler remembered his fault and thought of the Hebrew who had interpreted his dream. Joseph was brought before the king, and when he was told the interpretation of his dream, that there were to be seven years of plenty, during which time the great storehouse of Egypt was to be filled; that the seven years of plenty were to be followed by seven years of famine, &c., Pharaoh asks, "Can we find such a one as this is, a man in whom the Spirit of God is?" Joseph was made governor, clothed with full authority, and he gathered corn as the sand of the sea. Then the seven years of plenty were ended and the seven years of dearth began to come; the famine waxed sore in Egypt, "and all countries came into Egypt to Joseph for to buy corn; because the famine was so sore in all lands." Did the famine affect Jacob and his other sons? Most assuredly it did, and as there was nowhere else to go, of necessity they had to go down into Egypt to buy corn. It was a matter of life and death with them. God had said to Abram long, long before this: "Know of a surety that thy seed shall be a stranger in a land that is not their's, and shall serve them; and they shall afflict them four hundred years: and also that nation, whom they shall serve, will I judge: and afterward they shall come out with great substance." Was there anything uncertain about any of this? They were now in Egypt, but Joseph was there with a sufficiency for all their needs; they ate the fat of the land, and there was no lack. It

would have seemed good to have continued on under such favorable conditions, but God had said that they should be a stranger in a land that was not theirs, and should serve them, and that they should be afflicted four hundred years. <sup>Joseph</sup> Joseph must die; there must arise a new king over Egypt, who must not know Joseph, and under his reign the children of Israel must be brought into servitude and sorely afflicted. This new king was to be jealous of the Israelites, and contrived a way whereby they would be held in check, by decreeing that all male children born unto them should be put to death, but the midwives feared God, and at that very time we see God raising up one by whom he was to deliver his people. He had said, "They shall come out with great substance," therefore, Moses must be born; he must be spared, and brought up in the king's house, that he might be taught the ways of the Egyptians, and thus be qualified to go unto Pharaoh, and to bring up the children of Israel when the four hundred years were up; not before. Was there any predestination in all of this? Were not even the years numbered in which they were to serve and be afflicted by that nation, and was not Pharaoh raised up for that very purpose? Hear ye the word of the Lord: "And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth."—Exodus ix. 16. Abraham's seed, Israel, was to come out with great substance. This did not mean the earrings and trinkets of gold they were to borrow of the Egyptians; no, by no means. Those things proved a curse to them, but they were to be made to know that God himself would bring them out of that land of terrible bondage, and deliver



them from the power of that impossible taskmaster in such a fashion that not even a dog would wag his tongue against them, so perfect and complete it would be; not a hoof should be left behind. That great and wonderful deliverance which God wrought in bringing them up out of Egypt was to be their theme throughout the years to come, and was to be handed down to their children, generation after generation. What a great substance it was to them, and what a great substance it is now for one to have a personal knowledge of God's dealings with a poor sinner, to be led about and instructed, watched over and kept by him. The honor, fame and riches of this world are as nothing compared to that great substance, which is not short of Christ Jesus, Immanuel, or God with us. It is in this way that we are taught, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Different phases of the subject upon which we have touched could be brought out to show God's predestinating purpose to manifest all of his attributes: his wisdom, his power, his love, his justice, his mercy, his forgiveness, &c. How mysteriously and wonderfully all these appear in the case of Joseph going down into Egypt, even by the wicked hands of his brethren, to save much people alive, and what a remarkable type his is of him who was to come and redeem his people from under the law and the curse of sin. While what the Lord said to Abram concerned Israel as a nation, it was at the same time figurative of what was far more wonderful and amazing, which had undoubtedly been said to his blessed Son in covenant relation with regard to his people, the Lamb's wife, the church, long before the foundations of the earth were

laid. Of a surety God's people were to be strangers in a land that was not theirs, a world of sin and ruin, to be brought about through the fall of Adam, but how glorious the thought that a remedy was prepared in the person of God's only begotten Son, that he should come and suffer, bleed and die, be buried and rise again, that they might come up out of that horrible condition with a great substance, a knowledge that he is theirs and they are his. The price was indeed a great one to pay, and he was the wise Masterbuilder who figured out the cost in advance, but it had to be paid; he had to finish the work. He came to do the will of the Father. The cup could not pass, but he must drink it to its very dregs. Unto such an hour and for such a cause came he into the world. There was no escape. God had ordered it in all things, and it was sure, and in very deed we are told "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," and further, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was impossible that he should be holden of it." It was he who was to destroy the works of the devil and save his people with an everlasting salvation. It was by Jesus Christ that his people were predestinated unto the adoption of children, according to the good pleasure and will of God. (Eph. i. 5.) We cannot conceive of the gospel being preached without embracing the sovereignty of God over all worlds, king-

doms, principalities and powers, be they visible or invisible. The gospel is declared to be the power of God unto salvation to them that believe. Let us not place limitations upon God's power.

Concluding the first part of our subject, we would like it clearly understood that we do not wish to make a bone of contention of predestination, or to set up bars of fellowship against those who do not view it in the light we do. In view of what we have said, and what our experience teaches, to be established in predestination or any other principle of doctrine, one must be led into it and taught it by the Lord. We once heard one of our able ministers preach "predestination" from the text, "There is a river, the streams whereof shall make glad the city of God," and among some of the things he said were these: Some like to play along the banks of this river, others like to wade out in it to knee depth, others to the waist and armpits, and still others like to swim out into the mighty deep, &c. He said those who could not swim had no right to forbid those who could from going out into deep water, neither had those who could swim any right to pull those who could not out into deep water and drown them. This expresses our feeling; nevertheless, we confess it to be a joy unspeakable and full of glory to meet with those who have gone down to the sea in ships, and have done business in great waters, and hear them tell of what they have seen of the works of the Lord, and his wonders in the deep.

Sin! What is it? One says it is "any thought, word, action, omission or desire, contrary to the law of God." In 1 John iii. 4, we are told it is the transgression of the law. Paul, in the fifth chapter of Romans, says, "Wherefore, as by one man sin entered into the world, and death

by sin; and so death passed upon all men, for that all have sinned." There has not been one of all Adam's race but what was conceived in sin and shapen in iniquity; every one has come forth from the womb speaking lies. James tells us that "every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death;" therefore, "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." When God searcheth the heart and trieth the reins of a man he is made to confess as David did: "Against thee, thee only, have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest." David had caused Uriah to be put to the front in battle and killed that he might take unto himself Uriah's wife, but when the prophet Nathan appeared and shot an arrow from God's bow it found its mark, and he was made to confess to his guilt, as every one does with whom God deals. David had said the man who was guilty of such a crime should be put to death, but the grace of God, through the unspeakable gift of his dear Son, said, The Lord also hath put away thy sin; thou shalt not die.

We will have to be brief with the latter part of our subject, but we shall ask our readers to turn to the account, and trace out God's dealings with David, and be astonished at his ways in raising up Solomon, the man of wisdom, from this union between David and the wife of Uriah, down through which lineage our Lord and Savior Jesus Christ was to come in the flesh. Did not God have a purpose in all this, and yet was not David the one

who had sinned? To be sure, such was the case. It is true of every case, and when one testifies to the contrary we know they are not speaking according to the teachings of God, nor experience, and, therefore, we have no fellowship for any such doctrine. Man is the sinner, but, glory be to his precious name, Jesus is the Savior, saves even unto the uttermost.

This number is the last for the year, in which it has been the custom to summarize some of the dealings of the Lord with us during the year in a "farewell" address, and we are certain nothing could be more comforting, more soul-cheering, more inspiring to God's "little ones" than to be assured that their salvation from start to finish, in time and eternity, is of him who hath delivered, who doth deliver, and who we trust will yet deliver. If they are trusting in him to deliver them, now or in the future, it is because he has delivered them in the past, and the knowledge of this is that great substance with which they are blest. This is knowing him whom to know is eternal life. Surely goodness and mercy shall follow us all the days of our life, and we will dwell in the house of the Lord forever.

Farewell for 1923.

R. L. D.

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### NOTICE.

PROVIDENCE permitting, we expect preaching by our pastor, Elder H. C. Ker, in the Woburn Old School Baptist meetinghouse, 452 Main St., Woburn, Mass., the fifth Sunday in December (30th). All are welcome.

L. B. FORD.

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### MARRIAGES.

By Elder H. H. Lefferts, November 27th, 1923, at his home, Leesburg, Va., Thomas T. Hickman and Miss Della R. Trundle, both of Poolesville, Montgomery Co., Maryland.

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### OBITUARY NOTICES.

**Annie Grafton Jones**, wife of Calvin Jones, and daughter of the late Elder Obin Grafton, died at her home, Forest Hill, Md., October 14th, 1923, aged 63 years. Sister Annie was baptized when quite young in the fellowship of the Harford Church by Elder William Grafton, where she remained a faithful and much loved member until her death. Truly no one knew this dear sister but to love her. Her gentle, quiet, unassuming manner, and her loving, sympathetic nature endeared her to all with whom she came in contact. After her marriage she still continued to live in the house of her childhood, so that she and the writer of this notice had never been separated. Through all the years of our lives we have been sisters indeed and in truth, both in the church and in the house. My loss I feel to be unspeakable, but take comfort in the thought that for her to die was gain. She had been in failing health for several years. For months before her death we knew that she was critically ill. From the first she felt she would not recover, and told us she had no desire to. She suffered greatly, but was very patient. One night, some two weeks before the end, sister Annie had a beautiful vision, which she described to the sister who was watching by her. In the morning, while I was giving her some nourishment as she sat propped up in a chair, she put her arms about me, and said, Oh I have so much to tell you, if I can only do it. Her mind at that time acted slowly, and she talked with difficulty. Then she began in broken sentences, and with many pauses, to tell me of a terrible storm she had witnessed, which was followed by a beautiful calm, where all was peaceful and lovely, and heard things too wonderful for her to describe. There were others present, she said, and she asked them if they could feel the calm, and hear the music and see the beauty, and they said, We cannot. She wondered why they could not see and feel what was so real and so wonderful to her. I replied, No, my dear, they could not understand because this wonderful experience was given to you, and you alone. It was for your comfort. Yes, she said, it was a comfort, indeed it was.

At 4 o'clock Sunday morning, October 14th, she passed quietly away, just as one going to sleep. She leaves to mourn their loss, her husband, four sisters and one brother, besides the church, and many relatives and friends.

Funeral services were conducted on Wednesday at Harford meetinghouse by Elder W. S. Alexander, who spoke beautifully from Revelation vi. 20. The body of our loved one was laid to rest in the cemetery at Harford, where lie many of her kindred after the flesh.

Her sister, in sorrow,

JENNIE GRAFTON.

**Joel H. Messick** was born in Sussex County, Delaware, February 7th, 1841, and departed this life August 29th, 1923, aged 82 years, 6 months and 22 days. He was united in marriage to Miss Orpah Anne Short December 16th, 1868, and to this union were born seven children, four boys and three girls. One boy dying in infancy, and another son when just grown, which leaves two sons and three daughters surviving him, as their mother preceded their father several years. The three daughters are members of the Broad Creek Church, and are devoted and faithful members, which was a great consolation to their father. Brother Messick united with the Broad Creek Church by experience and baptism September 10th, 1893, and the ordinance was administered by the late Elder A. B. Francis. In 1894 he was chosen deacon, and clerk of the church, in which the duties were lovingly and faithfully performed. As all readers would expect, he was a strong believer in the doctrine of salvation by grace, which was not only after he had united with the church, but for many years previous, which bore the fruit of life. He often said that if he was saved it was by grace; and if a saint, the least of all. He gradually gave way, but kept up, and was out to his meetings until the second meeting before his death, and his last. He was patient to the very last, and when the end came it might well be said he fell asleep.

His funeral was conducted by the writer on Saturday before the first Sunday in September, and his remains laid to rest in the cemetery near by. I must say we feel our loss greatly, but our loss is his eternal gain. My relations with brother Messick were in love and sweet fellowship, which cause an endearing tie between pastor and church.

CHARLES W. VAUGHN.

Brother **Carl Kulander** was born in Sweden March 31st, 1856, and died November 19th, 1923, aged 67 years, 7 months and 19 days. His death was indeed sad. He was by himself hauling feed from the field, and in some way the team became frightened and threw him off killing him instantly. He came to America at the age of 21 years, and lived in eastern Kansas for some time, moving to Hamilton County in the spring of 1887, and settled on a claim near Hatton, Kansas, where his sad death occurred, he having lived there over 36 years. He was married to Miss Emma Carlson, February 20th, 1889. To this union were born five children: Mildred, of Hutchin-

son, Kan.; Vernie, of Umatilla, Fla.; Audrey, who is at home; Olga, who died July 4th, 1916, aged 14 years, 6 months and 9 days. The twin of Audrey died January 19th, 1897, not having been named. He leaves to mourn their loss his widow, three children, two brothers, Henry and Alfred, of Emporia, Kan., and a host of neighbors and friends, he being well-known to the community. Brother Kulander was given a hope in Christ in early manhood, and joined the church called Providence (Primitive Baptist) December 8th, 1907, and was baptized by Elder D. B. Nowels, who was pastor of the church at that time. He was a faithful and humble member, and will be sadly missed in the church. He lived and died in the God-given faith, and loved the doctrine of salvation by grace as taught him, as he firmly believed, by almighty God. Another of God's children has been called to his long sleep, and while we miss him and mourn his death, we mourn not as those who have no hope, but feel and know that on the last day when the trumpet of God shall sound his sleeping dust will come forth with all of God's children, and his body will be made immortal, and he will then see Jesus, and he like him. This is our hope.

His funeral was held from the Primitive Baptist meetinghouse, near Hatton, conducted by Elder Henry Holdren, assisted by brother T. J. Crist, and his body was conveyed to the Hatton Cemetery and laid to rest.

(MRS.) HENRY HOLDREN.

**Lillian J. Hambree Johnson**, my dear wife, was born in Milton County, Georgia, July 18th, 1869, and died at the home of our daughter, Mrs. J. M. McGinnis, in Atlanta, Ga., September 30th, 1923, making her stay on earth 54 years, 2 months and 12 days. She realized her lost condition at the age of thirteen years, and was a mourner nearly two years, when she received a hope in Jesus. In her fifteenth year she joined the Primitive Baptist Church, of the Yellow River Association, at Bethlehem, Ga., the third Saturday in June, 1884, and was baptized the following day, together with her father, Elder O. F. Hembree, by Elder Gulledege. Some time after she moved her membership to Corinth Church, of the Marietta Primitive Baptist Association, where she remained a consistent member the remainder of her mortal life. She rejoiced in the doctrine of predestination, and salvation by grace alone. She was married to G. R. Johnson September 3rd, 1888, and to this union were born three children, two daughters and one son: Mrs. W. J. Stephens, Mrs. J. M. McGinnis, who resides in Atlanta, Ga., and Fred Johnson, who is with me here on the farm. She was a great sufferer for two years or more before her death. She was brought back to her old home the day she died, where she had lived thirty-five years. On the fol-

lowing day, October 1st, Elder J. M. Linsey conducted the funeral services, and spoke words of comfort to a large concourse of relatives and friends, after which her remains were quietly laid to rest in the Willico Cemetery to await the resurrection morn, when all the blood-washed throng will come forth in the image of Jesus, and will ever be with the Lord.

G. R. JOHNSON.

**Fannie Estelle Starr** was born in Lafayette county, Miss., February 21st, 1870, and departed this life (at her home, Odell, Tex.) October 3rd, 1923, making her stay in this life 53 years, 7 months and 12 days. She was married to W. P. Starr, of Wilbarger County, Texas, August 11th, 1892, and to this union were born four children, one dying in infancy, leaving the husband and three children here below, to follow on at the Master's call. The deceased professed a hope in Christ at the age of 19 years, and joined the Old School Presbyterians, but had not attended their meetings for a number of years, and for the last years of her life had been a constant attendant at the Old Predestinarian Baptist meetings, there gathering now and then a crumb that was scattered for God's little lambs, which was her meat and drink spiritually. She was a firm believer in the doctrine of God, and her delight was to have the Old Baptists in her home. Her life was such that to know her was to love her, and we can all say that a devoted companion and loving, tender mother is gone. Weep not, dear ones, God is merciful, and does all things well; your loss is her eternal gain. The tree is known by its fruit, and the evidence we have establishes our hope that she is sweetly sleeping in the arms of Jesus, and at the sound of the trumpet she, with all of the redeemed, will be brought forth, fashioned like unto his glorious body, singing praises to the Father, Son and Holy Ghost for ever and ever. Amen.

Written by request of the husband.

W. N. GREEN.

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THE POOR OF THE FLOCK.**

Mrs. Allie Gooch Reid, N. C., \$2.00; W. A. Kelley, Ark., \$3.00; John F. Oliver, Va., \$1.00; Jesse Ellis, Ohio; \$3.00; G. C. Jordon, Mo., \$1.00; S. W. Shipway, N. Y., \$13.50; G. E. Coulbourn, Va., \$2.00; Mrs. May J. Ege, N. J., \$3.00; S. J. Rogers, Ky., \$4.00; J. H. Shambaugh, Ohio, \$2.00; J. E. Holloway, Tex., \$1.00; C. Owens, Iowa, \$1.00.

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S. B. MOFFITT, Pastor.

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

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

A. S. ROWE, Church Clerk.

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

Little Flock Church will no longer hold meetings at Park and 5th Streets, but for the present will hold them at the home of brother J. W. Haynes, 494 East 10th Street, Riverside, California. We hope to have a place again soon, and when we do we will appreciate having our notice with you.

OLIVER P. SPEIRS, Church Clerk.

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

JOSHUA T. ROWE, Pastor.

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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